

Volume 3, Issue 5, May 2014

ISSN-2278-9545

EDULIGHT

Multi-disciplinary, Bi-annual & Peer-Reviewed Journal



COUNCIL OF EDULIGHT

KALYANI, NADIA, WEST BENGAL - 741235, INDIA

EDULIGHT

Multi-disciplinary, Bi-annual & Peer-Reviewed Journal



COUNCIL OF EDULIGHT

Kalyani, Nadia, West Bengal – 741235, India

Email : mondalajit.edn@gmail.com

EDULIGHT

Multi-disciplinary, Bi-annual & Peer-Reviewed Journal
Vol. 3, Issue 5, May, 2014

EDITOR-IN-CHIEF

- **Dr. Prabir Pramanick**, Department of Bengali, University of Kalyani, Kalyani, West Bengal.

BOARD OF EDITORS

- **Dr. Kaushik Chattopadhyay**, Department of Sociology, Prof. S. N. H. College, Farakka, West Bengal.
- **Dr. Biplab Biswas**, Department of Rabindra Sangit Dance Drama & Theatre Arts, Sangit Bhavana, Visva-Bharati, Santiniketan, West Bengal.
 - **Dr. Ramana Maram**, Department of Political Science, Osmania University, Hyderabad.
 - **Vijay Pd. Jayshwal**, Kathmandu School of Law, Nepal.
 - **T. Pushpanathan**, School of Education, SCSVMV University, Kanchipuram, Tamil Nadu.
- **Buddhadev Adhikary**, Research Scholar, Department of Bengali, University of Kalyani, West Bengal.
- **Kajal Ganguly**, Research Scholar, Department of Bengali, University of Kalyani, West Bengal.

BOARD OF ADVISORS

- **Prof. Tony Bush**, Faculty of Educational Leadership, University of Nottingham, United Kingdom.
 - **Prof. Tarak Kumar Pan**, Shiksha Bhavana, Visva-Bharati, Santiniketan, West Bengal.
- **Prof. Sudharshana Rana**, Department of Education, Himachal Pradesh University, Himachal Pradesh.
- **Prof. J. C. Soni**, Dean, Faculty of Education, Rajiv Gandhi University, Itanagar, Arunachal Pradesh.
 - **Prof. Soumitra Shekhar Dey**, Department of Bengali, University of Dhaka, Bangladesh.
- **Prof. Sanat Kumar Ghosh**, Department of Education, Rabindra Bharati University, West Bengal.
 - **Prof. Hemlata Talesra**, Smt. K. B. Dave College, Gujarat.
 - **Prof. Goutam Paul**, Department of Physiology, University of Kalyani, West Bengal.
 - **Prof. Bikash Roy**, Department of Bengali, University of Gour Banga, West Bengal.
 - **Prof. Arindam Chattopadhyay**, Department of Bengali, Burdwan University, West Bengal.
- **Prof. Rabindranath Bandhopadhyaya (Retd.)**, Department of Bengali, University of Kalyani, West Bengal.
 - **Dr. Utpal Biswas**, Department of Computer Science, University of Kalyani, West Bengal.
- **Dr. Tapas Kumar Bandhopadhyay**, Department of Molecular Biology, University of Kalyani, West Bengal.
 - **Dr. Swadhin Kr. Mandal**, Department of Chemical Science, IISER-Kolkata, West Bengal.
 - **Dr. Nupur Sen**, Department of Education, Gauhati University, Assam.
 - **Dr. Madhumita Bandyopadhyay**, NUEPA, New Delhi.
 - **Dr. Jayanta Mete**, Department of Education, University of Kalyani, West Bengal.
 - **Dr. Jaya Singh**, Department of Social Science, NCERT, New Delhi.
- **Parthasarathi Bhaumik**, Department of Comparative Literature, Jadavpur University, West Bengal.
 - **Sandip Mondal**, Department of English, University of Kalyani, West Bengal.

OFFICE

COUNCIL OF EDULIGHT, B – 1 / 130, KALYANI, NADIA, PIN – 741235, WEST BENGAL, INDIA.

.....From the Desk

Edulight is an attempt to reflect research in Literature, Education, Social Science, Commerce, Science, ICT and Management to encourage both the students, researchers and the concerned teachers. The aim of this journal is to become a vehicle for disseminating research papers, innovative articles, case studies etc. in all subject areas by the academicians, research scholars, resource persons and practitioners with substantial experience and expertise in their respective fields. This issue contains scholarly conceptual articles and research papers on various aspects of Bengali and English literature, Education, Physical Education, Science, Business Administration and Commerce. In order to keep the length of the issue within capacity, it has been necessary to be very selective in the incorporation of articles.

The ideas expressed in the journal are of the authors. The editorial Board of *Edulight* holds no responsibility in this regard. The Editor-in-Chief is in great debt to the members of the Editorial Board, Advisory Board and Peer-Reviewers who have extended their cooperation in bringing out the Vol. 3, Issue 5, May 2014 of the journal and also grateful to all contributors.

Suggestions for further improvement of the journal will be thankfully received.

Kalyani, West Bengal
2nd May, 2014

Dr. Prabir Pramanick
Editor-in-Chief, EDULIGHT

CONTENTS

		Page No.
➤	CONTEMPORARY ISSUES OF BIODIVERSITY, IMPORTANCE, THREATS AND CONSERVATION OF EAST KOLKATA WETLANDS : A SIGNIFICANT RAMSAR SITE OF WEST BENGAL <div style="text-align: right;">Amiya Kumar Halder</div>	1 – 5
➤	RABINDRANATH TAGORE AND WILFRED OWEN : POETS OF ANTI - WAR AND HUMANISM <div style="text-align: right;">Debabrata Karmakar</div>	6 – 13
➤	A STUDY ON DIFFERENT PHASES OF SPEED DEVELOPMENT AMONG SCHOOL GOING STUDENTS IN RELATION TO AGE AND SEX <div style="text-align: right;">Debasish Mandal & Dr. Madhab Chandra Ghosh</div>	14 - 19
➤	HUMAN RIGHTS AND TEACHER EDUCATION <div style="text-align: right;">Dr. Navdeep Kaur</div>	20 – 23
➤	STUDIES IN INFORMATION SOURCES OF INDIAN LITERATURE : THE DIVERSITY AND USABILITY <div style="text-align: right;">Dr. Debasish Pradhan</div>	24 – 27
➤	A SURVEY ON ENVIRONMENTAL AWARENESS AMONG SECONDARY SCHOOL STUDENTS IN WEST BENGAL <div style="text-align: right;">Dr. Goutam Chakraborty</div>	28 – 30
➤	COMPUTER PHOBIA OF B. ED. COLLEGE TEACHERS AND THEIR ATTITUDE TOWARDS USING NEW TECHNOLOGY <div style="text-align: right;">Dr. Mohit Dixit</div>	31 – 36
➤	A CRITICAL STUDY OF PRE- SERVICE TEACHER EDUCATION PROGRAMMES IN SECONDARY TEACHER EDUCATION INSTITUTIONS AFFILIATED TO PANJAB UNIVERSITY CHANDIGARH <div style="text-align: right;">Dr. Mona Vij & Amandeep Kaur</div>	37 – 41
➤	TRANSCENDENTAL HUMANISM FOR A GLOBAL SOCIETY <div style="text-align: right;">Dr. Nupur Sen</div>	42 – 47
➤	DEVELOPING OWN PHILOSOPHY IN CLASSROOM : TEACHERS MAKE A DIFFERENCE <div style="text-align: right;">Dr. Ritu Bakshi</div>	48 – 54
➤	CONCEPT OF EDUCATIONAL PROCESS OUTSOURCING: A QUALITATIVE STUDY TO ENHANCE QUALITY OF INDIAN SCHOOL EDUCATION SYSTEM <div style="text-align: right;">Dr. Ritu Tripathi Chakravarty</div>	55 – 60
➤	TRANSFORMING THE DYNAMICS OF PRESENT TEACHER EDUCATION PROGRAMMES THROUGH ASSURING QUALITY ENHANCEMENT IN AUTONOMOUS TEACHER EDUCATIONAL INSTITUTIONS OF INDIA : MAJOR CHALLENGES AND ISSUES <div style="text-align: right;">Dr. Shazli Hasan Khan</div>	61 – 73

	Page No.
➤ ABINDRANATH TAGORE'S 'GITANJALI' : A MAGNIFICENT LENDING OF MYSTICISM AND HUMANISM Dr. Shnaoli Chakraborty (Acharya)	74 – 76
➤ TERROR OF LIFE IN ARUN JOSHI'S THE FOREIGNER Dr. T. G. Merly	77 – 84
➤ VALUES PATTERN OF POST GRADUATE SECONDARY SCHOOL TEACHERS OF DISTRICT SOLAN Dr. Sanjeev Kumar	85 – 91
➤ RIGHT TO INFORMATION ACT (2005) – RECOMMENDATIONS AND GOVERNING BODIES Gaurav Sachar	92 – 101
➤ A STUDY ON THE FUNCTIONING OF SCHOOL MANAGEMENT COMMITTEES IN ELEMENTARY SCHOOLS OF VISAKHAPATNAM DISTRICT Kandipalli Ramakrishnarao	102 – 108
➤ INFLUENCE OF INSTITUTIONAL CLIMATE ON ACADEMIC ACHIEVEMENT OF THE STUDENTS AND JOB SATISFACTION OF THE TEACHERS Krushna Chandra Patra	109 – 112
➤ SOCIAL JUSTICE IN ISLAM AND ITS IMPACT ON SUFISM Md. Sablul Hoque	113 – 119
➤ A STUDY OF THE ATTITUDE OF THE B. ED. TRAINEE TEACHERS TOWARDS VEDIC MATHEMATICS Sanika Andhrutkar & Dr. Susheel V. Joshi	120 – 126
➤ RIGHTS WITH EMERGING DISCOURSE ON NEW INTERNATIONAL LEGAL ORDER : PARADIGM SHIFTING TO MDGS Vijay Pd. Jayshwal	127 – 139
➤ DEVELOPMENT AND INTER-DISTRICT DISPARITIES OF HIGHER EDUCATION IN HIMACHAL PRADESH Pardeep Kumar & Sudarshana Rana	140 – 146
➤ A STUDY ON INNOVATIVE METHODS OF ASSESSMENT IN TEACHER EDUCATION R. Jayanthi & Dr. S. K. Panneerselvam	147 – 150
➤ CROSS CATEGORY VARIATIONS IN THE PROFIT OF FOOD VENDORS BETWEEN 2010–2012 Sovik Mukherjee	151 – 156
➤ CROSS BORDER TRADE BETWEEN BANGLADESH AND NORTH EAST INDIA Suparna Roy	157 – 163
➤ PHYSIOLOGICAL GROWTH PATTERN OF 5-11 YEARS BOYS AT KALYANI Sushanta Pal & Dr. Susanta Sarkar	164 – 168

	Page No.
➤ SOME REFLECTIONS ON THE POLITICAL THOUGHT OF RAJA RAMMOHUN ROY : THE PROMULGATION OF LIBERALISM IN INDIA Abhisek Karmakar	169 – 179
➤ THE MENACE OF CRIMINALIZATION OF POLITICS : CHALLENGES TO INDIAN DEMOCRACY Dr. Jayanta Kumar Dab	180 – 193
➤ SAMKHYA PHILOSOPHY AS PRESENTED IN THE BHAGAVATA AND MAHABHARATA Dr. Moumita Bhattacharya	194 – 196
➤ LEARNING NEEDS OF SPECIAL CHILDREN Dr. A. Subramanian & Dr. V. Usharani	197 – 203
➤ DEVELOPMENT OF ACHIEVEMENT TEST IN SCIENCE SUBJECT FOR OF CLASS-VIII STUDENTS Riggon Nyicyor & Tanong Tapak	204 – 210
➤ EFFECT OF DRAMATIZATION METHOD ON THE ACHIEVEMENT IN ENGLISH AMONG PRIMARY SCHOOL STUDENTS Tarunjyoti Kaur	211 – 215
➤ A COMPARATIVE STUDY OF DELINQUENCY PRONE AND NON- DELINQUENCY PRONE ADOLESCENTS WITH REGARD TO SELF- CONCEPT, EMOTIONAL MATURITY AND ACADEMIC ACHIEVEMENT IN ASSAM Dr. Pranab Chetiya, Prof. J. C. Soni & Jadab Dutta	216 – 222
➤ VIVEKANANDA’S VIEW ON PLACE OF TEACHER AND ITS RELEVANCE TO PRESENT INDIA Sampa Barman & Sushanta Pal	223 – 225
➤ CORRELATES OF ACCESS TO HIGHER EDUCATION : A STUDY OF LAKHIMPUR DISTRICT IN ASSAM Anita Sarmah	226 – 232
➤ A STUDY ON PHYSICAL FITNESS PROFILE OF NATIONAL LEVEL JUNIOR MALE CRICKETERS Biswajit Bala & Dr. Kanchan Banerjee	233 – 235
➤ A STUDY OF INTROVERT-EXTROVERT AND SELF-CONCEPT OF ATHLETES OF WEST BENGAL Biswajit Malakar	236 – 238
➤ COMPUTER APPLICATION IN GEOGRAPHY Dr. Sanghamitra Adhya	239 – 242
➤ E- GOVERNANCE IN GLOBAL EDUCATION SYSTEM : KNOWLEDGE MANAGEMENT BASED APPROACH Dr. G. Veerajuu	243 – 248
➤ EDUCATION AND WORK PARTICIPATION OF WOMEN IN WEST BENGAL: A BRIEF ACCOUNT Ratula Mukherjee	249 – 253

	Page No.
➤ POPULATION GROWTH : IMPACT ON SOCIO-ECONOMY AND QUALITY OF LIFE IN NADIA DISTRICT OF WEST BENGAL, INDIA Sanat Das	254 – 261
➤ AN ENQUIRY ON BATHING WATER QUALITY CONDITIONS OF THE POND WATER OF BOLPUR (SANTINIKETAN), WEST BENGAL Sk Mahim Ali & Dr. S. Balachandran	262 – 268
➤ COMPARISON OF SELECTED PHYSICAL FITNESS VARIABLES OF SCHOOL LEVEL FOOTBALL AND VOLLEYBALL PLAYERS Biswajit Malakar & Prasenjit Saha	269 – 271
➤ UNIVERSALIZATION OF QUALITY IN ELEMENTARY EDUCATION FOR SUSTAINABLE DEVELOPMENT Subhankar Ghosh	272 – 278
➤ A STUDY ON THE EFFECT OF YOGIC PRACTICES ON TRAIT ANXIETY AND STATE ANXIETY OF YOUTH PARTICIPATING IN SIX WEEKS YOGA CAMP Sharmila Mondal, Dr. Saikot Chatterjee & Dr. Samirranjan Adhikari	279 – 282
➤ PREPARING EMINENT TEACHERS FOR IMMINENT GENERATION L. Kousalya	283 – 286
➤ दलित चेतना की दावेदारी : संदर्भ प्रेमचंद डॉ. रमेश यादव	287 – 290
➤ বৈদিক পটভূমিতে শব্দচর্চার ধারা কল্যাণ ব্যানার্জী	291 – 294
➤ সমাজসংস্কারে ধর্মসংস্কারের ভূমিকা : বিবেকানন্দের উপলব্ধি সুমন ব্যানার্জী	295 – 296
➤ লোককবি বিজয় সরকার : জীবন ও সাহিত্য (১৯০৩-১৯৮৫) হীরামন পোদ্দার	297 – 302
➤ ‘রবীন্দ্র চেতনায় বৌদ্ধ ধর্ম-দর্শন ও সংস্কৃতি’ গৌতম কুমার ঘোষ	303 – 312
➤ ভারতীয় প্রেক্ষাপটে সংস্কৃত কাব্য ও নাট্য সাহিত্যে মানবিক মূল্যবোধ সৌমেন মাস্তা	313 – 317
➤ শীর্ষেন্দু মুখোপাধ্যায়ের ‘খগেনবাবু’ : জীবনের এক অপূর্ব উন্মোচন ডঃ সুদীপ্তা তরফদার (ভট্টাচার্য্য)	318 – 322
➤ বিদ্যালয় শিক্ষায় পুতুলনাচের ভূমিকা ও গুরুত্ব ড. প্রদীপ দাস	323 – 327
➤ বঙ্কিমচন্দ্রের ইতিহাস চিন্তা : সূত্র ও প্রকৃতি ড. নাড়ু গোপাল দে	328 – 334

GUIDELINES FOR CONTRIBUTORS

- **EDULIGHT**, a bi-annual, bilingual, multi-disciplinary, peer-reviewed, national journal, invites articles from Educationist, Academician, Research Scholar, Student & Journalist.
- Maximum length of the full paper should be of 10 pages in A4 size paper.
- Articles can be sent through CD / Email (for English articles use MS-Word, Font Times New Roman, Size 12, Line Spacing 1.5, Margin of 1 inch in all sides and for Bengali articles use only PageMaker, Samit Font) and a hard copy to the Editor-in-Chief.
- The article must accompany declaration signed by authors that article has not been published elsewhere and that it is being submitted exclusively to Edulight Journal.
- The article should have author's name, single designation & affiliation and email address.
- Each article should contain the following essential elements – Abstract, Introduction, Related Study, Research Questions / Hypothesis, Objectives, Methodology, Tools used, Data Analysis, Findings, Discussions and References alphabetically arranged in APA Format. Graphs, if any, should be sent in editable format.
- Publication of article in the EDULIGHT is subject to payment of publication charge.

REVISED RATE OF PUBLICATION PER ARTICLE*

No. of Authors	Single Author	Two Authors	More than Two Authors
Publication Fees	Rs. 1000.00	Rs. 1200.00	Rs. 1500.00

*w. e. f. Vol. 3, Issue 6, November, 2014.

Publication charge is accepted either in **Cash** or **E-MO (Post Office)** or **Bank Cheque (Pay to Ajit Mondal)** to the following address :

AJIT MONDAL
KANCHRAPARA HARNETT HIGH SCHOOL
P. O. KANCHRAPARA, DISTRICT : 24 PARGANAS (N)
PIN - 743145, WEST BENGAL
EMAIL : mondalajit. edn@gmail.com
MOBILE : 9433496340

Printed by : Tendercare Computers
B – 5 / 133, Kalyani, West Bengal.
Mobile : 9836541033

CONTEMPORARY ISSUES OF BIODIVERSITY, IMPORTANCE, THREATS AND CONSERVATION OF EAST KOLKATA WETLANDS : A SIGNIFICANT RAMSAR SITE OF WEST BENGAL

Amiya Kumar Halder

Assistant Teacher, Durganagar Bipin Behari Vidyapith, Chakdaha, Nadia, West Bengal,

Email : amiya202@gmail.com

Abstract

East Kolkata Wetlands is an unrivaled instance of good use of city sewage for the purpose of fishery and agriculture. It is a matchless combination of environmental protection and development management. It is also the largest collection of sewage fed fishponds in the world in one place. The East Kolkata Wetlands with its garbage farms and fishponds have provided the city with three facilities, that of, food, sanitation and livelihood. It also provides ecological security to the city of Kolkata. Over the past few years this functional wetland has come under severe threat. With the population explosion some of the largest fish farms have been converted from pisciculture to paddy cultivation. Industries also empty their wastewater effluent without treatment to the channels flowing eastwards and these ultimately land up in the wetlands. The present paper highlights the location, significance and situation of this Valuable Wetland of West Bengal with a special emphasis of its potential Threats and conservation efforts.

Key Words : Environmental Protection, Ecological Security, Threats, Conservation.

Introduction

A wetland is a transitional environment between permanently aquatic and terrestrial environments that shares characteristics of both environments and where water, which covers the soil or is near the surface for substantial parts of the year, is the key factor in determining the nature of the ecosystem and soil. Although wetlands have aspects similar to both wet and dry environments, they cannot be classified unambiguously as either aquatic or terrestrial. Wetland do not have to be wet all the time, but generally are at least periodically covered by or saturated with water. Among types of wetlands are swamps, marshes, and bogs. They are found on every continent except Antarctica and from the tundra to the tropics.

The East Kolkata Wetlands is famous all over the world for their multiple uses and were designated as "wetland of international importance" under the Ramsar Convention on August 19, 2002. The wetlands are partly natural and largely human made lying east of the city of Calcutta. The wetlands cover 125 sq. km. covered with salt marshes and salt meadows as well as sewage farms and settling ponds, oxidation basins and intertidal marshes. The wetlands are used to treat Kolkata's sewage and the nutrients contained in the wastewater maintain fish farms and agriculture. The local people of the area developed the resource recovery systems using the wastewater from the city and this is the largest project in the world. With this it has saved the city of Kolkata from constructing and maintaining a wastewater treatment plant. It is also the only metropolitan city in the world where the State Governments has introduced development controls to conserve the water bodies.

Location of East Kolkata Wetlands

The East Calcutta Wetlands lie approximately between 22°25' to 22°40' latitude North and 88°20' to 88°35' longitude East, covering 37 mouzas within the police stations of Tiljala, Sonarpur, Kolkata Leather Complex, Purba Jadavpur, South Bidhan Nagar, and Rajarhat. The East Calcutta Wetlands originally formed as a spill-over basin of the Bidyadhari River, and has now been converted into a vast derelict swamp with the cessation of tidal influx.

The Wetlands to the east of Kolkata comprises a large number of water bodies distributed across the districts of South and North 24 Parganas. The multifunctional wetland ecosystem is spread over 12,500 hectares. It has, along with the wetlands, 254 sewage-fed fisheries, agricultural and solid waste farms and some built up areas. The resource recovery system developed by the local people over many years using waste water from the city is the largest and the only one of its kind in the world. It also helps in water treatment, and is home to waterfowl and a large biodiversity.

Biodiversity of East Kolkata Wetlands

Wetlands are the rich sources of biodiversity. Varieties of plants and animals including birds, mammals, reptiles, amphibians, fish and invertebrate species can flourish in these ecologically favourable habitats. It has been estimated that fresh water wetlands hold more than 40% of the entire world's species and 12% of all animal species. Individual wetlands can be extremely important in supporting high numbers of endemic species. There are about 100 plant species, which have been recorded in and around the East Calcutta Wetlands. These include *sagittaria montivdensis*, *cryptocoryene ciliata*, *cyperus* spp., *crostichum aureum*, *Ipomoea aquatica*, etc. Several kinds of water hyacinths grow across these wetlands. Local farmers and fisher folk use water hyacinth to create a buffer between land and water to minimize erosion. The area is also home to large numbers of coconut and betel nut trees. Many varieties of vegetables are farmed here, including cauliflower, eggplant, pumpkin, sunflower and sacred basil. Tracts of land are dedicated to paddy cultivation as well.

Numerous species of fish are farmed in the sewage fed ponds called bheris in the East Kolkata wetlands. These include silver carp, tilapia, the area is also home to marsh mongoose and small Indian mongoose. Palm Civet and Small Indian Civet are significant in and around East Calcutta Wetlands. Approximately 20 mammals are reported from this region. Snakes found in the East Calcutta Wetland include checkered keel back Smooth water snake, Buff striped keel back and bronze back tree snake.

Microbial Diversity is an integral part of biodiversity which includes bacteria, archaea, fungi, algae, protozoa and protists. East Kolkata Wetland shows an immense diversity of flora and fauna both at the macro and micro level. Microbial richness of a region is its unseen asset that needs to be explored and conserved. Soil samples collected from ECW shows the presence of various new strains of microbes which are not only ecologically important but also have commercial value. These include Actinobacteria which are responsible for the degradation of nitrophenol, nitroaromatic compounds, pesticides and herbicides; Proteobacteria related to the bioremediation of heavy metals, degradation and recycling of woody tissues of plants, oil contaminated soil and toxic compounds and nitrogen fixation along with the cyanobacters; other bacteria playing important roles in metal accumulation, oil degradation, antimicrobial compound production, enzyme production etc.

Two Important Role of East Kolkata Wetlands

Role of Waste Recycling System:

The Kolkata Municipal Corporation area generates roughly 600 million litres of sewage and wastewater every day and more than 2,500 metric tons of garbage. The wastewater flows through underground sewers to pumping stations in the eastern fringe of the city, and is then pumped into open channels. Thereafter, the sewage and wastewater is drawn into the fisheries of the East Kolkata Wetland by the owners of the fisheries. Here, after a few days, the organic compounds of the sewage and wastewater biodegrade.

The organic loading rate in these fish ponds appears to vary between 20 - 70 kg a hectare a day (in the form of bio-chemical oxygen demand). A network of channels is used to supply untreated sewage and to drain out the spent water (effluent). The cumulative efficiency of reducing the BOD of the sewage wastewater is above 80% and for coliform bacteria 99.99% on an average. The solar radiation is about 250 langley's a day, and is adequate for photosynthesis. In fact, the sewage fed fishery ponds act as solar reactors. Solar energy is tapped by a dense population of plankton. Planktons are consumed by the fish. Though the planktons play a significant role in degrading the organic matter, its overgrowth becomes a problem for pond management. It is at this critical phase of the ecological process that the fish play an important role by grazing on the plankton. The two fold role played by the fishes is indeed crucial—they maintain a proper balance of the plankton population in the pond and also convert the available nutrients in the wastewater into readily consumable form (fish) for humans. The fish farmers of East Kolkata Wetlands have developed such a mastery of these resource recovery activities that they are easily growing fish at a yield rate and production cost unmatched by any other fresh water fish ponds of this country.

Role of Purifications :

It is claimed by environmentalists that these wastewater bodies and fisheries act as a carbon-dioxide sink and help to improve the quality of air of Kolkata and its environment. Any loss of the wetlands, therefore, will have a negative impact on the overall environmental condition of the area.

So, the role and importance of the wetland in relation to its surroundings cannot be undermined.

The East Kolkata Wetlands and waste recycling region serve to :

- a) absorb and treat in the most efficient, economical and natural way the huge volume of sewage and wastewater and urban solid and air wastes generated by Kolkata at no cost to the city,
- b) fulfill substantially the requirement of fish, vegetables and food-grains in the city,
- c) absorb the pollution from, and purify the air that citizens breathe,
- d) absorb and pass to downstream creeks and the sea the flood waters that the monsoon brings to the city,
- e) provide a habitat for a variety of flora and fauna and living organisms endemic to wetlands,
- f) provide the food chain and waste-to-wealth recycling so unique and essential to this city,
- g) maintain the micro-climatic condition of the region,
- h) maintain the delicate ecological balance in a fragile environment and eco-system,
- i) provide livelihood support for thousands of local villagers who also have the unique skill of using wastewater to grow fish and vegetable and thereby help sustain a stable urban fringe.

Threats to East Kolkata Wetlands

In spite of being the only Ramsar site in West Bengal, the East Kolkata Wetlands are now facing several natural and anthropogenic stresses which altogether can lead to social, biological and economic degradations of the water bodies and adjoining areas. Some possible threats are discussed below :

- a) Unsustainable use of groundwater in the East Kolkata Wetlands due to rapid urbanization, agricultural and industrial development has posed a risk of land subsidence. The subsurface geology of the area consists of quaternary sediments comprising a succession of clay, silty clay and sand layers of various grades. Groundwater occurs mostly under confined conditions except in those places where the top aquitard has been obscured due to the scouring action of past channels. Currently, the hydraulic head shows a falling trend and it may be accelerated due to further overuse of groundwater, which, in turn, may lead to land subsidence. The ground-water of the East Kolkata Wetland areas should be developed cautiously based on the groundwater potential to minimize the threat of land subsidence
- b) There has been a progressive shift in the land use within the wetlands leading to a gradual dominance of agriculture, which accounts for around 40% of the wetland areas. The areas under fish farms have reduced from 7,300 ha in 1945 to 5,842 ha in 2003. Construction of fish farms bunds and roads within the fish farms have further reduced the effective area under water bodies to 2,481 ha. The gradual reduction in hydrological regimes within the wetlands has reduced its capacity to recycle wastes and attenuate floods.
- c) There has been a rapid change in biodiversity associated with the wetlands due to changes in hydrological regimes and land use. Similarly, there has been significant loss of floral diversity, particularly those of mangroves and other brackish-water species. The local population depends on the vegetations of the wetlands for food, some of which are threatened due to environmental and anthropogenic stresses. The disappearance of these plant species will surely affect the food security of the low income local inhabitants in future.
- d) Increasing concentrations of heavy metals in the sewage used in the wetlands attributed to unregulated discharge of industrial pollution poses a major threat both to the ecosystem as well as to the local communities. Several researchers have showed that some plants and animal species including fishes can bio accumulate the heavy metals like chromium, lead, mercury etc. from the wastewater and industrial effluents of the East Kolkata Wetlands, which can create health hazards. However, some researchers also reported that the accumulation level is not significant enough to for creating health hazards.
- e) Increasing siltation in the canals and fishponds has subsequently reduced the quantity of sewage flowing to the fisheries and made many of the fish ponds much shallower; which, in turn, have declined the fish production.
- f) While environmentalists are giving efforts for the preservation of the East Kolkata Wetlands, profit intensive people are increasing pressure for the right to develop areas for residential and industrial purposes. The wetlands are very close to Kolkata city, and The Eastern Metropolitan Bypass has made the area accessible and Salt Lake City apparently provides additional social and

economic infrastructures. It is becoming difficult to protect the wetlands from developers and real estate agents. Public agencies have also shown a tendency to encroach upon the wetland areas for various developmental activities such as establishment of industries, commercial hubs or public utilities. It is increasingly apparent that the existing legal provisions and agencies responsible for implementing them are unable to prevent such encroachment. Constructions in the wetland areas can eventually hamper the recharging of the groundwater and can also increase the incidence of flood. Development can also cause fragmentation of east Kolkata wetlands, which will increase social, ecological and environmental imbalances in local areas.

- g) The sewage fed fisheries of the wetlands has been constrained due to inadequate management of water regimes, technology integration and weak marketing, post marketing and value addition opportunities. Management inefficiencies such as failure to properly maintain sluice gates and to run the pumping system, regulating the storm weather flow and the dry weather flow channels of the Kolkata drainage system in line with the requirements of farmers in these areas is gradually collapsing the system. The current farm management systems are executing a biased outlook towards the large private farmers and against the small and medium size cooperatives.

Conservation and Management of East Kolkata Wetlands

Based on assessment of hydrological, ecological and socio economic aspects and analysis of management practices, following key issues have been identified to for the conservation and management of East Kolkata Wetlands:

- a) For proper maintenance and functioning of the wastewater recycling process in the wetlands, all drainage channels and distributaries within the wet-lands should be brought under a comprehensive action plan and restoration of the vital drainage structures is essential. Desiltation of the inflowing sewers can enhance water circulation and flushing in the wetlands systems. Improved waste segregation, proper handling of wastes and sustainable waste management strategies can help to mitigate pollution in the landfill areas.
- b) The industrial effluents, especially those released from the nearby tanneries, can cause undesirable impact on the fish and vegetables grown in the wetlands. It is essential to identify such industrial units and to bring them under the strict regulations of pollution control. Common in-situ effluent treatment plants for the polluting industries can be effective for mitigating the pollution problem.
- c) Farmers should be provided with a list of safe species that can be grown in the garbage farms in these areas and the extent of food chain contamination of heavy metals and industrial pollutants through different species should be evaluated in details for human health security. Focus should be given on proper identification and scientific uses of the bio indicator species of these wetlands and the applications of the species in pollution management. Hyper accumulators of the pollutants should be cultivated in the contaminated zones to remove the same. Restriction should be imposed for using insecticides, pesticides and other harmful chemicals in culture ponds of threatened species.
- d) A detailed biodiversity and genetic database of the wetlands should be made, which, in turn, can give the scope for using varieties of resistant and tolerant genes for research purposes. Isolation and culture of microbial strains will be beneficial for implementing bioremediation strategies. Comparative vulnerability studies of the wetland species will help to implement preferential conservational strategies based on the degrees of sensitivities. Applications of biotechnological and microbiological research methods along with the applications of remote sensing and GIS are essential for these studies.
- e) Populations of all breeding water birds species should be increased through improvement of breeding habitats and conditions. Proper understanding of population dynamics, feeding habits, and specific requirements of key bird species is essential for their conservation. Focus should also be given on the conservation of native and endemic species, including the fishes cultured in the fisheries.
- f) Enhancing the water use efficiency in irrigation systems, diversification of cropping patterns in the wetlands areas and the implementation of rainwater harvesting structures in agricultural fields can stabilize the groundwater system and also can enhance the water security of the local people.
- g) The main objectives of the management plans should focus on ecosystem conservation,

sustainable resource development and livelihood improvement. Institutional development, communication, education and public awareness are also the key management components which will promote sustainability. Ecotourism development and enhancement of the social and economic security of the local people is essential for proper execution of the holistic outlook of wetland conservation.

Conclusion

East Kolkata Wetlands system is a unique example of environmental protection and development management that is in harmony with nature and benefits are achieved at a much lower cost. Knowledge about development and environment is not enough, rather the upsurge of the common people and pushing the principles of environmental security and justice are extremely important to conserve this important Ramsar site of West Bengal.

References

1. De, M.; Bhuinya, S. & Sengupta, T.; A preliminary account of major wetland fauna of Calcutta and its surroundings.
2. East Calcutta Wetlands – India net zone, http://www.indianetzone.com/9/east_calcutta_wetlands.htm
3. East Kolkata wetland management authority, conservation and management plans of east Kolkata wetlands, India: Report to be submitted to the Ministry of Environment and Forests, Government of India, (2013).
4. East Kolkata Wetlands – India Environment Portal | News, <http://www.indiaenvironmentportal.org.in/category/991/thesaurus/east-kolkata-wetlands>.
5. East Kolkata Wetlands - Wikipedia, the free encyclopedia http://www.en.wikipedia.org/wiki/East_Kolkata_Wetlands
6. East Kolkata Wetlands Management Authority (EKWMA), <http://www.ekwma.com/>
7. Ghosh, A. K. Biological resources of wetlands of east Kolkata, Indian Journal of Landscape System and Ecological Studies.
8. Ghosh, D. & Sen, S. Ecological history of Calcutta's wetland conservation, Environmental Conservation.
9. Kolkata Wetlands, <http://www.kolkatawetlands.org/>
10. Problem & Present Condition of East Kolkata Wetlands, http://www.enviswb.gov.in/main/problems_&_present_condition_of_east_kolkata_wetlands.
11. Ramsar Convention – World Wetlands Day, <http://www.ramsar.org/cda/en/ramsar-activities-wwds-wwd2010-india1/main/ramsar/>

**RABINDRANATH TAGORE AND WILFRED OWEN :
POETS OF ANTI -WAR AND HUMANISM**

Debabrata Karmakar

Assistant Teacher, Sankrail A. C. High School, Howrah, West Bengal

Email : debabratakarmakar2013@gmail.com

Abstract

This paper aims at exploring anti-war and humanistic attitude of both Rabindranath Tagore and Wilfred Owen when humanism was at stake caused by barbarism and brutality of war.

After two years of Wilfred Owen's death in the battlefield, Owen's mother wrote to Rabindranath Tagore on 1 August in 1920 : "I have been trying to find courage to write to you ever since I heard that you were in London---but the desire to tell you something is finding its way into this letter today. The letter may never reach you, for I do not know how to address it, tho' I feel sure your name upon the envelope is sufficient. It is nearly two years ago, that my eldest son went out to the war for the last time and the day he said goodbye to me---we were looking altogether across the sun-glorified sea – looking towards France, with breaking hearts---when he, my poet son, said those wonderful words of yours---beginning at 'when I go from hence, let this be my parting word'---and when his pocket book came back to me – I found these words written in his dear writing – with your name beneath."

(Source : [http:// www.thestatesman.net/index.php?id](http://www.thestatesman.net/index.php?id))

From this letter of Mrs. Owen We realize that Owen was greatly influenced by Tagore's poetry and his philosophy. As we do not get any other information except this letter regarding Tagore's influence on Owen we cannot tell which feature of Tagore's poems attracted him most. But when we read their works, we clearly perceive that both of them hate war and war mongers as true worshippers of humanism.

Tagore was a great advocate of humanism throughout his literary career. Tagore, a multidimensional figure questioned injustice, barbarism, chauvinism, atrocities and all human vulgarities. "Such a personality known for his universal approach and all-pervasive humanitarianism cannot be confined to narrow geographical boundaries. By dint of his vision and mission, he revealed himself as a 'Living Essence' of human values like truth, love, beauty, forbearance, harmony and integrity." (Narmata Parwar: "Rabindranath Tagore: A Living Essence of Humanitarianism") His poem "Unity in diversity" tells about his concept of humanism and one world united by the spirit of indefinable power:

"We are all the more one because we are many,
For we have made ample room for love in the gap where we are sundered.
Our unlikeness reveals its breadth of beauty radiant with one common life,
Like mountain peaks in the morning sun." (EWT Vol. IV 75)

Whenever and wherever humanism was at stake, he had made a loud protest against it through his writing. He protested against imperialism and colonialism. He had seen evil and disastrous consequences of the first and the Second World War. He had seen the distortion of humanism in the name of narrow nationalism. Tagore wrote, "I have a great faith in humanity. Like the sun it can be clouded but never extinguished. To ignore the claim of humanity is a sure process of suicide." (EWT, Vol. IV 522-3). He felt that the main reason behind war and destruction lies in bourgeois capitalist civilization. He realized that the greedy war mongers were the driving forces of this modern civilization. He had expressed this realization of truth through his literary works. In the poem no.65 of "Naibedya" Tagore wrote :

“স্বার্থ যত পূর্ণ হয় লোভ -
ক্ষুধানল
তত তার বেড়ে ওঠে-
বিশ্বধাতল।
আপনার খাদ্য বলি না করি
বিচার
জঠরে পুরিতে চায়।”

“The hungry self of the Nation shall burst in a violence of fury from
Its shameless feeding.
For it has made the world its food.

And licking it, crunching it and swallowing it in big morsels...”

He hoped that one day selfishness, greediness, chauvinism and narrow nationalism would certainly be destroyed and humanism would triumph over all these narrowness and greediness. He expressed this hope in the same poem of “Naibedya”:

“স্বার্থের সমাপ্তি অপঘাতে।...

... ..
একের স্পর্ধারে কভু নাহি দেয়

স্থান
দীর্ঘকাল নিখিলের বিরাট
বিধান

... ..
ছুটিয়াছে জতিপ্রেম মৃত্যুর

সন্ধানে
বাহি স্বার্থতরী, গুপ্ত পর্বতের
পানে”

In this paper, I have made a sincere and earnest effort to translate some parts of Tagore’s poem no.64 &65 of “Naibedya” as much as my knowledge permits.

“Selfishness ends in a mishap....

.....
One’s audacity never finds a
Place,
It’s the entire world’s vast and prolonged
Dictate.

.....
Chauvinism rushes to seek
Death,
The boat of selfishness rows towards hidden mountain for its
Faith.”

In the nineteenth century, the powerful countries were involved in war in order to colonize other countries. The powerful war mongers of those European countries organized war and instigated the people of their nations in the name of nationalism. It was a severe blow on humanism. During the First World War a group of English poets expressed romantic or sentimental view of war. Rupert Brooke, Julian Grenfell belonged to this group. They glorified war and looked upon war as a splendid opportunity for displaying exalted patriotism:

“If I should die, think only this of me:
That there’s some corner of a foreign field
That is forever England. There shall be
In that rich earth a rich but concealed.
A dust whom England bore, shaped, made aware.
Gave, once, her flowers to love, her ways to roam,
A body of England’s, breathing English air,
Washed by the rivers, blest by suns of home.”

(1914 V: The Soldier: Rupert Brooke; source: <http://poem hunter.com/>)

“With the beginning of the first global war, some efficient though poignant poems were written in the English language and published in different London-based popular dailies and magazines. Among them were Rupert Brooke’s “The Soldier”(1914), Issac Rosenberg’s twenty –line-long “On Receiving News of the War”(1914), Laurence Binyon’s “For the Fallen” (1914), Margaret Postage –Cole’s “The Falling Leaves”(1915), Julian Greenfell’s “Into Battle”(1915), and William Butler Yeats’s “On Being asked for a War Poem”(1915). Owen ‘s “1914” does not support combat (like Brooke’s or Grenfell’s); nor it is anti-war (like Rosenberg’s or Binyon’s). The sonnet simply records his discomfiture with the news of the beginning of combat and his indignation at the German’s role in aggravating the war-like situation.” (Pinaki Roy: “Wilfred Owen: The Man, The Soldier, The Poet.”)

“War broke: and now the winter of the world
With perishing great darkness closes in.
The foul tornado, centered at Berlin,
Is over all the width of Europe whirled,
Rending the sails of progress...” (Owen: “1914”)

Like Gorge Bernard Shaw Owen mocks the sentimental and romantic attitude to war by depicting the predicament of young soldiers in the battlefield:

“Men marched asleep. Many had lost their boots,
But limped on, blood-shod. All went lame; all blind;
Drunk with fatigue; deaf even to the hoots
Of gas-shells dropping softly behind.
Gas! Gas! Quick, boys!-An ecstasy of fumbling,
Fitting the clumsy helmets just in time,
But someone still was yelling out and stumbling
And floundering like a man in fire or lime...”
(Owen: “Dulce et Decorum Est”)

Moreover, the title of the poem “Dulce et Decorum Est” itself is ironic. Owen had taken this title from Horace’s ode “Dulce et decorum est pro patria mori” which means “How sweet and right it is to die for one’s country.”

Owen also mocks war-mongers who glorified war for their own selfish motif in his poem “Smile, Smile, Smile”. Owen took this ironic title from the 1915 war-marching song “Pack up your troubles in your own Kit-Bag, and Smile, Smile, Smile” written by George Henry Powell and Set to music by his own brother Felix Lloyd Powell. The song became very popular during the First World War and inspired thousands of British youth to join army. Owen makes the war -mongers object of mockery in the following words:

“...Though all be worthy Victory which all bought,
We rulers sitting in this ancient spot
Would wrong our very selves if we forgot
The greatest glory will be theirs who fought,
Who kept this nation in integrity.’....”
(Wilfred Owen: “Smile, Smile, Smile”)

Likewise Rabindranath Tagore sharply criticizes those war poets and war-mongers in the poem no. 64 of “Naibedya”:

“কবিদল চিৎকারিছে
জাগাইয়া ভীতি
শ্মশান কুকুরদের কাড়াকাড়ি
গীতি।”

“Triggering consternation the band of poets is
Shouting,
The snatching dogs of crematorium are
Singing.”

Tagore in his short story “Dhangsho” (“Destruction”) included in his collection of short stories called “Galposalpo” wanted to show how war destroys not only human beings but also his wonderful and beauteous creations. This is a story of a father and his daughter and their beautiful garden. Pierre Sopont lived in a small cottage near Paris. He had created a beautiful garden of colorful flowers by pollinating. Her daughter Kamille was also skillful in pollination. Kamille’s fiancé Jack also joined hands with her. Meanwhile, the war broke out between Germany and France. Pierre had to go to the war according to the government order. The responsibility of maintaining the garden had come upon Kamille. She decided to surprise his father by blooming yellow tuberose in his garden. Her father Pierre was promoted to commander -in-chief. Jack came to Kamille to give this good news to her. But alas! A powerful bomb destroyed Kamille and her beautiful garden- human beings and their wonderful creations. Tagore wrote in his short story “Dhangso”:

“সকলের আশ্চর্য্য লেগেছিল সভ্যতার জোর হিসাব করো। লম্বা দৌড়ের কামানের গোলা এসে পড়েছিল ২৫মাইল তফাৎ থেকে। একে বলে কালের উন্নতি।”

It means that “Everybody was amazed to see the mighty civilization calculates well. Long

distance covering cannon was dropped from 25 miles distance. This is called the development of age.” Thus, he wrote in poem no.64 of “Naibedya”:

“শতাব্দীর সূর্য আজি রক্তমেঘ
-মাঝে
অস্ত গেল, হিংসার উৎসবে
আজি বাজে
অস্ত্রে অস্ত্রে মরণের
উন্মাদরাগিনী
ভয়ংকরী।..... জ

“The last sun of the century sets amidst the blood-red clouds of
the West and the whirlwind of hatred.

The naked passion of the self-love of Nations, in its drunken
delirium of greed, is dancing to the clash of steel and howling verses
Of vengeance....”

Tagore’s anti-war attitude is ingrained in his ideas of humanism and internationalism. He considered all the people of the world as his own brothers and sisters. He was against the merciless murder of any human being living in any part of the world in a war. He protested not only against the massacre of his countrymen (e.g. he rejected the ‘Knighthood Award’ in 1919 after merciless massacre at Jallianwalabagh) but also that of the people of the entire world. “His protest against imperialism was not confined to the boundaries of his motherland but extended to all colonially oppressed countries in the world in the true cosmopolitan spirit of Humanism. Contemporary inhuman brutality of the two world wars, aggression by the Nazis and the Fascists, suppression of democracy in Spain, attack on Manchuria by Japan-all perturbed the peace-loving spirit of Tagore. In utter despair he declared: “The world today is wild with the delirium of hatred.../The poisonous breath of the serpents/ Is spreading all around.” (“The World Today is Wild”)

[Narmata Parwar: “Rabindranath Tagore: A Living Essence of Humanitarianism”]

Tagore believed that the wall separates the world into small cells. On the other hand, the world is wide open place where eternal freedom is perceived. It invites human beings to become generous and to identify themselves with the external world. Thus, in the poem “Where the Mind is without fear”, he wrote “Where the world has not been broken into fragments of narrow domestic walls.” “He imagined a commonwealth of nation wherein each and every country would give respect and dignity to each other, a world free of violence, national jingoism and commonwealth tendencies. He was a believer of inter-civilization alliance...”

[Narmata Parwar: “Rabindranath Tagore: A Living Essence of Humanitarianism”]

Tagore perceived that nationalism hinders the growth of world-humanism and divides nations and their people on narrow separatist lines. He knew that extreme nationalism or chauvinism of Germany was the cause of the First World War. This narrow concept of nationalism had made a deep impact on Indian freedom movement at the initial stages. “As a counterpoise to this narrow sentiment which fragments the world into small fragments the world into small segments by narrow domestic walls, as he says in poem no.72, *Naibedya*, he favoured the ideal of India’s *tapoban* life mode, the life-mode of ancient *rishis* which was not constricted by narrowness, but embraced everything in its patent expansiveness...” (Santosh Chakrabarti: “Rabindranath’s Concept of World-Humanism and Gora”)

In the essay “Our Culture Their Culture”, Tagore gave emphasis on the blending of the culture of East and West in order to create a universal culture. In this essay he claimed, “Fortunately in God’s world, the tyranny of the sole best is not tolerated. There are numerous varieties of the best to keep each other company. So let us not quarrel over the superlative, adjective or take it too seriously.” In this essay he also said, “There was time when we in India worked at the problem of life; we freely made experiments; the solutions we arrived at them cannot be ignored mere because they are different from those of Europe. But they must move; they have to join the procession of man’s discoveries; they must not lag behind and superciliously forget others, and he contemptuously forgotten themselves. We are to call them into line and to move to the drum –beat of life.”

Rabindranath Tagore established Visva-Bharati at Bolepur, Santiniketan in order to resurrect his people and to make it as a centre of learning of both eastern and western culture and foreign and vernacular language. He taught those subjects that would extend the children’s own horizon and would help them to achieve a second birth through creativity and art. He tried to raise his students

above narrow nationalism and to inculcate humanism among them. He in his essay "My School" advocates for inviting foreign scholars or teachers. He wrote, "There is another factor which I consider to be important. I always try to get from outside of India, from Europe and from the far east, lecturers who come to the school to teach and also to share the simple life of the school with our students...Our boys are very natural in their relationship with those foreigners, guests and visitors...And this is clinging to certain prejudices which are considered nationalistic. And with the help of these visitors I have tried my best to make the minds of the boys more hospitable to the guests who came to us and I think I have been successful."

Shekar Verma and Seema Shekar in their paper entitled " "Thou hast made me endless" : Universality in Tagore's Poetry" dealt with the impact of the cultural richness of Tagore's family in shaping his humanist attitude to life and his concept of universality. They wrote, "In participating in the cosmopolitan activities of the family, he came to reject narrowness in general, and in particular any form of narrowness that separated human being from human being. He saw education as a vehicle for appreciating the richest aspects of other cultures while maintaining one's own cultural and natural environment." They concluded the paper by commenting that "Tagore stressed the need for new world based on transitional values and ideas. He was an active messenger of peace and harmony. His alternative vision has become more appropriate and relevant than ever in today's violent world of intolerance, vengeance and fanaticism. He was a passionate Indian but his nationalism transcended narrow sectarianism and embraced universalism, where one may find out a unique blending of the best of the East with the West."

Wilfred Owen was a humanist in his own way. He did not advocate humanism directly. His humanism was ingrained in his anti-war attitude. He did not eulogize war and narrow patriotism. He had a great hatred against the war-mongers. He tried his best to depict horror and brutality of war in his poems. He himself was killed in the First World War in 1918. No doubt, with his death English Literature had lost a great poet. In "Memoir" (1931) Edmund Blunden Wrote, "Twelve years of uneasy peace have passed since the war, among its final victims, took Wilfred Owen, and ten since the choice edition of his poems by his friend Sigfried Sasson revealed to lovers of poetry and the humanities how great a glory had departed." (Edmund Blunden: "The Poems of Wilfred Owen")

Owen believed that the youths of both England and Germany were mercilessly exploited by the greedy war mongers in the name of chauvinism. He felt that the youth of both his country and his enemy country lost their dreams, lost their invaluable lives in the battlefield. In the poem "Strange Meeting" he imagined that he met his foe, a German soldier in hell. But now the German soldier who murdered him mercilessly has become his friend and he proposes his new friend that they should sleep together in the veritable inferno:

" I am the enemy you killed, my friend.
I knew you in this dark; for so you frowned
Yesterday through me as you jabbed and killed.
I parried; but my hands were loath and cold.
Let us sleep now..." (Wilfred Owen: "Strange Meeting")

There is no difference between a German and an English soldier in the battlefield because "they have destroyed nature and turned their backs on normal life in order to fight. Nobody wins; they merely eat and are eaten..." (Merryn Williams: Wilfred Owen)

Roy commented, "When the two fighters, both annihilated in action, meet each other in hell, they do not nurse feelings of animosity anymore but are, in unison, aware of 'the truth untold'-that is, the futility and pointless of belligerence- which needs to be immediately informed to world-people who are on the verge of 'trekking from progress.'" (Pinaki Roy: "Wilfred Owen: The Man, The Soldier, The Poet.")

He urged to the people of entire world to stop war for the sake of humanism by exposing the brutality of war in his poems. In the preface to Owen's collected poems, Owen wrote, "The book is not about heroes. English poetry is not yet fit to speak of them./ Nor is it about deeds, or lands nor anything glory, honour, might, majesty, dominion, or power, except war./ Above all I am not concerned with poetry./ My subject is war and the pity of war./ The poetry is in the poetry."

In "Futility" Owen laments upon the easy death of the innocent youth in war. The birth of a child, its gradual growth into a man –even the creation of this world itself-all become practically meaningless in the brutality of war. That is why, Owen raises a final question: "O what made fatuous sunbeams

toil/ To break earth's sleep at all?" (Wilfred Owen: "Futility")

Again In "Anthem for Doomed Youth" he depicted a painful picture of battlefield when young soldiers were killed like cattle and often the dead were denied burial. "...not only are men being killed like cattle but many of the dead are denied burial and the survivors have no time to mourn properly." (Merryn Williams: Wilfred Owen)

"What passing-bells for these who die as cattle?
Only the monstrous anger of the guns.
Only the stuttering rifles' rapid rattle
Can patter out their hasty orisons.
No mockeries now for them; no prayers nor bells;
Nor any voice of mourning save the choirs,-
The shrill, demented choirs of wailing shells;
And bugles calling for them from sad shires."
(Owen: "Anthem for Doomed Youth")

In this poem, Owen implies that the public rituals and religious ceremonies seem to have no importance to the youth in the battlefield. Merryn Williams in her "Wilfred Owen" wrote, "...Later poems, like 'Disabled' and 'The Send-Off', would suggest a distrust of public ritual, and by this time he had ceased to believe in the resurrection of the dead. They could live on only in the remembrance of those who truly loved them, 'the tenderness of patient minds'. We get an impression of younger brothers holding back tears, or girls grown pale from sorrow and anxiety...." The send off given by the soldiers' girlfriends seems to be a "mockery":

"...Nor there if they yet mock what women meant
Who gave them flowers..." (Wilfred Owen: "The Send-Off")

Owen also speaks of the long-term psychological effect on the soldiers caused by horror and brutality of war. Owen had been suffering from 'neurasthenia' or 'shell-shock'. He suggested that the only to survive from long-term psychiatric problem caused by horror and brutality of war is to remain devoid of emotions and compassions. Pinaki Roy commented, "A self-sufferer from neurasthenia, Owen theorises that it is possible to survive the grueling combat-experiences only by voluntarily losing the capacity to perceive and abandoning compassions and emotions." The poem "Insensibility" also speaks of soldiers' loss of perceptive ability because of danger of death in the battlefield and war-trauma :

"Happy are men who yet before they are killed
Can let their veins run cold.
Whom no compassion fleers
Or makes their feet
Sore on the alleys cobbled with their brothers.

.....
Happy are those who lose imagination:
They have enough to carry with ammunition
Their spirit drags no pack.
Their old wounds save with cold can not more ache.
Having seen all things red,
Their eyes are rid
Of the hurt of the colour of blood for ever..."
(Wilfred Owen: "Insensibility")

Merryn Williams comments on that poem, "If the ordinary man had been stunned into insensibility, one could only be glad for his sake; it is rather like giving drink or tranquillisers to a man about to be hanged. However, the last verse expresses a terrible anger, saying that those who are not exposed to the horrors do not care about them cannot be forgiven."

"But cursed are dullards whom no cannon stuns,
That they should be as stones.
Wretched are they, and mean

With paucity that never was simplicity..." (Wilfred Owen: "Insensibility")

In his another poem "Mental Cases", Owen also refers to the psychological problems of soldiers caused by horror and brutality of war :

“-These are men whose minds the Dead have ravished.
Memory fingers in their hair of murders,
Multitudinous murders they once witnessed.
Wading sloughs of flesh these helpless warder,
Treading blood from lungs that had loved laughter.

.....
Therefore still their eyeballs shrink tormented
Back into their brains, because on their sense
Sunlight seems a bloodsmear; night comes blood-black;
Dawn breaks open like a wound that bleeds afresh
-Thus their heads wear this hilarious, hideous
Awful falseness of set-smiling corpses...”
(Wilfred Owen : “Mental Cases.”)

Throughout his literary career Owen speaks of humanism by exposing inhumanity of the Great War:

“But what say such as from existence’s brink
Ventured but drave too swift to sink.
The few who rushed in the body to enter hell,
And there out-fiending all its fiends and flames
With superhuman inhumanities,
Long-famous glories, immemorial shames-
And crawling slowly back, have by degrees
Regained cool peaceful air in wonder-
Why speak they not of comrades that went under?”
(Wilfred Owen: “Spring Offensive”)

In fact, he urged to the people of entire world to awake and arise from the intoxication of chauvinism or narrow nationalism because the greed of the war-mongers would lead the world to disaster. As a poet Owen believed that it was his duty to warn the readers about the destruction of human civilization and humanity in the hands of greedy war mongers. Pinaki Roy wrote, “If according to Owen, ‘All a poet can do[...][in early –twenty-century] is warn’(Bridgwater 12), both the deceased combatants become responsible poets in taking upon themselves the task of making commoners aware of the annihilations caused by military engagements.”
(Pinaki Roy: “Wilfred Owen: The Man, The Soldier, The Poet.”)

Despite Tagore and Owen’s sincere efforts to warn the people of the entire world about the destruction of human civilization and humanity caused by the brutality of war through the heinous concepts of chauvinism, narrow nationalism or racism; the ruthless massacre in the name of racism, narrow nationalism or chauvinism is still a burning problem to the people of the whole world. Even highly educated national leaders, bureaucrats of some nations add fuel to racism or chauvinism. That is why, until and unless those greedy power mongers perceive humanity in its true sense, war or militant activities cannot be stopped only by reading Owen and Tagore. For that purpose, school and college authority must adopt moral and spiritual education to inculcate humanism in its true sense and to nurture anti-war attitude in the minds of young pupils and in that case the poems of Owen and Tagore must be included in the school and college curriculum of the entire world.

References

1. Blunden, Edmund.(ed.). (1966). “The Poems of Wilfred Owen”. Chatto & Windus. London: Print.
2. Brooke, Rupert. “1914 V: The Soldier”. /www.poemhunter.com/.web.
3. Chakrabarti, S. “Rabindranath’s Concept of World-Humanism and Gora”. Studies in Tagore. Atlantic Publishers & Distributors. Print.
4. Parmar, N. “Rabindranath Tagore: A Living Essence of Humanitarianism”. Rabindranath Tagore : The Living Presence.ed.Nibir K. Ghosh. Authors Press. Print.
5. Tagore, Rabindranath. “Dhangso”.Galposalpo.Visva-Bharati.Print.
6. Ghosh, N. “English Writings of Rabindranath Tagore”.Vol. IV Ed. Delhi: Sahitya Akademi. Print.
7. “The Sunset of the Century.” Nationalism: Sir Rabindranath Tagore. New York: Norwood Press. Print.
8. “My School”. Visva-Bharati. Print.

-
9. "Naibedya". Visva-Bharati. Print.
 10. "Our Culture, Their Culture". Visva- Bharati. Print.
 11. Roy, P. "Wilfred Owen: The Man, The Soldier, The Poet." Books Way. Print.
 12. Verma, Shekar & Shekar, S. "Thou hast made me endless": Universality in Tagore's Poetry". Rabindranath Tagore: The Living Presence. ed. Nibir K. GHosh. Authors Press. Print.
 13. Merry, W. "Wilfred Owen". ed. John Powell Ward. Border Lines series Editor.
 14. [I am also indebted to Subrata Kumar Pahari for his article "Juddhobirodhi Rabindranath" published in "Teachers Day Issue 2010" "Ami Tomadire Loke: Sadho –satobarsha Rabindranath" & the official website of "The Statesman" <http://www.thestatesman.net/index.php?id> for the publication of Mrs. Owen's letter to Rabindranath Tagore.]

A STUDY ON DIFFERENT PHASES OF SPEED DEVELOPMENT AMONG SCHOOL GOING STUDENTS IN RELATION TO AGE AND SEX

Debasish Mandal

Part-Time Lecturer of Sundarban Hazi Desarat College, West Bengal, India

Email : dmandal621@gmail.com

Dr. Madhab Chandra Ghosh

Head, Dept. of Physical Education, University of Kalyani, Kalyani, West Bengal,

Email : madhabg573@rediffmail.com

Abstract

Objectives: The aim of this study was to find out different phases of speed development among school going students such as acceleration zone, maintenance zone, retardation zone, maximum speed and average speed. **Materials and Methods:** In this study 60 boys and 60 girls subject 10-15 years were selected as subject. The data was collected from 100m performance of the subject and the distance was divided into 10 equal zones. **Results:** Acceleration zone was extended 0-25m for 10 yrs boys, 0-35m for both 12 yrs. & 14 yrs boys group but it was extended 0-40m for 10 yrs. girls, 0-35m for 12 yrs. girls & 0-25m for 14 yrs. girls. Maintenance zone was extended from 25-40m for 10 yrs. boys and 35-50m for both group 12 yrs & 14 yrs. boys group but it was extended from 40-50m for 10 yrs girls, 35-40m for 12 yrs girls and had no maintenance zone for 14 yrs girls. The maximum speed of six group i.e. 10 yrs. boys, 10 yrs. girls, 12 yrs. boys, 12 yrs. girls, 14 yrs. boys & 14 yrs. girls were 6.45, 6.02, 6.80, 5.62, 7.69 and 6.33 m/sec. and average speed 5.74, 5.39, 6.08, 5.20, 6.58 & 5.47 m/sec. respectively. **Conclusions:** The school going adolescent boys and girls have smaller zone. The length of acceleration zone for boys increases with increase of age but for girls it was decrease with increase of age. The length of maintenance zone for all boys and girls group was very small. The length of maintenance zone for boys were equal to all three groups and zone was extended 15m for all but maintenance zone for girls were decrease with increase of age and in some case it was absolutely zero.

Key Words : Acceleration Zone, Maintenance Zone, Retardation Zone, Maximum Speed, Average Speed.

Introduction

In games and sports motion is the core element. Modern sports have become highly competitive in sprint running mainly in 100m run. The fraction of a second is vital and it can change the fate of an athlete. As professionalism enters into the field of games and sports, it has reached as razor's edge competition. By the term speed one generally gets the impression that we are talking about speed in running activities but speed also concerns many body parts and varies from one part to another. Speed refers to quickness of actions and one's ability to perform rapidly successive movements in a single direction over a short duration. According to Barrow and Mc Gee (1971), speed is defined as "one's ability to perform successive movement of the same pattern at a fast rate". Speed may also be defined as "rapidity with which a movement or successive movements of the same kind may be performed by an individual".

Speed is one of the components of conditional ability. It has a complex nature as it depends up to a considerable extent on the central nervous system. Due to this fact the extent nature of speed abilities is difficult to discover and understand. Moreover, because we can influence the functioning of central nervous system only to a very limited extent, therefore, speed performance can not be improved to a considerable extent as in the case of the other conditional abilities. The speed performance can be improved with specific means where co-coordinative process plays a very high role.

For the direct improvement of acceleration ability short sprint are best means. The distance or duration of these sprints is based on practical experience as well as on some research findings. Henry (1952) found that sprinters achieve their maximum speed in about 6 seconds after start. Farfel (1952), Zdanov (1956) and Furnadziev & Petkova (1977) also found that irrespective of the performance level and age the maximum speed is achieved in 5-6 sec. after start. They also found that during a sprint the increase in speed is as follows:-

At the end of – 1 st Seconds	-	55%
2 nd Seconds	-	76%
3 rd Seconds	-	91%
4 th Seconds	-	95%
5 th Seconds	-	99%

Locomotor ability to maintain maximum speed of locomotion for maximum duration is possible. According to Gundlach (1969) the speed ranges from 99-100% of maximum during the phase of maximum locomotion speed. He found that in track & field sprints it can last from 20-45 m. But this phase of maintenance of maximum speed is different for different person depending on their age and performance level. Gundlach (1969), Furnadziev & Petkova (1977) and Letzelter (1975 & 1978) found the distance over which maximum speed can be maintained as follows:-

12-13 year old children	-	15-20 m
14-16 year old children	-	20-30 m
12-13 year old trained children	-	20-30 m
Well trains adults	-	30 m longer

Purpose of the Study

- 1) To find out the average acceleration phase of the subject according to their age and sex.
- 2) To find out the speed maintenance phase and deceleration phase i.e. retardation zone of each group according to their age and sex.

Methodology

Total 120 students from 10 to 15 years were selected as the subject of this study. All the students were divided into three equal age group i.e. 10-11 yrs. i.e. 10 yrs group, 12-13 yrs. i.e. 12 yrs. group & 14-15 yrs. i.e. 14 yrs age group. Each age group consisted of 40 subjects, among 20 boys and 20 girls. All the subjects were from same locality. The data was collected from 100m performance of the subject and the distance was divided into 10 equal zones. In every 10 m zone one time keeper was place. During 100m run all time keeper recorded the time from starting to her own marked zone such as start-10m, start-20m, start-30 and so on. The method shown in fig.1

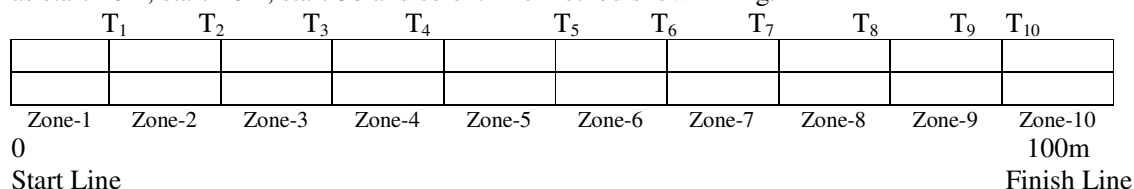


Fig. 1: Shows the method of collecting data

Results and Discussion

Personal Data

60 (sixty) boys and 60 (sixty) girls student were selected as the subject for the present study. Their personal data on age, height and weight were recorded. The mean and SD of age, height and weight of the subject were presented in Table -1.

Table 1: Mean and SD of age, height & weight of three groups

Group	Age (Years)		Height (C.M.)		Weight (Kg.)	
	Mean	SD	Mean	SD	Mean	SD
10 Yrs. boys	10.97	0.52	138.55	8.23	26.45	3.14
10 Yrs. girls	10.94	0.56	140.35	6.91	27.35	3.52
12 Yrs. boys	12.95	0.58	154.70	9.70	37.80	7.03
12 Yrs. girls	12.95	0.57	147.00	6.12	35.45	4.59
14 Yrs. boys	15.03	0.51	166.75	3.58	48.20	7.02
14 Yrs. girls	14.98	0.54	151.70	7.73	38.65	6.58

Mean of age of six group i.e. 10yrs. boys, 10 yrs. girls, 12 yrs boys, 12 yrs. girls, 14 yrs. boys and 14 yrs. girls were 10.97,10.94,12.95,12.95,15.03 & 14.98 and SD were 0.52,0.56,0.58,0.57,0.51 & 0.54 respectively. The mean of height of six group were 138.55,140.35,154.70,147.00,166.75 &

151.70 and SD were 8.23,6.91,9.70,6.12,3.58 & 7.73 respectively. The mean of weight of six groups were 26.45, 27.35, 37.80, 35.45, 48.20 & 38.65 and SD was 3.14, 3.52, 7.03, 4.59, 7.02 & 6.58 respectively.

The Data: The time of 100 m sprint zone wise of the particular subject of six groups were considered as the data of this study. At the same time the data of Acceleration zone, Maintenance zone, Retardation zone and Maximum speed obtained by the subject and average speed of the subject during 100m sprint was recorded.

Presentation of Data: From the obtained time and distance of each zone for each candidate the zonal velocity was calculated. From this mean velocities for different zone of 100 m sprint were find out.

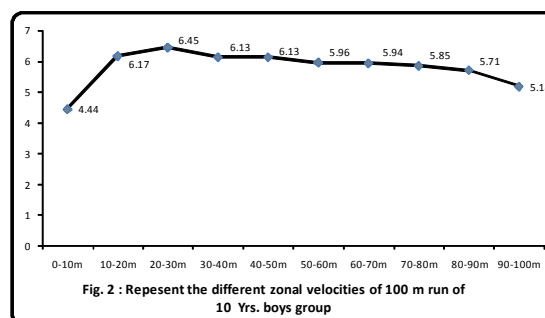
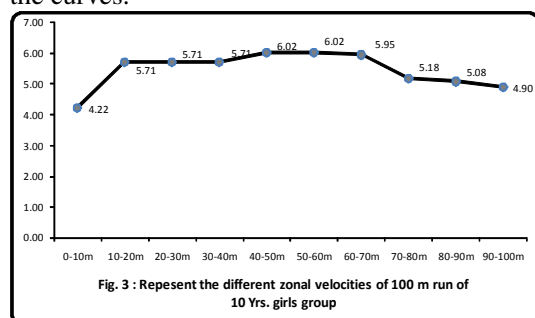
The mean velocities for different zone of 100m sprint for the six age group i.e. 10 yrs. boys, 10 yrs. girls, 12 yrs. boys,12 yrs. girls, 14 yrs. boys and 14 yrs girls. Were presented in table 2

Table-2: Represents the Mean scores of zonal velocities for 100 m run for six group (boys & girls)

Group	Velocity									
	0-10 m Zone-1	10-20m Zone-2	20-30m Zone-3	30-40m Zone-4	40-50m Zone-5	50-60m Zone-6	60-70m Zone-7	70-80m Zone-8	80-90m Zone-9	90-100m Zone-10
10 yrs. boys	4.44	6.17	6.45	6.13	6.13	5.96	5.94	5.85	5.71	5.18
10 yrs girls	4.22	5.71	5.71	5.71	6.02	6.02	5.95	5.18	5.08	4.90
12 yrs. boys	4.52	6.37	6.49	6.80	6.53	6.49	6.37	6.25	6.06	5.68
12 yrs. girls	4.20	5.46	5.62	5.62	5.55	5.40	5.38	5.21	5.10	4.72
14 yrs. boys	4.74	6.76	7.19	7.69	7.40	7.39	7.17	7.04	6.80	6.20
14 yrs. girls	4.22	5.81	6.33	6.17	5.99	5.81	5.78	5.68	5.43	4.42

The zonal velocity of 10 yrs boys, 10 yrs. girls, 12 yrs boys, 12 yrs. girls, 14 yrs boys & 14 yrs. girls in zone 1 were 4.44,4.22,4.52, 4.20,4.74 & 4.22, in zone 2- 6.17,5.71,6.37,5.46,6.76 &5.81, in zone 3- 6.45,5.71,6.49,5.62,7.19 & 6.33; in zone 4- 6.13,5.71,6.80,5.62,7.69 & 6.17, in zone 5 – 6.13,6.02,6.53,5.55,7.40 & 5.99, in zone 6- 5.96,6.02,6.49,5.40,7.39 & 5.81; in zone 7- 5.94,5.95,6.37,5.38,7.17 &5.78; in zone 8 -5.85,5.18,6.25,5.21,7.04 &5.68; in zone 9- 5.71,5.08,6.06,5.10,6.80 & 5.43 and in zone 10- 5.18,4.90,5.68,4.72,6.20 & 4.42 m/sec. respectively.

Discussion : From table no.2: It was observed that acceleration zone was extended from 0-25m for 10 yrs. boys, 0-35m for both group 12 yrs and 14 yrs. boys group but it was extended from 0-40 m for 10 yrs. girls, 0-35m for 12 yrs girls and 0-25m for 14 yrs. girls subject. It was also observed that maintenance zone was extended from 25-40m for 10 yrs boys, 35-50 for both group 12 yrs and 14 yrs boys subject but it was extended from 40-50m for 10 yrs girls, 35-40m for 12 yrs girls subject and had no maintenance zone for 14 yrs girls subject. With this information distance velocity curve for different age group of boys and girls drawn in Fig.2, Fig.3 Fig.4, Fig5, and Fig.6 & Fig. 7 indicated the curves.



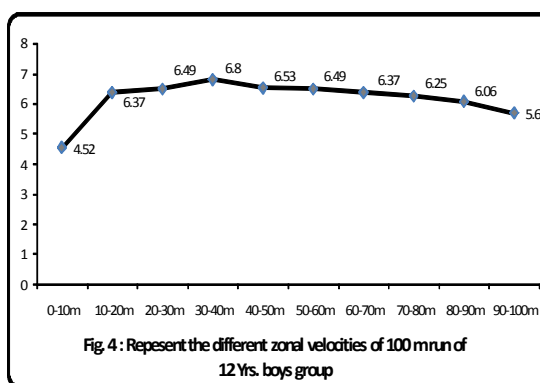
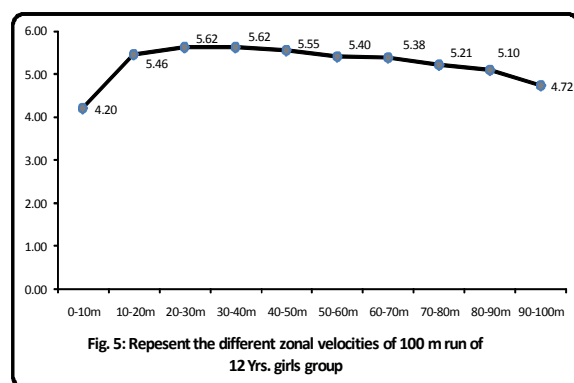
From the fig.2 it was observed that acceleration zone was extended from 0-25 m. for 10 yrs. boys' subject. It was also observed that 25-40m maintenance zone. A long retardation zone was presented. It was observed that maximum speed of the subject was 6.45 m/sec and the average speed

of the subject was 5.74m/sec.

From the fig.3 it was observed that acceleration zone was extended from 0-40 m for yrs. girls' subject, had near about 10m maintenance zone i.e. 40-50m and also with long retardation zone. It was also observed that the maximum speed of the subject was 6.02m/sec and average speed of the subject was 5.39 m/sec.

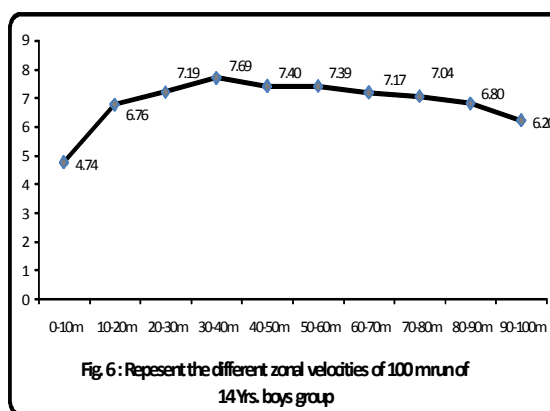
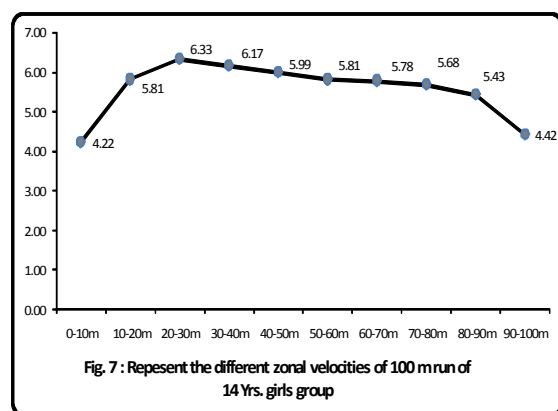
From the fig.4 it was observed that acceleration zone was extended from 0-35 m for 12 yrs. boys, had for near about 15 m maintenance zone i.e., 35-50m maintenance zone and also with long retardation zone. It was also observed that the maximum speed of the subject i.e. 12 yrs boys were 6.80m/sec and average speed of the subject were 6.08m/sec.

From the fig.5 it was observed that acceleration zone was extended 0-35 m for 12 yrs. girls' subject, had near about 15m maintenance zone (35-40m) and also with long retardation zone. It was also observed that the maximum speed of the subject was 5.62m/sec and average speed of the subject was 5.20m/sec.



From the fig.6 it was observed that acceleration zone was extended from 0-35m for 14 yrs. boys, had near about 15 m maintenance zone i.e., 35-50m and also with long retardation zone. It was also observed that the maximum speed of the subject was 7.69 and average speed of the subject was 6.58m/sec.

From the fig.7 it was observed that acceleration zone was extended from 0-25m for 14 yrs. girls subject, had no maintenance zone and also with long retardation zone. It was also observed that the maximum speed of the subject were 6.33m/sec. And average speed of the subject was 5.47m/sec.



From these curves length of acceleration zone, retardation zone, maximum speed and average speed were found out. Table no. 3 indicated the results.

Table 3. Length of acceleration zone, maintenance zone, retardation zone, maximum speed and average speed for different age group of boys & girls

Group	Acceleration zone(m)	maintenance zone (m)	retardation zone (m)	maximum speed (m/sec)	average speed (m/sec)
10 yrs boys	0-25	25-40	40-100	6.45	5.74
10 yrs girls	0-40	40-50	50-100	6.02	5.39
12 yrs boys	0-35	35-50	50-100	6.80	6.08
12 yrs girls	0-35	35-40	40-100	5.62	5.20
14 yrs boys	0-35	35-50	50-100	7.69	6.58
14 yrs girls	0-25	—	25-100	6.33	5.47

From table 3, it was observed that the acceleration zone was extended from 0-25m for 10 yrs boys, 0-35 for both group i.e. 12 yrs and 14 yrs boys subject but it was extended from 0-40m for 10 yrs girls, 0-35m for 12 yrs girls & 0-25m for 14 yrs girls subject. The length of maintenance zone of 10 yrs boys was 25-40m; for 12 yrs boys it was 35-50m & 14 yrs boys it was 35-50m but the length of maintenance for 10 yrs girls was 40-50m, for 12 yrs girls, its was 35-40m & 14 yrs. girls had no maintenance zone. The retardation zone of 10 yrs boys were extended 40-100m, 12 yrs and 14 yrs both boys group were extended 50-100m, but 10 yrs girls were extended 50-100m, 12 years girls were extended 40-100m & 14 yrs girls were extended 25-100m. The maximum speed obtained by 10 yrs, 12 yrs & 14 yrs boys were 6.45m/sec, 6.80m/sec and 7.69 m/sec and the average speed of the subject were 5.74m/sec., 6.08m/sec. & 6.58m/sec. respectively. But the maximum speed obtained by 10 yrs., 12 yrs & 14 yrs girls were 6.02m/sec., 5.62m/sec & 6.33m/sec and average speed were 5.39m/sec., 5.20m/sec. & 5.47 m/sec. respectively.

From the table it was observed that mean score of maximum speed of different groups of boys increase with increase of age, the value for 10 yrs. boys group was 6.45m/sec. but is increase for the 12 yrs boys group 6.80m/sec. (increasing rate 5.15%) . Again the value was further increase to 7.69 m/sec (increasing rate 11.57%) for 14 yrs boys group.

From the table it was observed that mean of maximum speed of different groups of girls decrease with increase of age 10 yrs to 12 yrs. Thus the value for 10 yrs girls was 6.02m/sec. but is decreased for 12 yrs. girls group to 5.62m/sec. (decrease rate 6.64%). Again the value was observed that mean score of maximum speed of different age group of girls increase with increase of age 12 yrs to 14 yrs girls. Thus the value of 12 yrs girls was 5.62m/sec., but it increase for 14 yrs girls group 6.33m/sec (increasing rate 11.21%) for 14 yrs girls group.

Conclusion

On the basis of the results of this investigation with subject of 10-15 yrs untrained school going boys and girls with the existing limitations of the study following conclusions were drawn

- 1) The untrained adolescent i.e. school going boys and girls have smaller acceleration zone in comparison with higher level or international performers.
- 2) The Length of maintenance zone for both boys and girls were very small. The length of maintenance zone of boys subject increase with increase of age where the girl's subject decrease with increase of 10 yrs to 12 yrs and in some cases it was absolutely zero.
- 3) The maximum speed and average speed of different age group of boys increased with increase of age. But the maximum speed and average speed of the girl's subject decrease with increase of age 10 yrs. to 12 yrs. and increase with increase of age 12 to 14 yrs.

Reference

1. Adelaar, R. S. (1986). The practical biomechanics of running. American Journal of Sports Medicine 14,497-500.
2. Best, S. W. Research in Education (4th Edition), Prentice Hall of India (P) Ltd. New Delhi.
3. Bruggemann, G. P. & Glad, B. (1990). Time analysis of the sprint even. Scientific Research Project at the games of the XXXIV Olympiad- Seol. 1988- final report. New Studies in Athletics, Suppl.
4. Garrett, Henry E. (1981). Statistics in Psychology and Education, Feffer and Simons Ltd. 1981.

-
5. Hay, J. ,G. The Biomechanics of sports technique.
 6. Hopkinson, J. L. (1993). Sprint Start. Track & Field Quarterly Review, 93-1, 14-14.
 7. Howard and Payne, R., The science of Track Athletes.
 8. Kansal, D. K. (1996). Measurement of speed. Test and Measurement in sports and Physical Education. 246-247.
 9. Mero, A.; Kome, P. V. (1994). EMG. Force and Power Analysis of Sprint Specific Strength Exercise. Journal of Applied Biomechanics, 10 (1), 1-13.
 10. Singh, A.; Bains, J. Gill, J. S. and Brar, R. S. (2008). Speed Development. Essentials Physical Education. 310-311.
 11. Singh, H (1974). Speed. Science of Sports Training, 115-129
 12. Wilmore, J. H. and Keogh, J. F. Kinematic Analysis of Running Exercise and Sports science Reviews.

HUMAN RIGHTS AND TEACHER EDUCATION

Dr. Navdeep Kaur

Assistant Professor, Department of Education, GNDU, Amritsar, Punjab

Email : negkaur@gmail.com

Abstract

Although man is recognized as a supreme creature of all species on earth, yet man is the only one who has an unpardonable record of its own destruction and degradation. Man has humiliated man like no other species has ever done before. We must change this situation; otherwise our progeny will laugh at us. The expected change can be effected only through a right kind of education-an education in terms of knowledge and more in terms of traits such as awareness, attitude, concern, tolerance, empathy and fraternity. The traditional education is centred round imparting a certain quantum of knowledge most generally acquired by rote, and there is not much provision for qualitative aspects. All people of all ages should be aware of the basic rights and responsibilities that each individual possesses and, in the long term, to build a "culture of prevention" of human rights abuses. Education in human rights is itself a fundamental human right and also a responsibility. Article 26 of the Universal Declaration states that everyone has the right to education, and that education should strengthen respect for human rights. If people do not know their rights, they cannot defend or fight for them. Human rights education teaches both about and for human rights. The goal is to help people understand human rights, value human rights, and to take responsibility for respecting, defending and promoting their human rights as well as the rights of others.

It is generally believed that the contemporary conception of human rights has a very long history. However International movement of the protection of human rights has shown an increasing concern for prevention of human rights violation only after the Second World War. Last six decades have witnessed the predominance of the need to promote universal respect for the observance of human rights and fundamental freedoms for all without any distinction.

The Universal Declaration of Human Rights, adopted by the UN General Assembly on 10th December, 1948 was the first formal attempt at international level to give a most authentic enumeration of basic human rights and freedoms. The importance of this declaration in the context of realization of human rights cannot be ignored as it provided an authentic expression of human rights as a "common standard of achievement for all people and nations." Article 1 of the declaration provides that all the human beings are born free and equal in dignity and rights whereas Article 2 announces that everyone is entitled to all the rights and freedoms set forth in the declaration 'without distinction of any kind such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or status'.

In India, human rights perspectives have been kept in mind even while framing our educational policies. Human Rights Education clearly reflects in the recommendations of various commissions like University Education Commission (1949), Secondary Education Commission (1952), Kothari Commission (1964-66). Even the National Policy for the welfare of children adopted by Government of India (1974), NPE (1986) and the Programme of Action (1992) lay emphasis on many human rights and values.

But much to the dismay of the Constitution makers, who were primarily reformists and secondarily constitutionalists, and who overall designed the constitution in a people centric approach, human rights profile of India gives a dismal figure. The dream of achieving full socio-economic justice has not seen the light of the day. Therefore, what is required to achieve the constitutional mandate, and these by protecting the basic human rights is, Education.

Teaching of Human Rights and Teacher Education

After the adoption of United Nations Charter in 1945 and then the Universal Declaration of Human Rights in 1948, it has been strongly recommended again and again that the teachers should be well prepared to provide human rights education to their students.

Obviously, teachers play a very important role in the organization of Human Rights Education. But all the teachers cannot teach about human rights with equal proficiency. Some

teachers even are not aware about their own rights and duties as a teacher or as a citizen. Therefore teachers have to be provided training about the contents and pedagogy of human rights. They have to develop the curriculum, prepare the books and find methods of evaluation for human rights education. It has been widely accepted that the only way to improve the quality and effectiveness of human rights education is to approach teachers and teacher educators.. The teacher education as well as teachers has the capabilities to develop learning packages that can help to transform learners in developing critical attitudes into active participation, conviction that human rights must be protected, respected and promoted. Teaching human rights does not resemble the teaching of other subjects like mathematics, science, history or language, since it involves developing basic attitude of tolerance and goodwill towards other human beings. Thus, the teaching of human rights requires the teacher to play the role of a facilitator, active partner, researcher and curriculum developer etc. Hence the teachers have to be masters of human rights education with indepth knowledge about human rights, required teaching skills and practice of human rights in society.

Therefore a well planned programme of training in Human Rights Education is needed to cover this vast system of teacher education.

At Teachers Training Stage

The quality of education we provide to our children depends to a large extent upon the quality of teachers we inject into the education system in turn depends on the quality of teachers preparations through teacher education programs. Therefore, programs are needed to update the teachers from time to time. There is no denying the fact that training teachers in the subject of human rights is a significant challenge.

- Teachers should be trained in communicating Human Rights in their day to day class-in teaching.
- Teachers should be encouraged to utilize role-playing, role-modeling, and story telling methods of teaching for the awareness of the Human Rights.
- Some groups should be formed under the guidance of a competent teacher, these work groups should identify the Films TV serials, magazines and books which indicate the pictures, incidents and dialogue relating Human Rights violation.
- For the successful implementation of the Human Rights Education, the teachers should develop the following competencies:
 - a) Competencies to communicate Human Rights to the group of learners.
 - b) Competencies to collect data/information regarding Human Rights violation.
 - c) Competencies to develop international brotherhood, peace and harmony.
 - d) Competencies to create love and respect for the Human Rights.
 - e) Competencies to take initiative to remove disparities.
 - f) Competencies to develop feelings of tolerance and mutual respect in both National and International perspectives.
- Teacher's Trainees should be awarded credit points based on their contribution in Human Rights Educational Programmes.
- Human Rights Week should be celebrated from Dec. 10th -17th. Every year in all Educational Institutes.

Human Rights Education could be made a part of the existing Sociology subject for the B.Ed. Course. Teachers must be taught this to create awareness, to inculcate the desired 'attitude and so that they can perpetuate the message strongly to their students later. Considering the multiplier effect of a teacher this must become a compulsory part of teacher education.

How it is taught is going to determine the learning outcome. I believe that it must not be taught through a textbook in the regular classroom following the usual lecture method. The teachers will have think of different methods of teaching. There isn't any need for a text book. Most of the inputs will have to be felt, perceived and experienced by students individually.

Keeping these in mind the following methods are suggested.

- **Role play and dramatization** would be the most effective methods for sensitivity training regarding Human Rights. The teacher may give situation corresponding to the different Human Rights and the students understanding. The teacher can then discuss the various aspects such as the

emotions the students experienced while play acting the role of an AL Qaeda Terrorist and the others who played the role of the terrorized. How could the participants shape and change the outcome in the same situation by gaining an insight into the character they played. Will they be able to handle such a situation more maturely and with greater understanding in future? Will they be able to counsel somebody in need with more facility and ease? Such questions would lead the exercise to a conclusion.

- **Jurisprudential model** would also find application in the teaching of Human Rights. The teacher could give the class issues and problems for discussion and debate. The students can then look at these from various points of view and giving due respect to opinions different from their own they will develop tolerance. Tolerance though is not the ultimate objective here, in fact the objective is to be able to accept and appreciate the differences of opinion, race and culture.
- Students may be asked to prepare a **scrapbook of cases of violation of human rights** to gain a deeper and wider understanding. Everyday in the newspaper and on the television one hears of such cases. Making a note of these would give an added dimension to one's understanding of these violations as to why these occur, which are the conditions leading to these how could these be averted in future, what role must one play to stop these from taking place etc.
- **Films** like Scindler's List, Mission Kashmir, Fanah, Machis, Kabul Express, Rang DeBasanti could be shown and students should then be allowed to discuss and debate on these. Films are a very potent medium to touch one's emotions. When one witnesses an act one can not remain detached and unmoved. One forms opinion and wishes to express it because of the strength of stimulation received. When one reads a report in the newspaper one is not sufficiently moved but to see the same in a documentary film would always have a stronger impact, such that will not let a person be complacent and unopinionated. So the teachers must make judicious use of the medium.
- **Reading and reviewing books** may be another purposeful activity. Reading as a habit is on the decrease and needs to be given an impetus specially for those who are training to be teachers because teachers need to constantly update and upgrade themselves, a teacher should be a voracious reader. The impact of films is greater but sometimes a book leaves stronger impressions, what is more advantageous about books is that books can be reread and quoted.
- **Brain storming sessions** to find solutions to hitherto unresolved issues could yield practical suggestions and remedies. We tend to look up to someone superior to offer solutions for problems, at home it happens to be parents, at work the boss, in school the teachers and in general the government. What we fail to understand is this simple Mathematics that if one brain can think of ten ideas ten brains can think of hundred ideas. The probability of hitting upon the solution increases when ten times more ideas are generated. The fault here lies in our upbringing; we never feel independent enough to be able to take our own decisions. The education system doesn't do much to create independent thinking and problem solving capacity. Even at the tertiary level the students lap up the ready made precooked and pre-digested given obligingly by teachers, they fail to understand that these very supports are robbing them of independent thought and rendering them handicapped for life.
- **Project work** involving independent rudimentary research could also be given. To start with they could be given case studies which could be done through documentation of available information. An actual case study may sometimes not be possible due to the paucity of time. By gleaning and reading all available information, documenting it and then developing original commentary on it will achieve the purpose.

Education is the only way to inculcate the human values and develop respect for the human rights. Curriculum, text books, methods of teaching along with teacher training have always been four important components of any process of education. It has always been emphasized that the quality of education depends upon adequate attention to these components. Inculcation of deep respect for human rights and fundamental freedoms is the supreme goal of all education.

Conclusion

The promotion and protection of human rights in a plural society like India have their own context and specificity. In a complex country like India, societal violation of human rights and violation at all levels have necessitated the introduction of human rights education at all levels of

school education and teacher education. The appreciation of human rights values should move beyond declarations and become a reality and way of life. Human rights education in India has crossed only preliminary milestones toward the journey of achieving its objectives. There are many more milestones to go by developing holistic plans of action - with clear human rights education objectives, functional and composite curriculum framework on human rights education for different stages of teacher education, training policy for teachers and teacher educators, self-learning package containing material on general awareness, skills development, transactional strategies, etc., and a sound research support for strengthening human rights education at all levels of education. This would go a long way in achieving the objectives of human rights education in India.

References

1. Amity Law Review (2004). Journal of Amity Law School, Vol. 5, Part I, Jan-June, New Delhi.
2. Buch, M. B., (Ed. 3) (1979). Third Survey of Research in Education: (1978-1983), Baroda: Society for Educational Research and Development.
3. Buch, M. B., (Ed. 3) (1983). Fourth Survey of Research in Education: (1983- 1988), Baroda: Society for Educational Research and Development.
4. Education in Asia (2000). Quarterly Journal Published by Asian Academy of Education and Culture, Vol. XX, No. 2, April -May-June, Bhopal.
5. Naseema, C. (2008). Human Rights Education "Conceptual and Pedagogical Aspects", Kanishka Publishers Distributors, New Delhi .
6. New Frontiers in Education (2006). Quarterly Journal, Vol. XXXVI, No. 4, Oct-Dec.
7. Sharma, R. A. (2009). Curriculum Development and Instruction, R. Lall Book Depot, Meerut.
8. Bhattacharya, G. C. (2001). Teaching of Human Rights at the B. Ed. Level: Needs and Objectives. University News, 39(52).
9. Cassese, A. (1992). The General Assembly: Historical Perspective 1945-1989. In P. Alston (ed.), The United.
10. Nations and Human Rights: A Critical Appraisal. Oxford : Clarendon Press, 31
11. Freeman, M. (2002). Human Rights: An interdisciplinary approach. Maiden: Blackwell Publishers Inc.
12. NCTE (1995). Policy Perspectives in teacher education: Recommendations of various National Commissions and Committees on Education. New Delhi: NCTE.
13. Panda, P. (2004). Responsiveness of School and Teacher Education Curriculum towards Human Rights Education in India. Souvenir, International Conference on Human Rights in the Age of Globalization, DAY College of Education for Women, Amritsar (Pb.) 86, 99-102
14. Singh, G. (1998). Human Rights Education Agenda for Educational Institutions. University News, 36 (3).
15. UNESCO (2000) All human beings.....; A manual for human rights education. Paris : UNESCO

STUDIES IN INFORMATION SOURCES OF INDIAN LITERATURE : THE DIVERSITY AND USABILITY

Dr. Debasish Pradhan
Librarian, St. Joseph's College, Darjeeling, West Bengal
Email : debasish.pradhan@rocketmail.com

Abstract

Creative literature is an elaborate subject. If it is Indian literature, there is a vital living relationship among them, because of polyglot fluidity, inter-language translations and shared themes. It should therefore be studied from the point of view of different forms, facets and features. The users have varied information needs and requirements. They want to focus on the knowledge of what to gather and how to gather, process and utilize it. The most of the users do not have proper access to information, as required by them. For quite some time, the printed pages have remained the most useful and reliable sources of information. Now along with the printed pages, some other forms of documents have also appeared and are drawing more and more attention in course of conducting literary studies and research works. These are punched cards, magnetic tapes, floppy disks, CD-ROMs, DVD-ROMs, etc. Besides these information sources, literary studies and research works nowadays require online dictionaries, encyclopaedias, bibliographies, and other web resources of diverse forms and features.

Key Words : Documentary sources, Human sources, Information sources, Literary research, Non-documentary sources, Primary information sources, Secondary information sources, Tertiary information sources, Virtual resources.

Introduction

Information sources are consulted by the users only for getting required specific information. A document in any form can be a source of information. For quite some time, the printed pages have remained the most powerful and reliable sources of information. The printed pages in the form of books, periodicals, conference proceedings, research reports, etc. are existed everywhere. However, along with the printed pages, some other forms of documents have also appeared and are drawing more and more attention in course of conducting literary studies and research works. These are various audio-visual materials, such as films, filmstrips, various forms of phonogram records and different types of microforms which have been accepted as sources of information and are acquired in the modern libraries. More recently we have seen the development of yet another form of document where information is available in machine readable form only, for example, punched cards, magnetic tapes, floppy disks, CD-ROMs, DVD-ROMs, etc. Besides these information sources, literary studies and research works nowadays require online dictionaries, encyclopedias, bibliographies, and other web resources of versatile forms and features.

Need for Information Sources

In the present day society, called knowledge society, the users have varied information needs and requirements. They want to focus on the knowledge of what to gather and how to gather process and utilize it. The most of the users do not have proper access to information, as required by them, because they do not know where to look for it. They require specific information sources for the following reasons:

- To obtain information for a specific aspect;
- Inadequacy of time for evaluation and selection of information material;
- For selection of specific information in view of information explosion;
- Impact of information technology on society and
- Availability of information in various formats, i.e. print, non-print and electronic resources.

Up to some years back there was no problem in identifying information sources, because the majority of materials were produced only in printed form. It is true that the printed sources of information still predominate but the other sources are fast becoming more obvious, more varied and more important. They are now in a state of metamorphosis and versatility. As the modern knowledge society has to deal with various types of documents, attempts have been made to group them into

convenient categories or classes. These groupings or classes have naturally been according to their characteristics which are considered useful.

Types of Information Sources

(a) According to S.R. Ranganathan

- Conventional – Books, periodical publications, maps, atlases, etc.;
- Neo-conventional – Standards, specifications, patents, data;
- Non-conventional – Different non-book materials like microcopies, audio-visual materials and
- Meta-Document – Direct record unmediated by human mind.

(b) According to C. W. Hanson

- Primary sources – Books, journals, reports, patents, theses, trade literature, standards and
- Secondary sources – Abstracting and indexing journals, citation indexes, subject bibliographies, reviews and surveys.

(c) According to Denis Grogan

- Primary sources – Periodicals, research reports, conference proceedings, patents, standards, trade literature, theses, etc.;
- Secondary sources – Indexing and abstracting services, reviews of progress, bibliographies, directories, yearbooks, library catalogues, reference books (encyclopaedias, dictionaries, handbooks, biographies, etc.), treaties, monographs, textbooks, etc. and
- Tertiary sources – Directory of directories, guide to literature, list of research in progress, bibliography of bibliographies, and so on.

Sources of Information on Indian Literature

Humanities include the branches of learning that deal with human thought and culture, excluding the natural and social sciences. The term was applied originally to the study of literature of classical Greece and Rome. Afterwards it has been gradually expanded to cover all languages and literature, the arts, history and philosophy. However, literature constitutes the major component in humanities.

The word literature commonly implies creative literature with lots of imagination. The Concise Oxford English Dictionary states that it is “writings whose value lies in the beauty of form or emotional effect”. Literature is a form of human expression. But not everything expressed in words, even when organized and written down, is counted as literature. Certain forms of writing are however universally regarded as belonging to literature. Literary forms are commonly of three types: poetry; drama; and fiction. Some personal documents like autobiographies, diaries, memoirs, letters, etc. also rank among the world’s greatest literature. Literature is a vast subject and widely scattered in different languages, especially in India. Indian literature refers to the literature produced in Indian subcontinent until 1947 and in the Republic of India afterwards. As the other subjects, it requires extensive study and research and consequently seeks different sources of information. The sources of information in Indian literature may therefore be differently categorized than the conventional groupings done by Ranganathan, Hanson and Grogan, as stated previously and they are stated as the followings.

Documentary Sources

Primary Sources :

Original texts, complete works of authors; journals; manuscripts; letters; autobiographies; diaries; memoirs; thesis; audio-visual recordings of original performances; proceedings and minutes of meetings, conferences, etc.; news reports; and primary information based electronic sources like floppy disks, CD-ROMs, DVD-ROMs and so on.

Secondary Sources :

Commentaries and criticisms; edited versions of original texts; book reviews; annotated translations; news analyses and reports; text books; encyclopaedias; handbooks; autobiographies; biographies; history of literature; glossaries and dictionaries.

Tertiary Sources :

Catalogue and union catalogue, especially catalogue of manuscripts; trade catalogue and trade bibliographies; bibliographies; guide to literature; indexing and abstracting service; research in progress; and databases

Non-Documentary Sources :

Human Sources :

In the early stage of history individuals were well considered as the personified wisdom and carrier of knowledge. Now the situation is entirely different. Information and knowledge have been democratized. The seekers of information have to access a treasure of knowledge existed in documents and other media. But it is true that all information is not manifested in the form of recorded knowledge. In several situations it is the individual's vast experience and interpretative skills which enables him to provide information in response to a query. Investigations of the Center of Research in User Studies at Sheffield University have shown that 'personal communication is one of the most important means of transmitting information'. Therefore, when printed source is insufficient to supply information, as a last resort, enquirer is connected with resource persons. In the field of literature, they are concerned teachers, professors, researchers, litterateur, authors, editors, critics, and so on. Such resource persons are non- documentary primary sources of information. When a directory of such resource persons is published then it will obviously be a documentary source and categorized under tertiary source of information.

Advantages of Human Sources :

- The experts act as ready reckoners and provide quick answer;
- They are primary sources for certain information;
- They give direct feedback;
- Clarification can be sought then and there; and
- In certain cases they are more authentic than the published document.

Limitations of Human Sources:

- They may not be always available for consultation;
- They may not be able to spare time;
- Sometimes for confidentiality, they may refuse proposal; and
- Certain shyness/ introversion on the part of the information seeker may exist.

Conferences, Seminars etc. :

A conference or seminar itself can be considered as an information source, and which obviously is a primary source of information. An enquirer may attend seminar lectures and meet different resource persons, and consequently a necessary interpersonal communication is developed. Seminar lectures through the publication of conference proceedings are however converted into documentary source and categorized under primary source of information.

Organizations

Sometimes, enquirers are connected with appropriate organizations like libraries, information centres, institutes, etc. for their required information. These organizations are the non-documentary sources of information. The organizations may hold all types of documentary sources of information, i.e. primary, secondary and tertiary. When directory of such organizations is published then the directory will obviously be a documentary source and categorized under tertiary source of information.

Virtual Resources

The Internet has become an endless virtual library for finding information on just about anything. It can provide us with a wealth and variety of resources for a research process and programme. It is a constantly expanding virtual library with over millions of terabytes of data and information to be found and millions more gigabytes are added every second of the day. It can provide us with a variety of sources including scholarly databases, primary journals, secondary

journals, books, online encyclopedias, bibliographies, other reference books and audiovisual materials. These virtual resources may also be categorized as primary, secondary and tertiary virtual resources, as classified by Denis Grogan to the printed materials. These are collectively known as online information sources, mostly available free of charge and provided through different search engines and portals.

Importance of Different Types of Information Sources

The primary sources of information are those in which the information contents are original. They are the information materials which are original and authentic works. The primary sources imply the basic sources of new information. The primary sources are very large in number and commonly unorganised. They are accessed with the help of secondary sources like annotated bibliographies and other indexing services. The secondary sources give information about primary sources. In these sources, the original information is selected, modified and arranged in a suitable format for the purpose of easy location by the users. The tertiary sources of information contain information thrice removed from the primary sources. Hence they act as a guide to the secondary sources, and thereafter to the primary sources of information.

Conclusion

The literature is sometimes creative, sometimes related to social science, sometimes scientific and technological, and sometimes trade based for their promotional purpose. Among all of them, creative literature is the elaborate subject. If it is Indian literature, there is a vital living relationship among them, because of polyglot fluidity, inter-language translations and shared themes. It has glorious contribution to World Literature. All these keep the ideals of Indian literature dynamically alive. It should therefore be studied from the point of view of different forms, facets and features. We may be hoping that there is someone, somewhere, who would introduce us with the required information or point out in right direction. We may think, that someone as an individual employed to serve information, or a resource person who is highly learned or experienced. Simultaneously, we may hope that most of the required information exist in a recorded form. We may need information urgently and may not have sufficient time to search ourselves. In these circumstances we normally turn to an information service of some kind. We may hope that the required information has been processed by information service and placed in information centre or online.

References

1. Chakrabarti, B. and Sengupta, B. (1985). Fundamentals of reference service. Calcutta: World Press.
2. Chakrabarti, B. and Mahapatra, P. (2008). Library and information science : an introduction. 2nd ed. Calcutta: World Press; p.288-330.
3. Encyclopaedia Britannica. (1974). Encyclopaedia Britannica. 15th ed. Chicago: Encyclopaedia Britannica; Vol.10; p.1041-1050.
4. Grogan, D. (1979). Practical reference work. London: Clive Bingley.
5. Guha, B. (1983). Documentation and information: services, techniques and systems. 2nd ed. Calcutta: World Press.
6. <http://www.ccrindia.gov.in/literaryarts.htm> (Indian Literature through the Ages).
7. <https://www.boundless.com/communications/topic-research-gathering-materials-and-evidence/internet-research/types-of-material-on-the-internet/>
8. Lal, C. and Kumar, K. (2009). B. Lib. guide: a complete source-book for certificate, diploma, and bachelor's courses in Library and Information Science. New Delhi: Ess Ess Publications; p.479-485.
9. Ranganathan, S. R. (1961). Reference service. 2nd ed. Bombay: Asia Publishing House.
10. Sen, B. K. and Prasad, K. V. S. (1992). Individuals as sources of information: a holistic view. IASLIC Bulletin, 37(1): p.23-30.
11. Walford, A. J., ed. (1987). Walford guide to reference material: generalia, language and literature, the arts. 4th ed. London: Library Association; v.3.

A SURVEY ON ENVIRONMENTAL AWARENESS AMONG SECONDARY SCHOOL STUDENTS IN WEST BENGAL

Dr. Goutam Chakraborty

Assistant Teacher, Garaimari J. K. Vidyaniketan, Domkal, Murshidabad, West Bengal

Email : goutambkp@gmail.com

Abstract

Environment has become the concern for all, the academicians, intellectuals, scientists, policy makers and government, across the continents. The UN world conference on the Environment in Stockholm in 1972, the Earth Summit held in Rio de Janeiro in 1992, the Global Forum, 1992 and the activities organized by the International NGO Forum show that environment is on the agenda of the international community. People have become more concerned about the environment. We are beginning to realize that virtually all aspects of the world around as can have profound and potentially negative effects on our health and well being. Therefore, awareness and education of environment is the paramount concern of all the citizens' society. Environment protection starts by creating awareness among the People so that it becomes part of their lifestyle. The key to achieving this goal lies in environmental education and its related programmers. The objective of environmental education includes awareness, knowledge, attitudes, skills, and Participation of people in protecting the environment. The Present study was conducted on 200 senior secondary students (100 boys and 100 girls) belonging to the age group of 14 to 16 gears. Environment Awareness ability measure (EAAM) was administered to assess their environment awareness. A significant gender differences existed in environment awareness.

Key Words : Environment, Earth Summit, Environmental Education, Environmental Awareness, Skills

Introduction

Human is Product of organic exultation and natural environment. His very existence, survival and progress on earth depend on the quality of the environment. The word environment refers to the surroundings, the aggregate of circumstances of an organism or group of organisms specially the combination of external of extrinsic physical conditions that affect and influence the growth and developments of organisms (Sandha and Dhillon, 2005) Environmental awareness is defined as the sum total o responses that people make to various thematic aspects as the construct environmental education (Patel *et al.*, 1994). In simple terms it means knowledge and understanding of facts and concepts related to environmental and consequences of various environmental Problems like Pollution, population explosion, deforestation, ecological disruption, energy crises etc. the goal of Environmental action is to improve all ecological associations including the interrelationship of humanity with nature and people with one another. Further more, the rationale of environmental education is to make world population aware about the current environmental issues/ problem and this to acquire skills, attitude and abilities to participate individually and collectively towards finding and solving the problems and preventing a new one (Sukumar, 2005). It imposes a question on the human awareness and attitude to wards environment, which otherwise poses a threat for human existence itself (Kakreti and Gihar, 2004). Adolescence is considered as the most important transitional period of life, as adolescents face an intense turmoil because of the cognitive, biological and social changes taking place in this period. This is a period of psychological transition from a child who has to live a family to an adult who ha s to live in a society. In this age effects are perennial. Adolescent children are highly sensitive to issues related with environment. The role of students / adolescents would go a long way in achieving such desired goals.

Objectives

Keeping this background in mind present study was framed with following objectives:

1. To assess the environmental awareness of secondary school students within the same gender.
2. To study the gender differences in environmental awareness.

Hypotheses

H₁ : There will be significant difference in environmental awareness within the same gender of secondary school students.

H₂ : There will be significant gender differences in environmental awareness of secondary school students.

Population and Sample

Students of W. B. B. S. E. in North 24 Pgs and Murshidabad districts constitute the population of the study. The sample of 200 students (100 boys and 100 girl students) studying in IX and X classes was drawn through a randomized process from 4 secondary schools.

Variables

Two variables have been selected for the study. They are environmental awareness and gender – boys and girls.

Tool used

Environmental Awareness Ability Measure (EAAM) by Jha (1998) was administered to assess the environment awareness of the respondents. The measure consisted of 51 items to be rated on two point rating scale.

Systematization of Data

Table 1. Showing Mean ((M) and Standard Deviation (SD) of high and low environmental awareness groups (EA) of the boy students

EA	Sex	N	M	SD
High	Boys	30	43.03	2.72
Low	Boys	30	34.60	7.58

Table 2. Showing the mean and standard deviation of high and low environmental awareness groups of the girl students

EA	Sex	N	M	SD
High	Girls	30	53.07	1.39
Low	Girls	30	40.33	5.70

Analysis of Data

Analysis of data pertaining to H₁

[H₁ : There will be significant difference in environmental awareness within the same gender of secondary School students].

Table 3. Showing ‘t’ between the mean environmental awareness of high and low environmental awareness groups of the boys students

EA	Sex	N	M	SD	SED	T	Level of Significance
High	Boys	30	43.03	2.72	1.47	5.73	0.01
Low	Boys	30	34.60	7.58			

Table 4. Showing ‘t’ between the mean environmental awareness of high and low environmental awareness of the girls students

EA	Sex	N	M	SD	SED	T	Level of significance
High	Girls	30	53.07	1.39	1.07	11.89	0.01
Low	Girls	30	40.33	5.70			

Analysis of data pertaining to H₂

[H₂ : There will be significant gender differences in environmental awareness of secondary School students].

Table 5. Showing ‘t’ between the mean environmental awareness of high environmental awareness groups of girls and boys students

EA	Sex	N	M	SD	SED	T	Level of significant
High	Girls	30	53.07	1.39	0.55	17.98	0.01
High	Boys	30	43.03	2.72			

Table 6. Showing ‘t’ between the mean environmental awareness of low environmental awareness groups of girls and boys students

EA	Sex	N	M	SD	SED	T	Level of significant
Low	Girls	30	40.33	5.70	1.73	3.31	0.01
Low	Boys	30	34.60	7.58			

Result and Discussion

1. Results of tables 3 and 4 revealed that there was a significant mean difference of high and low environmental awareness groups of boy students as well as in case of girl students. So, the corresponding hypothesis (H_1) was accepted.
2. Results of tables 5 and 6 revealed that there was a significant mean difference of high environmental awareness groups as well as low environmental awareness groups of girls and boys students. Hence, the corresponding hypothesis (H_2) was retained.
3. Tables 5 and 6 represent gender differences in mean scores of environmental awareness among secondary School students. In case of girls, having high level of environmental awareness as compared to boys students in high environmental awareness groups as well as in low environmental awareness groups. Present situation demands the development of attitudes that help students to acquire a set of values and feelings of concern for the environment and motivation and commitment to participate in environmental maintenance and improvement (Engle son 1985). Young students as future citizens must know their environment, its uses and how to preserve and conserve it.
 - We must remember that by our own habit of ignoring environmental issues, the issues will not end rather they will persist and will cost tremendous harm on the next generation.
 - Values and awareness about environment demand a cognitive map defining specific course of collective action to save the environment.

Conclusion

- Some civilizations have accepted the natural environment as the gift of God and started excessive consumption of the natural resources, which ultimately led to the exhaustion of natural resources.
- Thus, it becomes necessary to develop awareness and positive attitude in people since their adolescence.
- The role of students/ adolescents would go a long way in achieving such desired goals.

References

1. Dabey, A. and Samal, B. (1998) environmental awareness among women. Indian Psychological Review 50 (1) : 50-56.
2. Engle son (1985). The development and retention of environmental attitudes in elementary School children
3. Jha P. K. (1998). Environment. Awareness ability Measure (EAAM), National Psychological Corporation, Agra.
4. Kakreti B. R. and Gihors (2004). Effect of video intervention strategy on the environmental attitude of secondary students psycho-lingua, 34 (1) : 17-22
5. Maikari, R. and Aniyal, N. P. (2008). Environmental awareness among students. Indian Journal of Psychometry and Education, 39 (1) : 29-32.
6. Sandha, V. and Dhillon, J. (2005) Environmental education awareness among elementary school teacher, Shikhya Khoj Patra, 4: 26-32.
7. Show R and Noe Fp (1990) Hispanic catarrhal influenced on environmental concern, Journal of environmental Education 15 (3) :33-36

COMPUTER PHOBIA OF B. ED. COLLEGE TEACHERS AND THEIR ATTITUDE TOWARDS USING NEW TECHNOLOGY

Dr. Mohit Dixit

Assistant Professor, Babe Ke College of Education, Daudhar, Moga, Punjab

Email: yourmohit21@gmail.com

Abstract

This study was conducted to find out the computer phobia of B. Ed. college teachers and their attitude towards using new technology. The sample consisted of 120 B. Ed. college teachers from Jaipur district of Rajasthan state. Computer phobia scale and an attitude towards using new technology scale were used to collect the data. The statistical techniques used were the mean, standard deviation, T-test. The results showed that the factors like locality of the school, gender, marital status influence computer phobia and their attitude towards new technology.

Introduction

The current education scenario in India is an information age where there is knowledge explosion and skills essential for living have become increasingly complex and interdependent. Information and communication technology can be an extremely powerful enabler in efforts to bring positive and sustainable development to countries around the globe. Today almost a full decade into the 21st century, we live amidst an unprecedented revolution in the advancement of ICT.

Computers are influencing every aspect of life such as social, economical and education. In most of the task there is involvement of both human being and computer interaction. Computer literacy is seen to be more and more positively related with our success. Only a minimum percentage of people are regularly using the computer and many do not use computers for various reasons. Even many of the teachers have this irrational fear for the use of computers. This irrational fear towards computers is known as “computer phobia”. If a teacher gets rid of the computer phobia and becomes a computer friendly, he/she can make use of computer during his/her teaching process without any inhibition and make the teaching learning process effective.

Need and Significance of the Study

Education technology and computer play an important role in education. It is essential for all students, present & future teachers to use and understand the computer and implement technology in order to be successful in their present and future careers. Teaching and learning activities have a huge impact on educational technology. The way teachers view technology, how they respond to it? How they present it? And how it helps to accomplish their vision of teaching and learning will affect the future implementation of educational technology.

Information of basic knowledge of computer is essential for teachers. Computer phobia & attitude towards new technology of teachers are an important factor of determining his/her progress and development in the field of education. In the present scenario many a time the computer knowledge of the children is more than that of the teachers. Therefore it is the need of the hour that the teachers make use of the advance technology to hold the interest of the student. Therefore there is a need to study the computer phobia & attitude towards new technology of B. Ed. college teachers.

Review of Related Research and Literature

Diamantis, Rhea. (1982) in his article on micro phobia contains suggestion on how teachers can prepare themselves for using computer in their classroom. In-service workshop practicing on machine & reading about computer are among the activities suggested. Davidson. (1994) in his work regarding removing computer phobia from the writing classroom, discusses the use of computer with students of English as a second language focusing on a pilot programme that utilize computer word processing in ESL writing classes. Bailey, Gerould. (1994) has examined the role of building administrator in helping staff cope with change various phobias & described appropriate treatments considered including a fear of change, fear of computer, fear of technology, fear of electronic open spaces, and fear of new learning methods. Reed, Lori. (2000) uses discourse on computer phobia &

computer addictions to describe the cultural work involved & marketing strategies used between 1960-1990 regarding management of computer fear. Draws on popular discourses, advertisement and advice to explore how the personal computer was successfully connected to middle class family ideals and was transformed from a (cold) war machine into a socially friendly machine. Viji, Sanjana. (2000) conducted a study on computer self-confidence & computer experience in relation to computer related attitude and commitment to learning among Higher Secondary students. Sivakumar, R. (2000) investigated computer awareness among higher secondary school students. The study revealed that there is no significant difference between the boys & girls in computer awareness. The students studying computer science had more awareness than the students who are studying other courses. Dennis. (2009) have reported that as many as 50% of adults, including first year university students, have some sort of computer related phobia. This report demonstrates that the use of computer still has unpleasant side effects despite the internet bloom in past decade. Sai, Kumari .(2010) have reported that the factors like locality of the school gender types of school management do not influence computer phobia of 9th standard students and their attitude towards computer usage in Education. Magre, Sunita.(2011) have reported that 30% degree college teachers have the computer phobia and there is a significant difference in the computer phobia of science & arts teachers. After reviewing these studies the researcher felt the need to undertake this study.

Statement of the Problem

“Computer Phobia of B. Ed. College Teachers and Their Attitude towards Using New Technology.”

Objective

1. To investigate the level of computer phobia & attitude towards new technology among B. Ed. college teachers.
2. To investigate the computer phobia and attitude towards new technology among B. Ed. college teachers in terms of (a) locality of the college, (b) gender and (c) marital status.

Hypotheses

1. Computer phobia of B.Ed. college teachers is high.
2. Attitude towards new technology B.Ed. College teachers is Neutral.
3. There is no significant difference in the computer phobia of urban and rural B. Ed. College teachers.
4. There is no significant difference in the computer phobia of male and female B. Ed. College teachers.
5. There is no significant difference in the computer phobia of married and unmarried B. Ed. College teachers.
6. There is no significant difference in the attitude towards new technology of urban and rural B. Ed. college teachers.
7. There is no significant difference in the attitude towards new technology of Male and Female B. Ed. college teachers.
8. There is no significant difference in the attitude towards new technology of male and female B. Ed. college teachers.
9. There is no significant relationship between computer phobia and attitude towards new technology among B. Ed. college teachers.

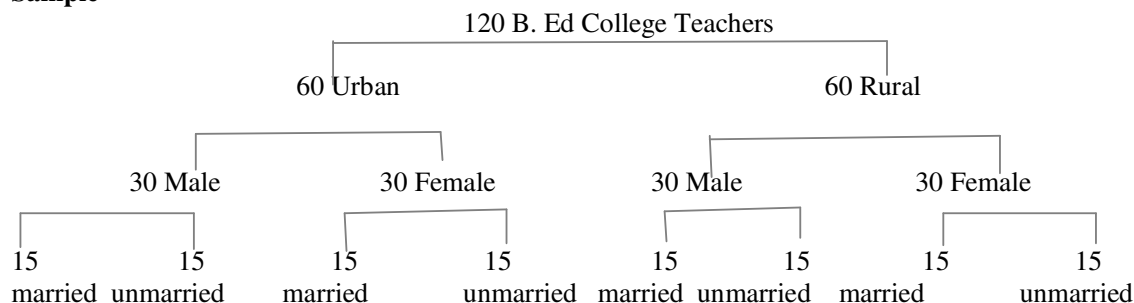
Design of the Study

Methodology is the essential in systematic research. Methodology is a science of orderliness; it is a technique for the orderly arrangement of facts and principles. The success of any study depends largely on the suitability of method, tools and techniques used for data. Survey is a procedure in which data is systematically collected from a population through a test of questionnaire. Investigator selected survey method to collect the data. The present study is aimed to measure the level of B. Ed. teachers and attitude towards using new technology.

Population

In this research the population consisted of all B. Ed. college teachers in Jaipur district.

Sample



The investigator used random sampling technique for selecting the teachers from urban & rural locality. The sample size was 120. The sample was included married/unmarried male & female teacher.

Tool Used

The S. Rajasheker and P. Raja's computer phobia scale and S. Rajasheker attitude towards using new scale technology scale were used to collect the data.

Computer phobia scale consists of 29 statements of which 8 of them are positive statements and the remaining are negative statement. The reliability of the scale was established by the split half method using Pearson product moment correlation and the reliability of the full scale was determined using Spearman – Brown prophecy formula and was found to be 0.88, the intrinsic validity was established by taking the square root of reliability coefficient, which was found to be 0.94 the maximum possibility score is 116 & the minimum is zero.

Attitude towards using new technology scale consists of 30 statements of which 13 of them are positive & rest 17 are negative statements. The reliability of the scale by spit-half technique followed by the use of Spearman-Brown prophecy formula was found to be 0.95 which is high and hence the scale is reliable. Its intrinsic validity was found to be 0.98, which clearly states that the scale is valid.

Statistical Techniques

Mean, Standard deviation, Standard error, t-value and correlation.

Data Analysis

Hypothesis 1: Computer phobia of B. Ed. college teachers is high.

Here the data was analyzed in three levels of computer phobia –

- (1) High computer phobia.
- (2) Low computer phobia.
- (3) No computer phobia.

Table 1. Percentage of computer phobia of B. Ed college teachers

Sl. No.	Computer Phobia Level	Percentage
1.	High computer phobia	55%
2.	Low computer phobia	20%
3.	No computer phobia	25%
Total		100%

Hypothesis 2 : Attitude towards new technology B. Ed. college teachers is neutral.

Here the data was analyzed in three levels of attitude towards new technology –

- (1) Unfavourable.
- (2) Neutral.
- (3) Favourable.

Table 2. Percentage of level of attitude towards new technology of B. Ed college teachers

Sl. No.	Attitude Level	Percentage
1.	Unfavourable	45%
2.	Neutral	25%
3.	Favourable	35%
Total		100%

Hypothesis 3 : There is no significant difference in the computer phobia of urban and rural B. Ed. college teachers.

Table 3. Mean scores of computer phobia of B. Ed. college teachers and the factor (locality of the college)

Locality	Number	Mean	S.D.	S.E.	t-value	Hypothesis
Urban	60	73.06	13.78	2.71	1.826	Accepted
Rural	60	68.11	15.82			

Significance Level 0.05 df =118.

Hypothesis 4 : There is no significant difference in the computer phobia of male and female B. Ed. college teachers.

Table 4. Mean scores of computer phobia of B. Ed. college teachers and the factor (gender of the teacher)

Gender	Number	Mean	S.D.	S. E.	t-value	Hypothesis
Male	60	83.65	12.06	2.43	3.266	Rejected
Female	60	75.71	14.46			

Significance Level 0.05 df = 118.

Hypothesis 5 : There is no significant difference in the computer phobia of married & unmarried B. Ed. college teachers.

Table 5. Mean scores of computer phobia of B. Ed college teachers and the factor (marital status)

Marital Status	Number	Mean	S.D.	S.E.	t-value	Hypothesis
Married	60	73.65	14.78	2.58	4.303	Rejected
Unmarried	60	84.76	13.47			

Significance Level 0.05 df =118.

Hypothesis 6 : There is no significant difference in the attitude towards new technology of urban and rural B. Ed. College teachers.

Table 6. Mean score of Attitude towards new technology of B. Ed college teachers and the factor (Locality of the college)

Locality	Number	Mean	S. D.	S. E.	t-value	Hypothesis
Urban	60	118.75	10.73	2.22	3.664	Rejected
Rural	60	110.58	13.52			

Significance Level 0.05 df =118.

Hypothesis 7 : There is no significant difference in the attitude towards new technology of male & female B. Ed. college teachers.

Table 7: Mean score of Attitude towards new technology of B. Ed college teachers and the factor (Gender of the teacher)

Gender	Number	Mean	S.D.	S.E.	t-value	Hypothesis
Male	60	109.05	11.74	2.01	1.196	Accepted
Female	60	105.08	10.30			

Significance Level 0.05 df =118.

Hypothesis 8 : There is no significant difference in the attitude towards new technology of male & Female B.Ed. College teachers.

Table 8 : Mean score of Attitude towards new technology of B. Ed college teachers and the factor (Marital Status)

Marital Status	Number	Mean	S.D.	S. E.	t-value	Hypothesis
Married	60	118.25	11.69	2.59	2.839	Rejected
Unmarried	60	125.63	16.39			

Significance Level 0.05 df =118.

Hypothesis 9 : There is no significant relationship between computer phobia and attitude towards new technology among B. Ed college teachers.

Table 9. Co-efficient of co-relation between Computer phobia and Attitude towards new technology

Sl. No	Variable	N	Co-efficient of Co-relation	Remarks	Hypothesis
1.	Computer phobia	120	- 0.67	Not significant	Accepted
2.	Attitude towards new technology	120			

Significance Level 0.05 df =238

Analysis and Interpretation

- Analysis was done to study of the influence of various factors such as locality, gender & marital status on computer phobia & attitude towards new technology of B. Ed. college teachers.
- Data analysis reported in table (1) demonstrate that 55% B. Ed. teacher reported high computer phobia, 20% reports no computer phobia & 25% B. Ed. teacher reported low computer phobia.
- Data analysis reported in table (2) demonstrates that 45% B. Ed. teacher reported unfavourable attitude towards new technology. 25% B. Ed. teachers reported natural attitude & 35% B. Ed. teachers reported favourable attitude towards new technology.
- Since the obtained values from table (3) are lesser than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers do not differ in their computer phobia score in respect locality of the college.
- Since the obtained values from table (4) are greater than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers differ in their computer phobia scores in respect of their gender.
- Since the obtained values from table (5) are greater than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers differ in their computer phobia scores in respect of their marital status.
- Since the obtained values from table (6) are greater than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers attitude toward new technology are differ in respect locality of the college.
- Since the obtained values from table (7) are greater than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers do not differ in their attitude towards new technology score in respect of their genders.
- Since the obtained values from table (8) are greater than that the table value at 0.05 level, it is inferred that the B. Ed. college teachers differ in attitude towards new technology in respect of their marital status.

- Since the obtained values from table (9) the coefficient of correlation between computer phobia and attitude towards new technology of B. Ed. college teachers is found to be -0.67 which is not significant at 0.05 level.

Findings

1. The level of computer phobia is high.
2. The attitude towards new technology is unfavourable.
3. There is no significant difference in the computer phobia of urban and rural teachers.
4. There is a significant difference in the computer phobia of male and female teachers.
5. There is a significant difference in the computer phobia of married and unmarried teachers.
6. There is a significant difference in attitude towards new technology of urban and rural teachers.
7. There is no significant difference in attitude towards new technology of male and female teachers.
8. There is no significant difference in attitude towards new technology of married and unmarried teachers.
9. There is no significant relationship between computer phobia and attitude towards new technology among B. Ed college teachers.

Conclusion

The main finding of the study is that both urban and rural B. Ed. college teachers are affected by their computer phobia. So the teaching working in urban and rural area must be given computer literacy. Training in computer must be given by government especially for female teachers. The government must ensure that all the colleges have the infrastructure facilities to have a computer labs. Teachers should attend seminar, webinar and workshop related to ICT.

Educational Implications

Teaching is one of the most challenging and crucial professions in the world. Teachers are critical in facilitating learning and in making it more efficient and effective; they hold the key to success of any education reform; and they are accountable for successful human development of the nation and for preparing the foundation for social and economic development.

The present inquiry has accessed to computer phobia among prospective teachers. In this technological era with the help of computers we can improve the class rooms teaching also. By using computers, in the class we can give the number of information to the students. It is also helpful for the teachers in keeping the records. It also benefited for our society and educational environment. But mostly teachers are not using the computers due to the lack of knowledge or a hidden fear of damage of computer called computer phobia. as computer phobia is concerned. The educational planners and administrators can take clue from following revelations of study.

Reference

1. All India Educational Survey (1982). New Delhi : NCERT.
2. Buch, M. B.(1997). Fifth Survey of Educational Research 1988-1992.New Delhi : NCERT
3. Gupta, S. C. (1981), "Fundamentals of statistics" Himalayas Publishing House, Bombay.
4. Koohang, A. (1989). Computer phobia: An empirical study. ERIC. ED 306984.
5. Rajasekar and Vaiyapuri (2006). "Construction and validation of computer phobia scale" Journal of All India Association for Educational Research.16 (1 and 2), pp.56-58
6. Siva, Kumar, R.(2000). "Computer awareness among Higher students "Unpublished M. Ed Dissertation submitted to university of Madras.
7. UNESCO (2000). Information and Communication Technology in Education, 23-27.

A CRITICAL STUDY OF PRE- SERVICE TEACHER EDUCATION PROGRAMMES IN SECONDARY TEACHER EDUCATION INSTITUTIONS AFFILIATED TO PANJAB UNIVERSITY CHANDIGARH

Dr. Mona Vij & Amandeep Kaur

Assistant Professor & M. Ed. Student, Ramgarhia College of Education, Phagwara, Punjab

Email : mona_gupta44@yahoo.com & Email : amansahota25@yahoo.in

Abstract

Teacher education refers to functions and procedure designed to train the future teacher with skills, knowledge and behaviour. The demand for qualified and quality teachers has been increasing very fast those days. Development and improvements of teacher education programmes has been a matter of major concern as it is in peril. Teacher quality and strength of educator's leadership are recognized as the greatest determinants of educational process. Quality teacher has a measureable impact on student's outcomes. As educational institutions performs a significant function of providing learning experiences to lead their students from the darkness of ignorance to the light of knowledge. Use of ICT and Inclusive Education can become effective way in the improvement of teacher education. The objective of this study was to assess the ongoing process of teacher education professional requirement of future teachers. Findings of this study indicate the declining standard and unprecedented expansion of teacher education institutions.

Key Words : Pre Service Teacher Education Programmes, Panjab University

Introduction

Teacher education is a largest system of education in the world. Teaching is an art as well as science, so also teacher training. Teacher learning through participation in initial training programmes is a complex activity. Teacher education should work towards the preparation of teachers by providing pre service pupil with knowledge and skills and to teach pupils effectively; by engaging candidates emotionally, ethically and intellectually so that they can learn methods and experiences appropriate for multicultural context. Teacher learning is a life long activity that starts from school days and continues throughout the life. Some individuals have innate teaching qualities and they do not need much training skills and practice. Their intelligence paves the path for self learning and sometimes such self made teachers prove to be more effective as compared to trained teachers.

Education of teachers not only facilitates improvements of school education by preparing competent, committed and professionally well qualified teachers who can meet the demand of the system, but also function as a bridge between schooling and higher education. It has to meet both demand one is to challenges of the educational system including higher education and the second is the ever changing demands of the social system. The role of teacher education as a process on nation building is universally recognized. Knowledge commission stated that both pre service and in service training of school teachers is extremely inadequate and also poorly managed in most states. Pre service training needs improvement in both aided and self financed institutions. It is through education that man develops his thinking and reasoning, problem solving and creativity, intelligence and aptitude, good values and skills. Education is the Delivery of knowledge, skills and information from teacher to students. It is also a field of study that is concerned with the pedagogy of teaching and learning.

Teacher Education

It is rightly said that, "A good teacher is like a candle it consumes itself to light the way for others". It is well known that the quality and extent of learner achievement are determined primarily by teacher competence, sensitivity and teacher motivation. The National Council for Teacher Education has defined teacher education as a programme of education, research and training of persons to teach from pre-primary to higher education level. In ancient time, the program of teacher preparation was called teacher training. It prepared teachers as mechanics or technicians. It had narrower goals with its focus being only on skill training. The perspective of teacher education was therefore very narrow and its scope was limited. As W. H. Kilpatric put it, —Training is given to

animals and circus performers, while education is to human beings. Teacher education encompasses teaching skills, sound pedagogical theory and professional skills.

India is a home for Education. Teacher education in India has a long past but a short history. Gurukul-centered tradition of the Vedic period was somewhat modified and enriched under the influence of Buddhist Vihara-based system. This continued till the 11th century A.D. The arrival of the Muslims witnessed the rise of a parallel Maktab-based tradition and the two traditions thrived side by side till the coming of the British.

According to the UGC (university grant commission), there are 620 universities in India (as of Feb, 11, 2013) of which state universities are 298, deemed to be universities are 130, central universities are 44, and private universities are 148. The total no. of Teacher Education College in India is 8423. In Punjab only 313 Teacher Education College found.

In Punjab 7 universities are found. Panjab University which was established in 1882 is a state university. It is UGC recognized and accredited with grade A from NAAC. And now this year Panjab University has come in 250 groups from global top 400 lists of universities. 184 B.Ed. colleges are listed under Panjab University from which 38 are self-financed colleges.

Review of Related Literature

It is imperative that research worker undertake review of previous studies on the subject before embarking on a fresh study of the problem. Review of stated literature allows the researcher to acquaint himself with current knowledge in the area in which he is going to conduct his research.

Matt; Highfield; Furney; Lee (2013) This study explains a development and evaluation project aimed at transforming two pre-service teacher education programmes at Macquarie University to more effectively cultivate students' technology-enabled learning design thinking. Key findings include the sustained effort that is required in order to engender change, and the primary importance of relationship building in successful ICT education development.

Sahu (2009) carried out a study on pupil teacher perception of quality teacher education programme. The objective of his study was to give a critical review of quality of B. Ed. programme in Punjab and to understand the pupil teacher perception of quality secondary teacher education programmes. The analysis of the responses reveals that all the B. Ed. colleges under study admitted pupil-teachers on the basis of their degree marks. As many as 60% of the respondents said that their colleges admit the students on merit basis through online counselling by the federation of B. Ed. colleges without any selection test while 25% said that their colleges admit on first come first basis whereas 15% admit that selection is done on the basis of donation.

Yadav (2011) conducted a study on teacher education and resulted that the present research work has studied and compared the different issues of pre-service teacher education programmes in India, Sri Lanka, Bangladesh and Pakistan. The study found that One year duration of B. Ed. programmes were found inadequate in India, Bangladesh and Pakistan. Graduation was the minimum qualification for admission in B. Ed. course in all countries except Sri Lanka. This course is more dominated in theory than practical in all the four countries.

Objectives of the Study

The following would be the objectives of the study :

- To examine the existing teacher education programmes in terms of its relevance to emerging educational context
- To assess the ongoing process of teacher education programmes in relation to the professional requirements of future teachers
- To give a critical review of quality of pre-service teacher education programmes at secondary level of teacher education institutes
- To compare the existing facilities in govt. aided and self-financed college of education

Methodology

Design : The generally accepted methods of research are historical, experimental and survey methods, depending upon the nature of the problem. Keeping in mind the nature to the present problem, the survey method involving statistical techniques have been used.

Sample : Study will be conducted on a Govt. aided and six self finance college of education. Random sampling will be done for unaided college of education.

College of Education Affiliated to Panjab University, Chandigarh

	Govt.-aided	Self Financed
No of colleges	6	6

Statistical Techniques : Statistical techniques like percentage and mean will be used by the investigator.

Tool Used : To collect data, following tool will be prepared by the investigator : a) Self-made Questionnaire & Opinionnaire

Questionnaire :

The questionnaire was comprised of following different components :

- General information.
- Programmes and admission procedure.
- Curricular and co-curricular activities.
- Utilization of educational technology.
- Student's welfare.
- staff welfare and staff development.
- In service programmes and research activities.

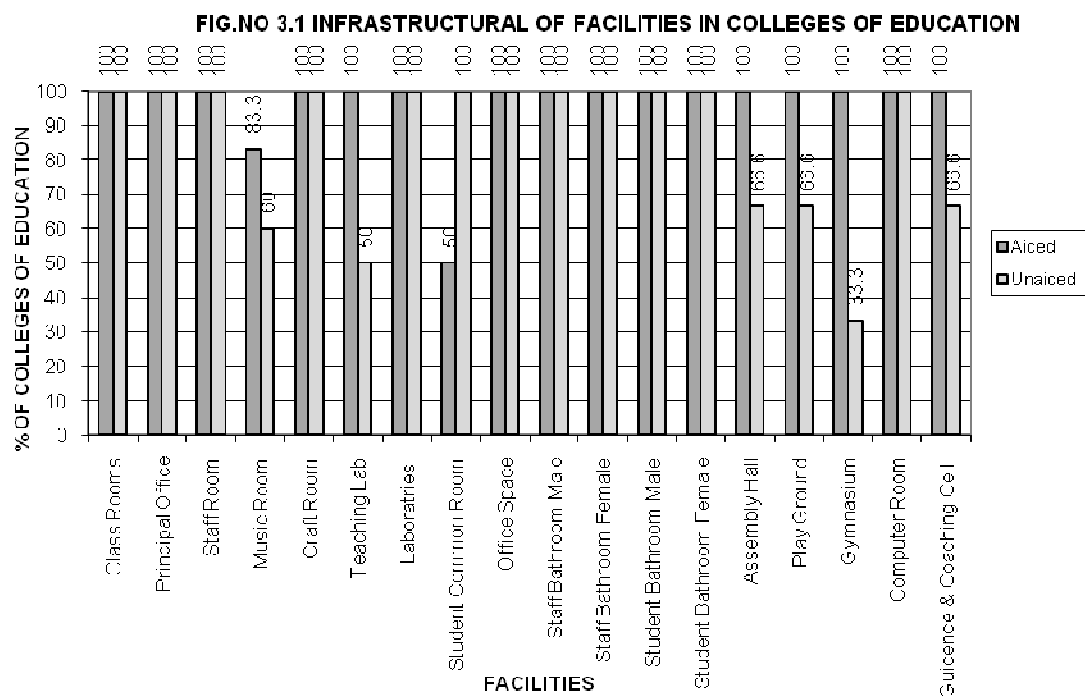
Opinionnaire :

Second enquiry form, i.e. opinionnaire was also used to collect information regarding opinions on teacher education programmes. This tool was employed after passing through standard procedure of construction and development tool. The objective of the study major areas of teacher education programmes such as admission criteria and selection procedure, revision and development of curriculum, effective practice teaching, evaluation procedure, effectiveness of teacher education programmes, problems of teacher education institutions were selected keeping in mind the objective of study.

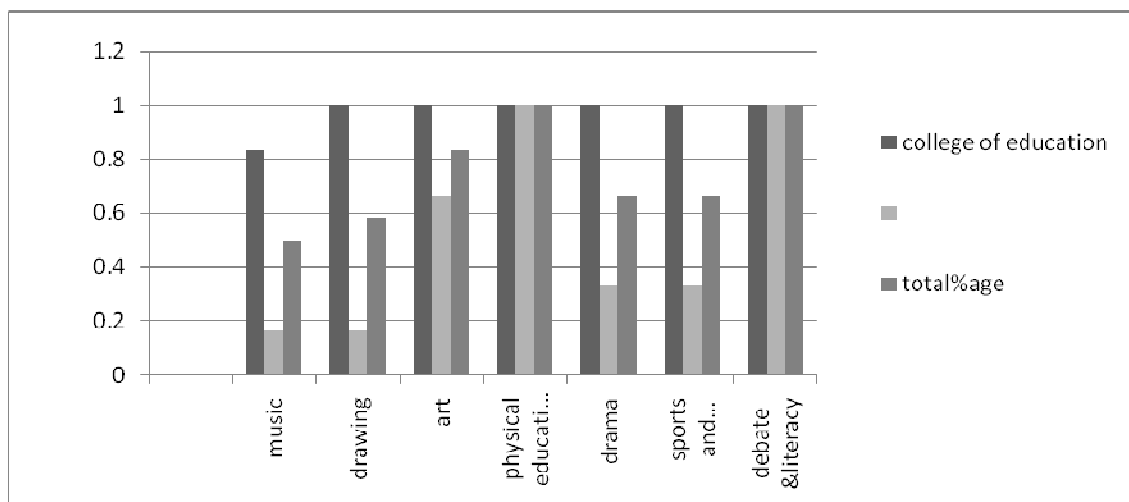
Major Findings

Analysis of data regarding qualitative dimensions of teacher education programmes provided the following results.

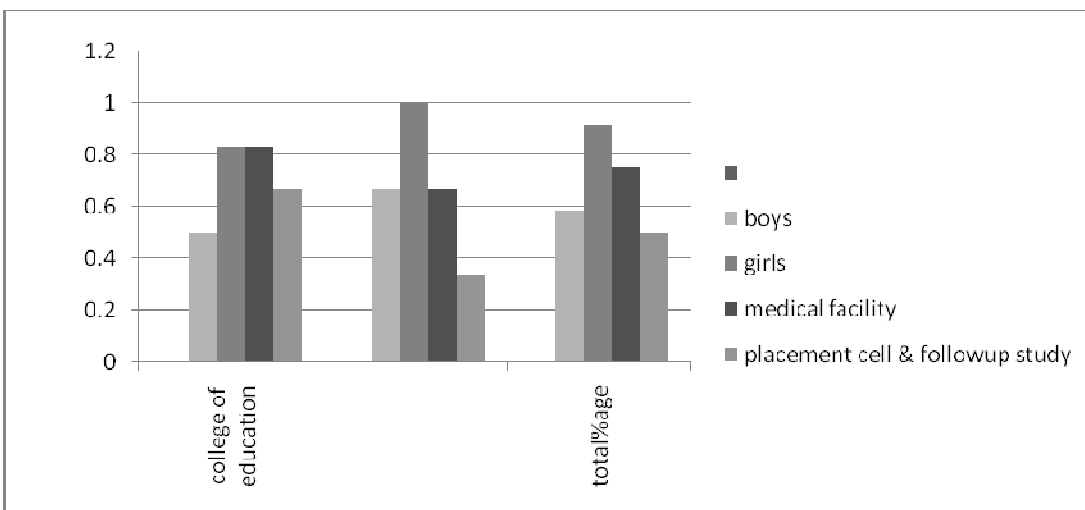
Infrastructure Facilities : It is concerned with classroom, principal's office, staff room and bathroom for boys and girls were available in all institutions. Teaching lab, classroom, music room, student's common room, assembly hall, playground, gymnasium, computer room, guidance and counselling cell etc. were also found. Findings reveal that many of self financed colleges did not have required facilities as per NCTE norms. Sahu, T. K. in his study "Pupil-Teacher Perceptions of quality teacher education programme". The extent of variance differs from institution to institutions as shown in Graph- 1.



Curricular and Co-curricular Activities : At secondary level although there was no complete college regarding curricular activities among the TEIs affiliated to Panjab University but almost core Papers were taught in all TEIs with some different nomenclature and variety content Govt. aided institutions were using more modes of transacting than unaided TEIs. Overall comparison bring to the light that aided institutions providing more co-curricular activities and using more mode of transaction than unaided institutions.



Student Welfare Facilities : Findings of study reveal that at secondary level hostel and medical facility was provided in most of TEIs. Number of boys hostel was very less as compared to number of girls hostel. Although placement cell was existing in many institutions but very few TEIs had the provision of follow up study of studies, so no record of employed unemployed graduates was maintained. It is concluded that student's welfare facilities were not up to the mark in unaided colleges of education.



Conclusion

Basic infrastructural facilities like teaching labs laboratories, common room, separate bathroom for male and female students and teachers, gymnasium, music room, craft room, should be available in all TEIs. Scholastic subjects like music, drawing etc should be offered to students enabling them to organise such activities in the schools they would teach. Teacher educators should have first hand experience of innovative and modern practices. The practice of publishing paper by teacher educator should be encouraged at institutional level with funds of publications provided by the institutions. Research based activities should be encouraged and more facilities and funds should be provided for the purpose at institutional levels.

References

1. Kothari, R. G. (2007). A Study of the Pre-service Secondary Teacher Education Programme in Southern and Central Gujarat Regions for Emerging Divergent Educational Context: Perspective, Practices and Prospects. A project by the CASE, Vadodara, sponsored by ERIC, NCERT, New Delhi. A journal of Indian Educational Abstract, ISSN 09125652, Volume V111th Number 2 July 2008. Retrieved Oct.5, 2013 from www.ncert.nic.in .
2. Matt, B; Highfield, K; Furney, P. & Lee, M; (2013) Supporting Pre-Service Teachers' Technology-Enabled Learning Design Thinking through Whole of Programme Transformation. Educational Media International, v50 n1 p39-50 2013. Retrieved Oct. 22, 2013 from www.eric.ed.gov.
3. Badyal, J. S. (2013). Plato. Western political thought. Teacher Education. Retrieved Oct. 7, 2013 from www.teachersity.org and also retrieved on Oct.24, 2013 mu.ac.in/...st/ma edu/Teacher Education
4. Sahu (2009). Pupil-Teacher Perceptions of quality teacher education programme. Retrieved Oct. 4, 2013 from www.academia.edu.
5. Yadhav, S. K. (Dec, 2011).Comparative study of pre-service teacher education programme at secondary stage in Bangladesh, India, Pakistan and Sri Lanka. From Indian Educational Abstract, ISSN: 09725652 8th VOLUME of NCERT. Retrieved Oct. 20, 2013 from www.teindia.nic.in.

Websites

1. www.eric.ed.gov.
2. www.ncert.nic.in.
3. www.indiastudycentre.com.
4. www.teindia.nic.in.

TRANSCENDENTAL HUMANISM FOR A GLOBAL SOCIETY

Dr. Nupur Sen

Associate Professor, Department of Education, University of Lucknow, Uttar Pradesh

Email : sen.nupur@yahoo.co.in

Changing Paradigms of Values in Education: Tagore and Vivekananda

Tagore and Vivekananda need no introduction as both are India's most cherished renaissance figures. Tagore and Vivekananda both firm believers in the notion that there is only one history, History of man. All national histories are merely chapters in larger one. In their own way they served for the Humanity. Tagore and Vivekananda both were apostle of Truth, Virtue and Beauty (Satyam, Shivam, Sundaram and Shantam Shivam Advaitam). Both had strong confidence with the Supreme Being and regarded Him omnipotent, omnipresent and omniscient. Both were humanists and prophets of Love. Their Humanism was based on spiritual foundations; both believed that God lives in man and thus, He is to be worshipped not only in the temple but also in serving humanity. Today there is a need to apply the ideologies of these great and profound thinkers in reconstruction of human society on moral, ethical and spiritual foundation for a non-violent society.

There is great need to reexamine, rethink, reinterpret and to retranslate the ideas of Tagore and Vivekananda in order to restore love, compassion, fellow feeling, benevolence peace and tranquillity in the present strife – torn society. Tagore and Vivekananda both upheld education as retrospective, prospective and a constructive agency for the growth of the society, therefore there is also need to reanalyze, reconstruct and redesign their ideas into pedagogical practices, which may help all of us in discovering new educational perspectives. Today there is also need to initiate a global dialogue between India's intellectual traditions and ideas and how it can answer global questions and dilemmas.

This present research based paper definitely attempts to endorse that both Tagore and Vivekananda had envisioned a classless and casteless society and perceived a human identity which would transcend race, religious sect, nationality and gender. To accomplish this, the present paper will be emphasized on the following objectives :

- To revisit the immense panorama of the role of Education in twenty-first century.
- To elucidate Tagore and Vivekananda's Concept of Universal Man (Visva Manav).
- To present the vision of Tagore and Vivekananda for the natural manifestation of transcendental values.
- To formulate a pedagogic scheme; and to present it through Reflection to Action.

Role of Education in Twenty First Century

To an urgent necessity to protect the world from the dismal scenario is now not a parochial concern of a particular country but a global issue, a universal responsibility. To regenerate the world from the crisis to take it out of this immense panorama of futility and anarchy, only humane education can be conceived as the most potential instrument, which has now unfortunately become means to earn money, power, fame, material prosperity and a narrow social commitment or etiquette.

This excessive communization of education has led to the collapse of seminal and quintessential values and standards and has consequently given rise to violence, hatred, greed, intolerance, disrespectfulness, insincerity, corruption rivalry, cultural conflicts and so many.

Therefore, present education is under the process of radical change in response to various factors like development in ICT, change in living style, change in demographic pattern, globalization etc. There is paradigm shift from humanistic and spiritual development to Information Technology and Material advancement. Planners, Policy Framers and whole Academic Community are at crossroads as to which direction, the country and the world is to be taken in order to achieve the goal of sustainable development along with Non-violence, Peace, Co-existence, Social Commitment, Co-operation, and self – actualization etc. For this purpose it is well known that only Education is a quest within, the quest for Inward Excellence for Transcendental Peace and Joy and for Universal Humanism, which is in fact always an experience, serene, vibrant and unending. But there are so many questions for which we all are facing and trying to find the answers as they are;

-
- How to direct education towards the quest for the essence of life ?
 - What is the essence of Inward Excellence to bring Peace and Transcendental Humanity ?
 - How to promote education towards the natural manifestation of Human Values ?
 - How to stimulate the learners to have a natural spontaneous, vigorous entry in to the World of Peace, Joy, Freedom and Spirituality, so that education becomes living and pulsating instead of lifeless, mechanical, valueless, violent and materialistic as today ?

Delor's Report (UNESCO, 1996) says that the twenty first century is going to witness the following main tensions and all of us have to confront and overcome them as they are;

- The tension between global and local.
- The tension between the tradition and modernity.
- The tension between need and competition.
- The tension between long term and short term considerations.
- The tension between universal and individual.
- The tension between spiritual and material.

Looking at the major tensions, Report advocated for the four types of learning, which are important in a person's life and these four types are popularly known as the four pillars of education, learning to Know, Learning to Do, Learning to Live Together and Learning to Be. In the twenty first century it is required that standardization of Individual Behaviour must pave the way for the qualities of imagination and creativity, the clearest and Natural Manifestations of Human Values. Here Tagore and Vivekananda's vision can show a road map and can answer the above said question what we usually ask ourselves. Tagorean vision and Vivekananda's poignance of spirituality enriches that today there is very strong need for us to become value literate to offer leadership to the Global society.

Tagore and Vivekananda's Concept of Universal Man

In the international field the first momentous event was the outbreak of the first world war in 1914, when Tagore already started his ashram school (1901) for more than thirteen years and at that time also Tagore warned that war was caused by the demons of nationalism, characterized by the imperialistic greed of wealth, and lust for power, selfish materialism, mad competition and ruthless cruelty perpetrated on the weak, exploited and vanquished nations of the world. Tagore through his numbers of writings advocated initiation into a new life as the only way out. He drew attention to the world of human values and pleaded for a creative approach to life and human relationship. He always said that the eternal personality of man can spring into being only from the harmony of all people.

Tagore's Religion of Man (Manuser Dharma 1931) is the philosophy of the eternal man belonging to all ages and all countries, whole world who imparts universality to the thoughts, feelings and deeds of noble man, who inspires man to suffering and sacrifices, urges him to realize the unity of Truth and to aspire not merely after happiness but after the infinite. A grand note of humanism is well sounded in "The Religion of Man" in which Universal Man is transcending all limitations of space and time and embodying the best ideals of self – sacrifice for the cause of the onward march of Human Civilization. Tagore says (The Religion of Man' 1931, pg43) Man is evolving towards the 'Complete Man' who is yet to come. In the metaphysical theory of Tagore, the most important idea is the "Concept of Universal Man". This is not a concept in the strict sense of the term it is rather a poet's vision. Referring to "Universal Man" as the ultimate reality Tagore said, (The Religion of Man 1931, pg120) Truth is the infinite pursued by science, while reality is the definition of the infinite which relates truth to the person. Reality is human; it is what we are conscious of by which we are affected, that which we express This Universal Man is known by the individual not through his reason or logic but through direct realization. Tagore considered man more than reason, a soul, a spirit, a finite- infinite being. The concept of Universal Man in his philosophy agrees with the cosmic vision of Divine in Bhagwad Gita. The Universal Man is at the back of all movements; all change all order and system in the universe. Tagore always carried the message of cultural, spiritual and international fellowship to all the nations of the world during his visits to different countries. His visits and friendships were formed in the process reinforced his sense of awareness of the fundamental kinship of mankind and of the inseparable integrity and solidarity of the problems and the destiny of all nations. He wrote in Creative Unity (1922). Unless the problem of the entire mankind is solved that of

one's own nation only cannot be solved, either we shall be saved together or drawn together into destruction". We see a perfect harmony in his thought Tagore always said it is not enough to love man but one has to learn to live in harmony with nature and the universe. The Religion of Man (1931) is a Tagore's great piece of philosophy. He says about the religion of a man that the man whose inner vision is bathed in an illumination of his consciousness at once, realizes the spiritual unity reigning supreme over all differences. Tagore's religion is not based on ethical doctrines nor on theological explanations but on pure truth of love and goodness, which he feels within himself through vision and not from knowledge.

Tagore's worldwide acclaim as social, political, religious and aesthetic thinker, innovator in Education and a champion of the One World idea makes him a living presence. The Religion of Man (1931) delivered as the Hibbert Lectures at Oxford in 1930 is an extensive and commanding exposition of Tagore's understanding of the meaning and significance of Religion in the cultural 'History of Man'. The Religion of Man for Tagore is not a question of theory but a thing of experience. Tagore's Religion of Man embodies the Spirit of Man Transcendental Humanism which runs through all dimensions and aspects of human life.

Swami Vivekananda was one of the greatest spiritual leaders of the Modern World, a great lover of humanity whose unconditional love extended to all people without any distinction of caste, creed, colour, class, race, region and religion. Swami Vivekananda was the first cultural ambassador of India in the eyes of western people and changed their views about India with the compelling force of Truth. Through his lectures and writings outlived a comprehensive world view in tune with Advaita Vedanta, Science and modern ideas of Justice, Equality and Freedom. He developed indigenous ideas and provided cultural and spiritual identity to India. He raised India with the power of the spirit and with the flag of Peace and Love. He gave the Education and Religion its true meaning by saying Education is the manifestation of divine perfection already in man. Religion is the manifestation of the divinity already in man (Complete works of Swami Vivekananda, pg180)

Vivekananda was the first to offer the western world a detailed and systematic exposition of some of the central claims of the Hindu Tradition. His participation in the 1893 Parliament of the World's Religions constitutes one of the landmarks in the history of modern Hinduism, and this time Hinduism came to assume a mission for the world with a spiritual message of universal relevance and meaning.

Known for his inspiring speech which began 'Sisters and Brothers of America', through which he introduced Hinduism as I am proud to belong to a religion which has taught the world both Tolerance and Universal Acceptance. We believe not only in universal Tolerance, but we accept all religions to be true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nation of the earth. He also reminds few lines from a hymn. "As the different streams having their sources in different tendencies, various though they appear, crooked or straight, places all mingle their water in the sea, so, O Lord, the different paths which men take through all Lead to Thee. He again states that if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart, and point out to him that upon the banner of every religion will soon be written, in spite of resistance.

"Help and not fight, Assimilation and Not Destruction, Harmony and Peace and not Dissension." (The World Parliament of Religion, 1893. pg70, 71)

For Vivekananda all religions are true and meaningful since they are diverse expressions of the same Reality and appropriations of one Ultimate Truth. The goal of all religious is a final unitive experience. For Swami Vivekananda Advaitic experience (the non-dualistic) is the final goal toward which all religions are progressing, representing different points along the journey, a staircase- model by which he is able to advocate tolerance, reject claims of exclusivism, and affirm the relative importance of various religious traditions of the world. Vivekananda again considers that (The World Parliament of Religions 1893, pg59). Religion is the highest plane of Human Thought and Life. The most intense love that humanity has ever known has come from religion, and the most diabolical hatred that humanity has known has also come from religion. The noblest words of Peace that the world has ever heard have come from men on the religious plane, and the bitterest denunciation that the world has ever known has been uttered by religious men. For Vivekananda this is the ideal of a Perfect man or Universal man.

For Vivekananda Religion is only attained by yoga (union), Vivekananda said to become

harmoniously balanced in all the four directions is my Ideal, i.e. Four types of Yoga. Karma Yogi, the worker, he who seeks the union through love is called Bhakti Yogi, he who seeks through mysticism is called Raja Yogi and he who seeks it through philosophy is called Jnana Yogi. Vivekananda always preached that Religion is Realization, and all the various yogas should be carried out in practice. He says we have to reason the thoughts out, impress them on our minds and we have to meditate on them, realize them, until at last they become our whole Life and becoming one with that Universal Being. (The Complete Works of Swami Vivekananda pg 174,175)

Tagore and Vivekananda's Larger Vision for Transcendental Values

Tagore and Vivekananda are the most prominent thinkers in recent Indian History. Tagore and Vivekananda known for their contribution to the World of Ideas. Tagore and Vivekananda both argued for emancipation not through political struggle only, but also their efforts aimed at creating an Indian Consciousness without transgressing the boundaries of Humanism. This Humanism was a central component of their larger philosophy to reach out across geographical borders since Humanity Transcended Nationalism and boundaries. Tagore believed in Internationalism based on spiritualization and emphasized universal brotherhood. His soul expanded from an enlightened nationalism to a philosophy of social – service, and onwards to a Transcendental Humanism, the frontiers of his educational thoughts and works increasingly stretched to a widening horizon until they took all mankind within their scope.

Tagore's Visva Bharati, embodies the great ideal of World Peace and Brotherhood is glowing testimony of Tagore's farsighted vision as of his breadth of outlook as a thinker and educator. Tagore's words in The Religion of Man (pg165) today becomes very true, The call has come to every individual in the present age to prepare himself and his surroundings for this Dawn of anew era when man shall discover his soul in the spiritual unity of all human beings.

As Swami Vivekananda's essential focus was also on the individual emancipation of a human being from ignorance as well as the collective good of the society at all levels, physical, mental, intellectual and spiritual to achieve this twofold objective at both the microcosmic as well as the macrocosmic level. This way Swami Vivekananda's unique thought gave birth to a new philosophy, a new religious outlook on life in which India's ancient spiritual perspective was heightened, widened and strengthened to include modern learning with the concept of man-making education. As Vivekananda himself realized a country's future depends on its people so he mainly stressed that Man Making is my Mission. To preach unto mankind their divinity, and how to make it manifest in every movement of life. (Complete Works of Swami Vivekananda pg245)

Today it would be challenging task to explore, articulate and examine the comprehensive philosophy of Tagore and Vivekananda on transcendental values for Human Excellence. There is need to further the spirit of Tagore and Vivekananda's insights across the globe at the time of sesquicentennial Birth celebration of both of them. Hence, in considering the widespread turmoil and chaos, in which the world is plunged today, it is high time to recultivate the preaching of these great thinkers and to conceive of education as the most potential tool for the preservation and sustenance of our society, and for making man free from all antagonisms of race, nationality, creed, or caste to believe in one supreme Being who is "Shantam, Shivam, Advaitam."

A Pedagogic Scheme from Reflection to Action

Tagore and Vivekananda both visualized that the true spirit of humanism that speaks for an essential component in value- education should form an inseparable part in the theory and practice of education. To use classroom as a microcosm of a just world order in which the global values of positive inter-dependence, social commitment importance of co-existence, universal brotherhood and participation in decision making processes are learned and practiced.

Pedagogical Framework for Classroom transaction is presented here

- | | | |
|-----------------|---|---|
| 1. Theme | - | Global Understanding & Peace |
| 2. Focus | - | Value Development |
| 3. Subject Area | - | Literature, Language, Social Science, Moral Education, any subject can be |

4. Approach	-	Thematic Model, Integrated Approach, Multi-disciplinary, Inter-disciplinary, Intra- disciplinary, Meta- disciplinary, cross- disciplinary etc.
5. Strategies	-	Role Models, Organizational behavior, Short film, Audiovisual Aids, Storytelling, Debate, and Autobiography of great thinkers, Elocution, Creative Writing, etc.
6. Identification of Values	-	Universal and Eternal Values: Love, compassion, co-operation team spirit, charity, sacrifice, importance of co-existence, purity of thought, commitment, communication skill, leadership, world peace etc.

Objectives

- To develop interest to serve the humanity
- To narrate the life of great people who served for humanity like Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, Mother Teresa, Tagore, Madan Mohan Malviya etc.
- To develop interest for Indian ethos, Indian cultural heritage and the importance of Universal Brotherhood in one's life.
- To introduce and to develop peaceful co-existence among human beings in this world.
- To introduce the salient features and the Role of UNO for bringing peaceful co-existence among all the countries.
- To cherish and follow the universal values and eternal values to promote harmony and spirit of common brotherhood amongst all human beings.
- To strive towards Excellence in all spheres of individual and Nation, so that it can rise to higher level of endeavor and achievement.

Activities: Value can be inculcated through various co-curricular activities

- Morning assembly with good secular/ all religion prayer, world news etc.
- Quotations from great thinkers and personalities on humanity can be displayed.
- National & International exhibition depicting the cultural, economic historical and social aspects.
- Pictures and charts with short biographical notes of world's great men who contributed for humanity may be put in classrooms, libraries and other important places.
- To develop and promote the task forces like; risk management, crisis management, disaster management etc.
- To organize awareness and service camps and campaigns against terrorism, violence, crime and other social evils.
- To organize, visits, excursion and interstate exchange programs for students and teachers to promote peace, harmony and human welfare.
- Active participation in games, sports, NSS, NCC, Yoga Programs, including International events on sports, games and cultural programs.
- To organize mock world parliament, celebration of National and International days and debates on important global issues/ themes.
- To stage cultural shows, folk arts, painting exhibitions, International cultural relation programs, Musical programs, literacy programs, dance-drama, theatrical shows, etc.

Crux : A teacher has a pivotal role in any program of value education and integrated approach or thematic model is applicable to all subjects and to all teaching learning situations, both in classroom or outside the classroom at any level (from pre-primary to University) related to the context of learning, experience, reflections, actions, evaluations and creations.

References

1. Chakraborty, Mohit (2003). Value Education Changing Perspectives, New Delhi : Kanishka Publishers.
2. Jhunjhunwala, L. N. (2010). The World of Parliament of Religions, 1893, Kolkata: Advaita Ashram.

-
3. Kripalani, K. (1980). Rabindranath Tagore: A Life, New Delhi : National Book Trust India.
 4. Rhys, E. (1915). Rabindranath Tagore: A Biographical Study, London: The Macmillan Company.
 5. Sen, N. (2006). Tagore and His Concept of Universal man for Global Peace, Journal of Teacher-Education and Research, Vol. 1 No. 1.
 6. Sen, N.r (1993). A Critical Study of Rabindranath Tagore's Contributions to Educational Thoughts and Practices, Ph. D. Thesis in Education, University of Lucknow.
 7. Sen. N. (2012), Tagore Left an Ever Abiding Impact on Education, Journal of Education and Development, Vol. 2, No. 3.
 8. Swami Tathagatananda (2011). Sri Ramakrishna, Holy Mother and Swamiji, Kolkata: Ramakrishna Mission Institute of Culture.
 9. Swami Vivekananda (1994). Selections from the Complete works of Swami Vivekananda; Calcutta: Advaita Ashram.
 10. Tagore, Rabindranath (1931). The Religion of Man, New Delhi: Rapa Publication (fifth impression 2011).
 11. Tagore, Rabindranath (1961). Towards Universal Man, Bombay: Asia Publishing House.
 12. Tedesco, J. C. (1997). Thinkers on Education, Vol. 4, UNESCO Publishing.
 13. UNESCO (1996), Delor's Report, UNESCO Publications.

DEVELOPING OWN PHILOSOPHY IN CLASSROOM : TEACHERS MAKE A DIFFERENCE

Dr. Ritu Bakshi

Assistant Professor, Department of Education, Central University of Jammu, J & K

Email : ritu_raj1995@yahoo.com

Abstract

The NCFTE 2009 suggests that the purpose of developing pedagogy is to improve student learning by selecting the most powerful teaching strategies for a specified learning outcome and to support different learners to achieve that outcome. The argument is not that one teaching strategy is always better than another, but rather that the strategies used need to be effective for the planned learning and for the learners. In a sense, it is about knowing how to choose the right tools for the job. The present paper emphasizes that successful and humane teachers establish effective relationships with their students, engage them in the learning and skillfully select the right strategies to ensure they achieve the desired outcomes.

Key Words : Philosophy, Pedagogy, Humane, Teachers.

Introduction

The School Excellence Initiative is the overarching framework for achieving high standards in student learning, innovation and best practice in schools. The concept of school excellence has the fundamental assumption that effective teaching is critical to student learning and that the degree of teacher expertise impacts on the outcomes of their students. Providing learning environments where every student is both supported and challenged is central to the Schools Plans.

The purpose of this paper is to support school excellence by summarising some key research on pedagogy and the characteristics of excellent teaching. The present paper provides a framework for professional dialogue and teacher learning across all schools.

The Research Context

Over the past few years there has been a renewed focus locally, nationally and internationally on issues of pedagogy. The Indian Government is now more committed to supporting quality teaching. Various reports and commissions from time to time have affirmed that effective teaching is more important than any other factor in raising student achievement.

The NCFTE 2009 suggests that the purpose of developing pedagogy is to improve student learning by selecting the most powerful teaching strategies for a specified learning outcome and to support different learners to achieve that outcome. The argument is not that one teaching strategy is always better than another, but rather that the strategies used need to be effective for the planned learning and for the learners. In a sense, it is about knowing how to choose the right tools for the job. Successful and Humane teachers establish effective relationships with their students, engage them in the learning and skillfully select the right strategies to ensure they achieve the desired outcomes.

What the research tells us

Three key areas of research that impact on our understanding of pedagogy are:

- research into cognition
- research into the impact of teaching on student outcomes and on the dimensions of excellent teaching
- research into supportive learning environments and ways of meeting the learning needs of students from diverse backgrounds and with differing learning styles

Cognition : how people learn

“If teaching is conceived as constructing a bridge between the subject matter and the student, learner-centered teachers keep a constant eye on both ends of the bridge.” (Bransford et al, 1999 : 136)

Research into ‘the science of learning’ has provided new understandings about the way the human brain works and how students develop competence in an area of learning. Bransford, Brown and Cocking (1999) draw together this research and draw out three key implications for teaching. These are the need to:

- draw out and work with understandings that students bring with them
- develop students’ deep understanding and support their capacities to organise, retrieve and apply knowledge
- actively promote the development of students’ metacognitive skills.

Draw out and work with understandings that students bring with them

Research indicates that the most important aspect of learner-centred teaching is building on the students’ prior knowledge and connecting to students’ experiences. Students use their current level of learning to discover, construct and incorporate new knowledge, skills and understanding. Teachers must actively inquire into students’ thinking by creating classroom activities and conditions under which student thinking can be revealed. Students’ initial understandings can then provide the foundation on which more formal understanding of the subject matter is built. This implies too that teachers need to identify pre-existing student preconceptions or misconceptions that make learning more difficult so that they can challenge these and lead students to new understandings.

Develop students’ deep understanding and support their capacities to organise, retrieve and apply knowledge

Curricula that are a ‘mile wide and an inch deep’ run the risk of developing disconnected rather than connected knowledge. (Bransford, Brown and Cocking, 1999: 5)

It is important for teachers to develop a sound basis of factual knowledge, and help students build conceptual frameworks that facilitate knowledge retrieval and application. Students need to be given many opportunities to practise what is learnt in a variety of contexts, to reinforce learning and support knowledge transfer. Key concepts need to be explored in a variety of ways over a period of time in order for students to carry ideas forward and develop formal, transferable understandings to new ideas and areas of study.

Wiggins and McTighe (1998) suggest that understanding is developed when key ideas and skills are reiterated, explored and rethought. These key ideas and skills need to have value beyond the classroom and to be linked to real world issues, so that students are engaged in processes of inquiry and problem-solving that have some meaning to their own lives and to the issues facing contemporary society.

Actively promote the development of students’ metacognitive skills

Metacognition refers to thinking about thinking in general, and reflecting on and regulating one’s own thinking and learning in particular. It is a kind of internal dialogue in which the learner monitors his or her own developing skills, understanding of concepts and mental approaches to the learning as it occurs.

Teachers need to help students develop strategies to better understand, monitor and improve their own learning. As these strategies differ across learning areas and subjects, students need to be ‘let into the secrets’ of the area of study. Teachers need to explicitly share with students the keys to understanding and using the knowledge structures, terminology, and processes of a subject discipline or learning area. Making reflection and self-assessment an integral part of the learning process supports metacognition and improves student learning.

Metacognitive strategies also help students transfer learning from one context to another. When students consciously develop ways of organising knowledge and learn to apply that knowledge to new issues and new problems, they are reinforcing generic capabilities. These are the capabilities they will need to maintain learning throughout their lives, within and beyond the workplace.

The impact of teaching on student outcomes

<p><i>“The quality of teaching is by far the most important influence on cognitive, affective and behavioural outcomes of schooling, regardless of a student’s gender or background.”</i></p>

In the 1960s and 70s, research suggested that family and socio-cultural background had the greatest influence on a child's achievement and that schools could do little to ameliorate significant disadvantage (Coleman, 1966, and Jenks, 1972, referenced in Darling-Hammond, 2000). The whole school reform movement (characterised by the work of Newmann and the Coalition of Essential Schools in the United States and in Australia by the National Schools Network) countered this pessimistic view. Research supporting whole school improvement and the effectiveness of 'learning organisations' suggested that student outcomes were significantly enhanced if they attended schools that had strong leadership and an effective learning culture.

More recent research has focussed on the differences between whole school effects and within-school effects on student learning outcomes. In his analysis of research related to the educational outcomes of boys, Martin (2002) indicated that the teacher and class levels were "considered amongst the most critical points at which student outcomes can be improved."

He suggested that enhancing teacher effectiveness (for both boys and girls) involved assisting teachers in "dealing with diversity, promoting active learning, developing students' higher order thinking, creating effective learning zones, promoting mastery and success, providing effective feedback to students, recognising and creating learning windows, developing good relationships with students, engaging in productive pedagogy and listening to and valuing student perspectives" (Martin, 2002 : 7). Some of the most compelling research about teacher effectiveness comes from the work of Hattie. He reviewed the literature on the difference between expert and experienced teachers and, working with researchers and teachers, identified dimensions of teaching that most influenced student learning outcomes.

Hattie suggests that, while "what students bring to the table predicts achievement more than any other variable (about 50%)" teachers are by far the most profound influence on student achievement within schools (30%, with school, principal and peer effects each less than 10%). Hattie comments that "we need to ensure that this greatest influence is optimised to have powerful and sensationally positive effects on the learner." (Hattie, 2003 : 1-3)

From this research, Hattie identified three key elements of teacher expertise that had the most effect on student learning outcomes. These were:

- challenge to students.
- deep representation of knowledge.
- effective monitoring and feedback.

Challenge to the Students

Students learn best when teachers have high expectations. All students are best supported in reaching challenging goals when teachers have a deep knowledge of their subject or learning area, a detailed understanding of the outcomes they expect students to achieve, when they select teaching strategies that build on students' prior knowledge and provide structure and sequence for learning and when they use assessment tasks that expect students to go beyond knowledge recall and simple practical tasks.

Such teachers believe that all students need to be 'stretched' as well as supported and make those beliefs explicit to students. "Believing that abilities are developed through effort is most beneficial to the learner, and teachers and others should cultivate that belief" (Graham & Weiner, 1996, referenced in US National Academy of Sciences, 2002: Chapter 6 : 7).

Deep Representation of Knowledge

Hattie reaffirms the Bransford research about the importance of deep rather than surface learning. "Surface learning is more about the content (knowing the ideas and doing what is needed to gain a passing grade), and deep learning more about understanding (relating and extending ideas, and an intention to understand and impose meaning)." (Hattie, 2003 : 9)

The research evidence also demonstrates the importance of 'pedagogical content knowledge' (the application of general pedagogy to a subject or learning area). It contradicts the view that 'a good teacher can teach anything'. Outstanding teachers have a strong grasp of learning theory and general pedagogical principles but a distinguishing feature is their expert application of such principles to the particularities of their subject or learning area.

“There is a dynamic interaction between teachers' knowledge of their discipline and their knowledge of pedagogy.” (Bransford, Brown & Cocking, 1999, quoted in Alton Lee, 2003:10) A high level of pedagogical content knowledge enables teachers to draw on their deep knowledge, to improvise, to make connections to other areas of learning and to current local and global issues and to constantly challenge and extend student learning. Teachers' deep knowledge helps build the deep knowledge of their students.

This research supports a co-constructivist model of learning and teaching. Students do not construct their knowledge and skills in isolation from the teaching and learning context. Learning is a partnership between students and their teachers, who should not resile from their responsibility for developing and extending their students' capacities.

Inclusivity

“Inclusivity in education starts with the recognition of our diversity. It is treating students as individuals rather than as a homogeneous group. It is about involving all students in classroom practices by valuing their uniqueness and what they bring to the classroom. It is about valuing their interests, experiences, abilities, insights, needs, cultural and ethnic backgrounds, learning styles and intelligences.”

‘Learner-centred teaching’ is a commonly used term. Bransford uses the term to refer to environments that pay careful attention to the knowledge, skills, attitudes and beliefs that learners bring to the educational setting. This term includes teaching practices that have been called ‘culturally responsive’, ‘culturally appropriate’, ‘culturally compatible’ and ‘culturally relevant’.” (Bransford., Brown & Cocking, 2000: 133-134) Bransford draws on research to demonstrate the importance of teachers recognising and valuing student differences in cultural background and in learning style and the importance of building a supportive classroom environment. There are four aspects to consider in addressing diversity and inclusivity :

- individual differences and starting points.
- socio-cultural effects.
- the limitations of a ‘supportive’ approach.
- the need to develop a ‘community of learners’.

Individual Differences

The research of Gardner and Grasha suggests that intelligence has many different dimensions (Gardner, 1993; Grasha, 1996). Students learn in different ways and at different rates. There are many ways in which they can demonstrate what they know and what they can do. Grasha has defined learning styles as "personal qualities that influence a student's ability to acquire information, to interact with peers and the teacher, and otherwise participate in learning experiences" (Grasha, 1996 : 41).

The implication of this research is that teachers need to employ a repertoire of teaching strategies to allow for individual differences, including the use of information and communication technologies. They also need to give students choices within the framework of agreed curriculum requirements and use assessment tools that are fair and equitable.

Socio-cultural Effects

Individual learning and the development of public bodies of knowledge (including the development of curriculum ‘subjects’) are both situated in social, historical and cultural contexts. A socio-cultural model of learning recognises that knowledge is not fixed and that understanding is developed through the interaction between individuals, their culture(s) and the learning at hand.

Adopting a socio-cultural model necessitates the fostering of critical literacies so that students can better understand how meaning is constructed and influenced by its context and purpose. The socio-cultural model also requires teachers to examine critically their own beliefs and assumptions.

More students will experience success where their cultural background, including language, is both respected and drawn upon in their schooling.

The Limitations of a ‘Supportive’ Approach

Intentions to provide an inclusive curriculum often falter when they come up against day-to-day realities of classroom management. Munns has conducted research in beliefs that learners bring to the educational setting. This term includes teaching practices that have been called ‘culturally responsive’, ‘culturally appropriate’, ‘culturally compatible’ and ‘culturally relevant’.” (Bransford., Brown & Cocking, 2000: 133-134) Bransford draws on research to demonstrate the importance of teachers recognising and valuing student differences in cultural background and in learning style and the importance of building a supportive classroom environment. There are four aspects to consider in addressing diversity and inclusivity:

- Individual differences and starting points.
- Socio-cultural effects.
- The limitations of a ‘supportive’ approach.
- The need to develop a ‘community of learners’.

Individual Differences

The research of Gardner and Grasha suggests that intelligence has many different dimensions (Gardner, 1993; Grasha, 1996). Students learn in different ways and at different rates. There are many ways in which they can demonstrate what they know and what they can do. Grasha has defined learning styles as "personal qualities that influence a student's ability to acquire information, to interact with peers and the teacher, and otherwise participate in learning experiences" (Grasha, 1996: 41).

The implication of this research is that teachers need to employ a repertoire of teaching strategies to allow for individual differences, including the use of information and communication technologies. They also need to give students choices within the framework of agreed curriculum requirements and use assessment tools that are fair and equitable.

Socio-cultural Effects

Individual learning and the development of public bodies of knowledge (including the development of curriculum ‘subjects’) are both situated in social, historical and cultural contexts. A socio-cultural model of learning recognises that knowledge is not fixed and that understanding is developed through the interaction between individuals, their culture(s) and the learning at hand. Adopting a socio-cultural model necessitates the fostering of critical literacies so that students can better understand how meaning is constructed and influenced by its context and purpose. The socio-cultural model also requires teachers to examine critically their own beliefs and assumptions. More students will experience success where their cultural background, including language, is both respected and drawn upon in their schooling.

The Limitations of a ‘Supportive’ Approach

Intentions to provide an inclusive curriculum often falter when they come up against day-to-day realities of classroom management. Munns has conducted research in classrooms in low socio-economic areas, with large indigenous and culturally diverse student populations, which point up the limitations of a ‘supportive’ approach.

Munns uses the metaphor of school as a cubby-house. Children, secure in their cubbyhouse, can play and pretend. However, this is an illusion. In the end a cubbyhouse offers no protection from or preparation for the world.” Cultural sensitivity and supportive relationships are important but they are insufficient if students are not engaged in challenging tasks and cannot achieve educational outcomes that will give them power over their future lives. “The irony is that the socially just intentions of the school over a prolonged period of time resulted in a curriculum that reinforced the educational disadvantage of its most needy students” (Munns, date unknown :1).

A Community of Learners

The research of Vygotsky has been particularly influential in illustrating how social interaction plays a fundamental role in the development of cognition. Vygotsky suggests that every function in a child’s development occurs twice. Learning occurs first on a social level, between

people, and only then on an individual level, when the child internalizes a concept. A major aspect of Vygotsky's theory is what he terms 'the zone of proximal development'. By this he means that students need adult guidance, peer collaboration and plenty of practice in order to fully develop their understandings and skills (Vygotsky, 1978).

"... the question confronting educators today is not whether group learning should happen: rather it is a matter of identifying the ways that educators can support and deepen the quality of learning that can occur whenever individuals are together in a group. Learning in a group fosters a kind of emotional and intellectual learning and understanding that is qualitatively different from that which results in individuals working alone." (Krechevsky & Stork, 2000) Learning is strengthened in classroom communities where students are engaged in substantive conversations and collaborative tasks and where students feel connected to the school community, the local community and the wider world.

Bransford emphasises the importance of 'learner-centred, knowledge-centred and community centred' teaching. His notion of community centred teaching encompasses is based on an understanding of learning as a social activity and learners as social beings. He stresses the importance of learning communities with common purposes and opportunities for collaborative effort. These communities connect classroom learning to the local community and the world of work. They connect classroom learning with the wider world through engagement in significant local and global issues and through interactions with experts and learners across the world. Finally, Bransford emphasises that these classroom communities are supported (or inhibited) by whole school cultures and the extent to which teachers themselves feel part of professional learning communities

Conclusion

Learning and teaching are two sides of the same coin. The research evidence about how people learn best, about the dimensions of teaching that make the most difference to student outcomes and about the impact of students' backgrounds and learning styles gives teachers a solid theoretical base from which to work. Insights gained from this research can help them reflect on their practice, share ideas with colleagues, shape their own professional learning and – most importantly – improve learning experiences and outcomes for all their students.

References

1. Darling-Hammond, L. (2000). Teacher Quality and Student Achievement: A Review of State Policy Evidence, Education Policy Analysis Archives Vol.8 No.1 <http://epaa.asu.edu/epaa/v8n1>
2. Gardner, H. (1993). Multiple Intelligences: The Theory in Practice, Basic Books, NY
3. Grasha, A. (1996). Teaching with Style, Alliance Publishers, Pittsburgh
4. Hattie, J. (1992). Measuring the effects of schooling, Australian Journal of Education Vol.36
5. Hattie, J. (2003). Teachers Make a Difference: What is the research evidence? ACER http://www.acer.edu.au/workshops/documents/Teachers_Make_a_Difference_Hattie.pdf
6. Krechevsky, M. & Stork, J. (2000). Challenging Educational Assumptions: lessons from an Italian-American collaboration, Cambridge Journal of Education, V 30, No1
7. Martin, A. (2003). Improving the Educational Outcomes of Boys, ACT Department of Education, Youth and Family Services http://www.decs.act.gov.au/publicat/pdf/ed_outcomes_boys.pdf
8. McRae, D. *et al.* (2000). What has worked (and will again): education and training for indigenous students, Australian Curriculum Studies Association & National Curriculum Services, Canberra
9. Munns, G, date unknown, School as a Cubbyhouse: Tensions between Intent and Practice in Classroom Curriculum, University of Western Sydney
10. National Statement from the Teaching Profession on Teacher Standards, Quality and Professionalism (2003). <http://www.austcolled.com.au/rand.php?id=206>
11. Newmann (1996). Authentic Achievement: Restructuring Schools for intellectual quality, John Wiley
12. Prakesh, V. (2011). Concerns about autonomy and Academic Freedom in Higher education Institutions, Economic and Political Weekly, Vol. XLVI, No. 16, April 16, 2011.
13. Queensland Government, New Basics Project <http://education.qld.gov.au/corporate/newbasics>

-
14. Ramsay, G. (2001). Quality Matters: Review of Teacher Education in NSW, <http://www.det.nsw.edu.au/teachrev/reports/>
 15. UNESCO (2008). EFA Global Monitoring Report, www.unesco.org
 16. US National Board for Professional Teaching Standards, 1989, What Teachers Should Know and Be Able to Do www.nbpts.org/pdf/coreprops.pdf
 17. Vygotsky, L. (1978). Mind in Society, Harvard University Press, Cambridge, MA
 18. Wiggins, G. & McTighe, J. (1998). Understanding by Design, Association for Supervision and Curriculum Development, Alexandria
 19. www.aicte-india.org/.../RUSA%20Version%2018%20Narrative%207th%206.
 20. www.indiaeducationreview.com/.../higher-education-india-glanc
 21. www.planningcommission.nic.in/aboutus/committee/wrkgrp12/.../wg_hiedu.pdf
 22. www.un.org/millenniumgoals/pdf/MDG%20Report%202012.pdf
 23. www.unmillenniumproject.org/.../MainReportComplete-lowres.pdf

CONCEPT OF EDUCATIONAL PROCESS OUTSOURCING: A QUALITATIVE STUDY TO ENHANCE QUALITY OF INDIAN SCHOOL EDUCATION SYSTEM

Dr. Ritu Tripathi Chakravarty

Sr. Lecturer, Amity Institute of Education, Amity University, Lucknow, Uttar Pradesh

Email : rituchakravarty@gmail.com

Abstract

The rapidly changing world scenario and the emergence of globalization and privatization have made every aspect of modern day living competitive and demanding. The education sector too is feeling the pressures of the modern day expectations and demands. It has to constantly meet the challenge of keeping up the quality and content whilst keeping an eye on the costs, growth and development and in any institution the onus lie with the teacher and education system. The real issue in school education is, if and how institutions are adequately contending with their own course structures. The purpose of the study is to explore whether various processes of school education system can be outsourced, if yes, what are the areas that can be outsourced? What are the benefits and limitations of outsourcing? Is outsourcing used as an effective management tool in education institutions? And does the education community see outsourcing as a way to reduce cost and/or improve quality? And also to see whether identified areas are feasible. This Qualitative study makes an attempt to identify these key educational outsourcing activities together with the risk involved and issues that the institutions typically face in carrying out these activities and how it might manage the results. The findings are encouraging. There are number of processes in school education which have the potential of being outsourced resulting in the improvement in quality and delivery of education through reduction in costs and thus enabling the institution to concentrate on its core competency, i.e. teaching.

Introduction

The rapidly changing world scenario and the emergence of globalization and privatization have made every aspect of modern day living competitive and demanding. The education sector too is feeling the pressures of the modern day expectations and demands. It has to constantly meet the challenge of keeping up the quality and content whilst keeping an eye on the costs, growth and development and in any institution the onus lie with the teacher. In order to find the solutions it is important to know what the real challenges toward Indian school system are. It would be not wrong to say that there is inadequate and in appropriate distribution of funds and there are states which even lacks in funds. This leads to poor supply of basic needs of school system like that of books, buildings and other infrastructural facilities. The other major problem is demand and supply equation. There has been always a deficit in supply of teachers and even more there's is a dearth of trained and self motivated teachers. One of the important challenges the teachers face is their involment in nonteaching assignments around the year. This leads to having less time for teaching and learning and have very less interaction with the students. Besides faulty educational policies, noninvolment of citizens, indifferent attitudes of higher officials are the other major challenges that need special solutions.

Outsourcing of Educational Process: Concept

In theory, any product, service, facility, or function is a candidate for outsourcing. Everyone knows about the familiar auxiliary services like food service, bookstore sales, or building and ground management that have been outsourced successfully on many schools. In the last 10 years, deregulated utilities like the purchasing of student telephone services and natural gas have also been outsourced to external suppliers. Even teaching has not been exempt, though it is sometimes hard to recognize "outsourcing" here when we see it. Growing numbers of part-time, contract faculty teaching in extension programs, may strengthen and complement the academic programs.

A lot has been written about the shape and character of institutions of school education in the next century. Most of these scenarios paint a picture of schools as more flexible, entrepreneurial, responsive, and efficient enterprises than they now appear. The strategy of outsourcing helps to get there. Technology, cheaper money, new levels of philanthropy, and brighter and more mobile students

will dramatically change everything what has been done. Outsourcing allows schools to try new things, to test new products and services, to competitively price alternatives, to strengthen their own capabilities, to use other people's capital, and, most importantly, to concentrate on what they do best. If someone else can do the job better (and less expensively) than you can, let them do it. Embracing outsourcing doesn't mean that someone will be selling out to market forces, compromising academic values, or firing all your people.

"To outsource or not to outsource" is thus a question that ought to be raised about every function in the institution. Replicating the concept of BPO in the education sector, the educational institutions can outsource much of the non-core activities to achieve cost reduction, improvement in quality of service and product and enhancement of competency. This systematic arrangement of transfer of service to outside providers in an educational institution, researcher coined term Educational Process Outsourcing or EPO. Thus EPO is a strategy wherein some of the selected non-core and core functions of an educational institution are outsourced to an outside service provider to achieve cost gains and efficiency improvements

Need of the Study

School education faces lots of challenges related to quality of education, commitments of involved personals like policy makers, administrators and teachers, time taken by non teaching activities and so many and so forth. Attempt was made to find one solution to all of the problems and Researcher felt that outsourcing has shown a remarkable increase in the profits of the business entity by subsequently decreasing the cost, reduce the operational risks and has made it accessible to world class expertise, skill, innovation, and technologies that would not otherwise be available. Education also is an entity whose eternal quest is total quality in its process. If business process outsourcing could be explored than for sure some of its activities would find an appropriate place in the education system also.

Views on Educational Process Outsourcing

In an effort to expand on what has been written and studied thus far regarding outsourcing in School education, researcher commissioned purely on the basis of merit identified ten senior-level executive from education; management and business operations. Personal interviews and telephonic interviews were conducted; statements in "quotation marks" typically represent verbatim comments from specific participations and basis of data analysis was purely qualitative. In order to explore the outsourcing in education it is very important to understand the following questions

1. What is the definition of outsourcing in educational context?
2. What are the reasons for which educational institution consider outsourcing?
3. How does the educationist perceive outsourcing?
4. What are the experiences and expectations of school education institutions?
5. Do educational institutions believe they can cut down the cost and increase quality of services through outsourcing?
6. What will be the barriers toward adopting outsourcing in educational process?
7. What are possible advantage and disadvantage of education process outsourcing?
8. How a client and vendor relationship should be developed?
9. Who are the decision makers?
10. What is the length of the decision for considering for outsourcing?
11. Whether outsourcing is feasible the process of education?

The Summary of the Results of the Study : Findings

Definition of Outsourcing

Outsourcing of education process simply means in order to get the edge educational institutions can think Participants were asked what they thought of when they hear the word "outsourcing", the respondent's definitions were simple "Hiring outside source to conduct those activities in which you are not expert, in more efficient, better or at a lower cost than you could do it yourself". The most common examples that were brought to their mind were traditional applications of food services, and books, transport services etc.

Reason for Outsourcing

The participants were asked what the reason for outsourcing was. What were the areas that might be good choice for outsourcing? They mentioned several ideas that have been explored. The real issues in school education are if and how institutions are adequately contending with their own cost structures and working conditions. They thought the reasons for outsourcing might be to reduce and manage cost: And cost is terms of time, money, and energy. It means that there is a need to reduce cost in education. Another inference can be drawn is that education system is facing lots of problem regarding the wastage of time of the faculty members as they are involved into many other activities apart from teaching and administrative activities. Considering these reasons school education system might think of outsourcing some of their non core activities.

Perceptions of Outsourcing

Most of the interviewees thought outsourcing of educational process was a conceptual idea. If cannot be done in reality. They had not thought much on the areas of education that could be outsourced and therefore many gave speculative answers. Many thought though some of not so important services like cleanliness, food services are not done by their institutions but it will be in correct to call it as outsourcing. The researcher gave some of the important thrust areas which can be outsource like human resource, finance and accounting, library facilities. On this varied responses were obtained.

Many were anxious on outsourcing of human resource. They apprehended about putting someone in between the school system and its employees. Most confessed that there is a strong belief that this area is not an area for change. A few noted that there may be some opportunities but it should be done for a temporary help.

On outsourcing finance and payroll a variety of negative, comments were obtained most of the educationists could not imagine how this could be done and who could do this for them. They felt that finance is something very personal and hidden. They were protective of their proprietary information on few occasions; payroll was mentioned as a possibility.

In sum respondents were not aware how outsourcing can be deployed except in a very few education process area. Since education is regarded as a non profit organization, personnel belonging to it can't think of the idea of outsourcing any of the things to the third party because they feel that this might turn this sector into the highly commercialized and then the real focus on the teaching learning will be replaced by the motive of profit making.

Outsourcing Experience

When respondents were asked about the experience on outsourcing some were happy because after outsourcing, the canteen services has improved and variety of things are available other had minor mentions of outsourcing experience which included buses, student loans, physical plant maintenance, security and payroll.

It seems that since the exposure to outsourcing the noncore activity is very less in the education sector, the educationists are not able to reflect their views on the experience of outsourcing. It is very difficult to stain out those functions of school education that are been outsourced and have good impression on the minds of the educationists.

Factors of Cost and Services in Outsourcing

The respondents were asked what could be the role of cost saving in the decision for outsourcing and whether service improvement is a big concern in front of the institutions. They believed cost is important as they would only consider outsourcing if cost saving were a part of it. Most qualified the statement by insisting that service improvement also is expected, but they were anxious about how a provider can pay the people less and get them to perform better.

Since few of the functions are performed by the outsiders in the school education it is believed that entire work is done by the teachers and administrative of the school education more effectively. The third party might not be able to understand the need of education and therefore might not be able to perform as in required manner. And if at all the work is performed then why anyone would do it in less. So cost factor cannot be reduced.

Barriers towards Considering Outsourcing

When researcher asked what were the obvious barriers before the respondent to think for outsourcing. A wide array of barriers to effective outsourcing was mentioned:

1. Institutions are not oriented towards outsourcing.
2. Need of outsourcing is not felt.
3. Resistance to change.
4. Apprehension of risk.
5. Lack of quality service providers
6. Skepticism
7. Lack of autonomy

The above mentioned barriers show that school education is not ready to consider outsourcing naturally. It needs clarifications on the above issues before thinking to start the outsourcing of the non core activities. Since school education in India is regulated by the bureaucrats and has strict restrictions of the government, it might not be easy to formulate policy that would advocate the outsourcing.

Advantages and Disadvantages of Outsourcing

Who take advantage from outsourcing and how does it impact students and every member of organizations? What is the issue of standardization of services? What is the limitation or the Disadvantage of outsourcing of educational process? These were some of the questions asked by the researcher in order to access whether outsourcing provides an edge to educational institutions. The respondents agreed that if concept of outsourcing is applied in its true sense than everyone would benefit from it no matter if they are owners, staff, faculties, students process and school as an education systems.

High on everyone's list was the perception that their service in most areas is now considered good and that an outsourcing entity must recognize its role in protecting the school image and relationship with its community. Some felt that standardized services cannot be provided by the service providers because they cannot have specific or tailored service. Many were not willing to make any service at a lower cost position. Respondents felt that due to lack of autonomy in the institution there would be loss of control because third party would not be able to comprehend their situation. Overall, everyone accepted that there were challenges and difficulties, as well as advantage and benefits if they are switching to outsourcing venture.

Relationship between Client and Vendor

One of the respondent believed that relationship between client and vendor is very important. It should be in written form giving each and every aspect of the contract in detail. Other Respondents believed outsourcing relationship as an ongoing linkage between an outsourcing service provider and customer or client organization that has a long-term orientation and mutual recognition the benefits attained by each party once at least in part depended on the other firm. The ultimate goal of any relationship is to be successful as it translates to an effective relationship in which both participants gain benefit.

Decision makers with Regard to Outsourcing

When asked who divides to switch to outsourcing, almost everyone believed it is the top management that decided to opt for outsourcing. However there are some influencing factors like faculty, student and competition with the other institutions. These factors force the top management to change their outlook.

Feasibility of Outsourcing in Education

William Shakespeare composed these times in Julius Caesar that seems to ring a bell regarding the EPO "There is a tide in the affairs of men, which taken at the flood, leads on to fortune, omitted, all the voyage of their life, is bound in shallows and miseries". Researcher understands that the EPO is presently like a tide, which is taken at flood will lead to fortune but if missed, it will be regretful and a great loss.

In order to check its importance, questions were raised whether it will be feasible to develop a concept of Education process outsourcing in the lines of BPO, respondents felt that to get the feasibility it is very important to understand the difference between school system and business corporations and once the difference is understood the feasibility could be checked. Respondents believed that the biggest difference between the academy and the business world is the absence of the profit motive in academy. In absence of profit motive, it becomes imperative to know why educational institutions would want to reduce cost and what will be probable line of action. Some have speculated that the way the business is done, change moves in such fits and start that it will take many years and generation to effect substantial change in outsourcing of educational process.

The thought of the experts directs that educational institutions are aware of the term outsourcing but outsourcing of educational process in school education is in a juvenile stage. There is a need of outsourcing and it is being done in bits and pieces but to opt outsourcing as a full fledged system for improvement will take time. It is because there are many apprehensions among decision makers in the academy regarding outsourcing that is perhaps not evident in the corporate sector, school system simply have different ways of getting things done than business. Critically evaluating the responses researcher concluded that the education system fears that if they opt for outsourcing then there will losses of control because contractor ability is questioned. Education system fears the about the quality of services provided by the vendors and this may lead to inconsistency in the customer satisfaction. Educationists very strongly believe that outsourcing causes tempering of the culture and loss in the identity. It is believed that the in education primary aim is to provide services and profit motive aim is far below. In the presence of such aim how it can rely on outside party to interfere in their functioning. Unlike business the school education is not a top-down entity.

However, educationists also feel that there are many areas which stop them from functioning the way it wants. Due to administrative and other issues the main focus on teaching learning and work gets disturbs. Faculty is inclined to do more of routine so called clerical jobs like admission, evaluation, discipline maintenance census etc. Due to this they are not able to prepare quality lecturer and hence sub standard lectures are delivered

In this light outsourcing of education can be a respite. Also increase of cost is also one of the major concerns. It is important to identify the non- core activities of school education and develop a model where these could be outsourced. It is very important to identify and list those outsourced functions that would do benefit or at least not ham, virtually to all of the constituencies of the institution. It is also necessary that outsourced function would have to be at least equal in cost, but with better service. Therefore, the question is not if education institutions outsource they certainly do but to what degree can and will they outsource administrative and operational functions and service is a point of exploration and discussion.

Suggestions and Conclusion

This study has clearly put forward outsourcing as a viable and potentially profitable option for the school education – both from the economic point of view and delivery point of view. Outsourcing has emerged as the natural and most acknowledged process for further development and improvement in the quality of content and delivery. This study has also simultaneously thrown up some issues and questions regarding selection of core and non-core activities of an institution and the nitty-gritty of the client-vendor relationship which will have to be delved into in future through empirical studies. The most significant suggestion that this study provides is the fruitfulness of outsourcing as an activities in the educational process. It advocates the case with the evidenced issues of better service, more profitability and more time and dedicated manpower for the core activity. The study successfully presents outsourcing as a playing the role of a facilitator or better service delivery and cost effectiveness.

References

1. Desai, S.; Dubey, A.; Vanneman, R. and Banerji, R..(2009). "Private Schooling in India: A New Landscape," India Policy Forum Vol. 5. pp. 1-58, Bery, Suman, Barry Bosworth and Arvind Panagariya (Editors). New Delhi : Sage.

-
2. Desai, S.; Dubey, A.; Joshi, B. L.; Sen, M.; Shariff, A. and Vanneman, R..(2010). India Human Development in India: Challenges for a Society in Transition. New Delhi: Oxford University Press.
 3. Norris, D. M. and Olson, M. A. (2003). The Business Value Web: Resourcing Business Processes and Solutions in Higher Education. Washington, DC: National Association of College and University Business Officers.
 4. Kaganoff, T. (1998). Collaboration, Technology, and Outsourcing Initiatives in Higher Education: A Literature Review. A report prepared by RAND for The Foundation for Independent Higher Education.
 5. Tripathi, R. and Vashistha U. C. (2010). A Study of the Concept of Educational Process Outsourcing and its Feasibility. Ph. D Thesis University of Lucknow.

**TRANSFORMING THE DYNAMICS OF PRESENT TEACHER EDUCATION
PROGRAMMES THROUGH ASSURING QUALITY ENHANCEMENT IN
AUTONOMOUS TEACHER EDUCATIONAL INSTITUTIONS
OF INDIA : MAJOR CHALLENGES AND ISSUES**

Dr. Shazli Hasan Khan

Senior Assistant Professor, Dept. of Education & Training, MANUU, Hyderabad

Email : drshazlikhan@gmail.com

Abstract

Teachers are the backbone of any education system. Teachers help in shaping and forming the social fabric which determines the life and values of any community or a Nation. Teachers are instrumental in preparing responsible citizens of any country through the transmission of knowledge, skills and values. The quality of student coming out of any education system depends on the quality of teachers teaching the students and the quality of teachers is dependent on the quality of teacher education and teacher educators. There is a huge demand for qualified and quality teachers across nations which have been continuously increasing. The main reason for this increase in demand is due to an unprecedented expansion of school education and hence the teacher education programmes have acquired renewed significance. It has become important that the effort and resources mobilized towards teacher education are made effective. Today the quality of teacher education institutions has vastly deteriorated due to the mushrooming of teacher institutions all over the country. Many unrecognised institutes are running like the shopping malls. Teachers working in these institutes are not qualified and get low salary. There is quantitative expansion of teacher education institutes. It has been observed that commercialisation of this education has ruined the very purpose of teacher education. Lack of uniform standards, curriculum, infrastructure and qualified staff, principals, lack of authentic research has made it all the more deplorable. The author in the present paper has tried to discuss the need for the present teacher education programmes to be more qualitatively innovative. The present paper also highlights various strategies that need to be adopted so as to enhance and assure quality, assessment of quality, quality concerns and steps which are to be taken for maintaining quality standards of the present teacher education system. The author has also tried to explore the problems of teacher education in India with respect to curriculum, standards, courses, methods, evaluation and regional imbalances in teacher education programmes.

Key Words : Quality Assurance, Quality Indicators, Quality, Teacher Education, Enhancing Quality, NAAC, NCTE

Introduction

Various efforts have been made for the expansion and qualitative improvement for teacher education before and after independence. The quality of education depends largely upon the quality of teacher education programmes. The American Commission on Teacher Education rightly said that, "The quality of a nation depends upon the quality of its citizens. The quality of its citizens depends upon the quality of their education; the quality of their education depends more than upon any single factor, upon the quality of their teacher". The National Policy on education 1986 has rightly stated that, "No people can rise above the level of its teachers". So far as the development of country it is very important to have good teachers and good teachers can be produced only when we have good and effective teacher education programmes and of course the backbone of teacher education programmes is effective and dedicated teacher educators.

Modernization and globalization have tremendously changed our society from every angle and aspect. The information and electronic development have greatly modified the mode of teaching. The duty of the teacher is to channelize the knowledge by using technology which is available in the market or arena. The main aim of the teacher education programmes is to provide and to develop such skills and communication ability which can prepare the quality teacher educators. Quality has become the 'buzz' word and a need of the present hour. NCTE document (1998) exhorts that only enlightened and emancipated teachers lead communities and nations in their march towards better and higher quality of life. Recognizing the importance of teacher education, Secondary Education Commission

(1952-53) stated, that, “the most important factor in the contemplated educational reconstruction is the teacher—his personal qualities, his educational qualifications, his professional training and the place he occupies in the school as well as in the community”. Kothari Commission (1964-66), pointed out that essence of a programme of teacher education is ‘quality’ and in its absence, teacher education becomes not only a financial waste but a source of overall deterioration in educational standards. Challenge of Education (1985), a policy document, states that “the present teachers’ training is not planned and organized to develop various desirable qualities, values and skills like spirit of inquiry, initiative, conceptual clarity, scientific temper, manual dexterity, communication skills, receptive of modern educational aids and skills to operate them”. NCERT (1983) workshop concluded that there is no uniformity in B.Ed. curriculum of various universities. The National Commission on Teachers (1983-85) recommended reforms in teacher education and called revamping the current courses and curricula. The National Policy on Education (1986) and POA (1992) called for substantial improvement in the quality of teacher education by launching a centrally sponsored scheme for teacher education. EdCIL (1987) observed that there is much scope for improvement in the system, it stressed on developing National norms for State Teacher Education Institutes (STEIs) and to evolve a statutory mechanism for enforcing them. NCTE (1988) gave a fresh look at the existing curriculum and stressed on (a) foundation course (20%); (b) Stage relevant specialization (30%); (c) additional specialization (10%); (d) practical/field work (40%). This curriculum also did not find implementation in totality, Rama Murti Committee (1990) reiterated transformation in teacher education. It recommended making teacher training programme competency-based and implementation of internship model of teacher training as against institution based, for training all types of teachers. Effective management of Teacher Education requires looking into issues involved in the process of teacher education programme. The above observations clearly indicate that teacher education programme at secondary level needs to be critically examined in terms of its various issues for enhancement of quality in teacher education.

Objectives of the Present Study

The present study was undertaken with the following broad objectives:

1. To discuss major challenges and issues facing the present Teacher Education System;
2. To study factors that makes the present Teacher Education Programmes ineffective and weak.
3. To study various dimensions of quality in the present Teacher Education System.
4. To study various quality indicators in Teacher Education.
5. To elaborate the mechanism of assuring quality enhancement in the present Teacher Education.
6. To discuss the role of regulatory body NAAC in assuring quality in the present Teacher Education System.
7. To explore various strategies adopted in improving the quality of the present Teacher Education Programmes.

Methodology of the Study

Keeping in view of availability of the resources and feasibility of the present research paper, the author conducted his research studies on the basis of secondary sources of data. Secondary data has been collected from various books, Journals, research articles etc. The methodology of the study also includes the thoughts and writings of various authors in the stream of academic, research & corporate industry. Thus, the author utilized all resources available and carried out extensive studies for the present research paper.

Major Challenges and Issues in Teacher Education

Teacher education has to be receptive to the problems faced by educational system and school education in particular. Besides, teacher education is essentially a context-sensitive activity. It has to respond to various changes in its social, political and economic as well as cultural contexts. Developments in science and technology during the last two decades have transformed human life and the world. New technologies related to storage and communication of information has impacted the instructional process, given rise to E-learning and M-learning. If education does not review and rethink its content and processes very soon, it will lose its relevance. These concerns give rise to educational challenges i.e. challenges from within the educational system. Having inherited a foreign

model of teacher preparation at the time of independence from Britain in 1946, major efforts have been made to adapt and update the teacher education curriculum to suit the local needs, to make it more contextual, responsive and dynamic. The current system of teacher education is supported by a network of national, state and district level resource institutions working together to enhance the quality and effectiveness of teacher preparation programmes at the pre-service level and also through in-service programmes for serving teachers throughout the country. Teacher education as a whole needs urgent and comprehensive reform. There is a need to bring greater coordination between professional preparation and continuing professional development of teachers at all stages of schooling in terms of level, duration and structure. Considering the complexity and significance of teaching as a professional skill, it is imperative that the entire enterprise of teacher education should be raised to university level and that the duration and rigour of programmes should be appropriately enhanced. It is now being increasingly realized that there must be a balance between “quality” and “quantity” that drives the educational development (Khan, 2011)⁵. Some of the glaring and most important concerns and issues in respect of quality in teacher education can be briefly discussed as following :

1. Promoting Academic Excellence

The institutions of teacher education whether in the form of college of education or department of education are being rightly conceptualized as centres of excellence. In the past few years, the drive for quality has been combined with drive for equality and justice. In the process of striking balance between the issues of equality and excellence, the later has been neglected in the most callous way. The teachers passing out from the teacher education institutions have been looked at with suspicion in respect of quality of their competence, knowledge, preparedness, will power and vision. The quality at the level of inputs, process has not been attended too properly and consequently the managers of teacher education have been averse to evolving realistic parameters for judging, evaluating and maintaining the norms of quality in these areas. The teachers have not been given exposure to viable programmes of quality assurance in this regard.

2. Professional Development

Teaching is considered to be a noble profession. It is one of those occupations which confer special privileges and obligations on those who practice it. The professional development of the teacher is mainly concerned with the competencies, commitment and value-frames associated with teacher work whereas in the present scenario, teaching work is confined only to lectures and dictating notes. For the professional development, the teachers should be dedicated towards their profession and should be sensitive to their day-to-day problems.

3. Raising the Economic Status

To attract quality teachers in teaching profession, salary and other conditions must be sufficiently satisfying as compared to other types of employment requiring comparable levels of training. It is true that an academic profession is not as well paid as other top professions. This results in brain-drain to the western countries as they pay high salaries and better living condition to good quality teachers. Thus, if the economic status of teachers is raised it will certainly motivate teachers to be true to their profession.

4. Brand Inequity

There is public private dichotomy in teacher education. There is pathetic indifference in public sector institutions and rampant commercialization in private sector. The teacher education degrees conferred by the various universities and institutions are non comparable. Are Teacher Eligibility Tests (TETs), State Eligibility Tests (SETs), and National Eligibility Tests (NETs) the solutions? If the inputs and processes are evidently wanting, then how can the quality of the product be ensured.

5. Poor Integration of Skills

The term skill has become a misnomer, particularly, in Education. All the skills such as Life skills Techno-pedagogic skills, Techno-savvy skills, Info-Savvy skills, Emotional skills, Human Development skills, Spiritual skills need to be integrated in teacher education.

6. Mismatch between Supply and Demand

There is imbalance in supply and demand between regions and geographical areas as well as between subject specializations which have made it further acute by unemployment of quality teachers. It is surprising to note that for one vacant post of a teacher at least more than hundred applicants apply for the post. Besides, a number of these professionally trained graduates are on a long wait for job and remain unemployed. The situation is becoming much more distressful when we find that even the apex level institution such as NCTE has not been able to effectively regulate the demand and supply of the respective seekers of teaching positions at school education.

7. Identity Crisis

Self disclosure done by the teacher educational institutes is very poor and unauthentic. There is faulty identification with teacher education. There are non-existent entities. Unique identifiers need to be worked out.

8. Little Choice Base

There is a need to employ Choice Based Credit System (CBCS) in Teacher Education, which can be realised through e-platform, and amalgamation of various modes, such as F2F, Distance education and e-education.

9. Illusive Laboratories

The various laboratories of the teacher education institutions, namely Science Lab, psychology Lab, Work-Experience lab (SUPW Lab), Guidance and Counselling lab. Educational Technology Lab, Computer Lab and Language Lab are either not there or are in very bad shape.

10. Insufficient Practice Teaching

Though a sizable number of innovative approaches of teaching=learning have surfaced, such as, participatory, holistic, activity based, constructivist interdisciplinary, the practice teaching is largely obsolete and primitive. Bloom taxonomy of Instructional Objectives has become more or less stagnant. There is need to enhance the taxonomy, by further differentiating and adding domains. The lesson designs ought to be comprehensive of all the domains (Khan, 2011)⁵. There is only little theory practice nexus. Experimenters, as well as, problems are many, whereas, the labs are wanting.

11. Lack of Provision of Basic Infrastructure to teachers in Universities and CTEs

What quality we can expect, when the universities and CTEs are not able to provide and fulfil even the minimum basic requirements to the teaching staff, such as infrastructure and a suitable place to sit in the departments premises.

12. Invalid Recognition and Accreditation

There are questions on recognition of teacher educational institutes. There are questions on inputs and processes of teacher education. There are questions even on accreditation of teacher education institutions. Nalanda University was having a much better profile and grade than the highest grade modern universities.

13. Need for Overhauling and Re-defining the Curriculum

The curriculum, content of the course, objectives etc. need thorough overhauling and revamping. If we examine the curricular changes at the primary, secondary and tertiary teacher preparation stages, only some additions, deletions have been done and not a drastic change is attempted. The courses should be redesigned in such a manner so as to enable a teacher-trainee to see clearly how the colleges of teacher education and the school can contribute towards the transformation of our society. They should understand their roles in National reconstruction.

14. Problems of Wastage and Stagnation

The present teacher trainees are aimlessly entering in the teacher education institutions to get certificates. Some take this course after booking seats in other countries. There are no research studies to reveal the situation. Studies on the wastage and stagnation at the teacher preparation level are very

few and also there is little evidence on the impact of such courses on family life and wellbeing.

15. Erosion of Values

Value erosion among the students and youth is a matter of concern today. There is steady deterioration of respect for teachers in the society. For this, each teacher should be accountable, responsible, disciplined and must develop high competence in the profession and visionary outlook.

16. Linkages and Co-ordination

The present teacher education scenario is marked by absence of linkages and co-ordination between the teacher education institution and teachers employed at various levels of education. The institutions associated with teacher education work in complete isolation which can be considered as a bottleneck in ensuring quality in teacher education. The training institutions and the practicing schools lack co-ordination on account of which proper training is not provided to the trainee teachers.

17. Management of Teacher Education

Management aims at deriving maximum benefits from minimum inputs. The scarce means and resources which can be alternatively deployed for improving teacher education should be carefully utilised. The teacher who has to manage the system needs to be properly educated. One of the objectives of educational management is to improve the quality of teacher education by inculcating new concepts of quality such as that of Total Quality Management (TQM).

18. Novel Innovations in Teacher Education

The rapidly developing format of communication technology in the today's world demands a use of hi-tech system in the field of teacher education. The methods and strategies used for transacting the curriculum should adopt a multimode approach. The approaches should be incorporated with the traditional lecture methods usually employed and transacting the curriculum. The new trends in the field of teacher education such as the use of computers, internet, teleconferencing, Edu-Sat, Information Technology etc. should be encouraged.

Factors that make the Present Teacher Education Programmes Ineffective and Obsolete

The following are the factors that make the present teacher education programmes ineffective:

- The programmes of teacher education are not at all satisfactory and the same was stated by various Commissions and Committees constituted from time to time. The teacher education is under a severe strain from the global and national changes taking place.
- Quality issues of the teacher education programmes can be examined by analysing the quality of input, quality of process and quality of output. This can be stated in terms of quality of content and technique of teacher training, the quality of teacher educators, the quality of infrastructure and the quality of curriculum etc. Any lacunae in the above mentioned quality determinants will directly influence the effectiveness of the teacher education programmes.
- Impact of globalization and privatisation has increased competition everywhere. In this era of globalization, most of the teacher educational institutions face difficulty in surviving. Hence immediate steps have to be taken by these teacher educational institutions for survival and growth. Various measures have to be taken by these educational institutions in imparting quality education for student teachers in order to survive in this competitive era.
- The present teacher education programmes do not have any linkages with schools, industry, other teacher institutions, institutions of higher learning and the community.
- Curriculum reforms and pedagogic reforms are not coping with the rate of advancement of knowledge, besides varied packages of curriculum followed by different affiliating universities.
- Mushroom growth of ill-equipped, ill-provided and ill planned teacher education colleges has led to the production of ineffective teachers.
- Internal institutional politics and professional jealousy among the teaching staff of the teacher educational institutions has played havoc with the careers of deserving teacher candidates in their next promotion, as a result of which the standard and quality of the present teacher education programmes has deteriorated.

-
- Selection and recruitment of undeserving candidates for the coveted post of Assistant Professors in the Central Universities and State universities is being done on the basis of caste, creed influence that the candidates wield, religion etc, and sometimes political interference, the same is being done for admission of students and for the recognition of the institution.
 - Increasing competition due to privatization of education has caused tremendous pressure on the process of admission.
 - Poor quality of teacher training due to poor learning resources and with higher teacher educator-student teachers' ratio.
 - Very poor assessment and accreditation, appraisal and monitoring systems.
 - Lack of preparation of the teacher trainees with regard to the contemporary global and National issues.
 - Dynamics of the school and society are not reflected in teacher training and thus the teachers produced are rendered incapable of coping with the changing times.
 - Lack of committed and dedicated teacher educators and appointment of unqualified or under-qualified teacher educators.
 - Evaluation system is qualitatively poor and corrupt.
 - Absence of constructive and applied research opportunities in the field of teacher education.
 - The syllabus of B.Ed. and M.Ed. course-work makes the course more examination oriented and not oriented for professional preparation.
 - Too much gap between theory and practice in current teacher education programmes.
 - No intensive microteaching and macro-teaching practice to understand and learn the teaching skills.
 - No research exposure to teacher trainees and no interaction with the community.
 - No post-internship training after completing the teacher training course as it is compulsory for other professional courses like Medicine, Management and Law.
 - Lack of involvement of teacher trainees, school teachers, teacher educators, research scholars and principals/administrators of teacher education institutes in framing policies with regard to teacher education.
 - Skill of 'learning to learn' is lacking among teacher and teacher educators.
 - Non-availability of financial grants from the Central and State governments.
 - Teacher education institutions do not have link with their similar institutions and do not involve themselves in consultant jobs for the government or other private agencies.
 - Absence of any Research University which focuses primarily on research in teacher education.
 - Inadequate number of Centres for Advanced Studies in Education.
 - The duration of the B.Ed. and M.Ed. courses and duration of these should be increased to two years.
 - Lack of comprehensive and proper assessment and accreditation of the B.Ed. and M.Ed. degree colleges by NAAC and NCTE.
 - Commercialization of present teacher education system should be stopped immediately.
 - Very important and significant point is that Teacher education through correspondence or any other distance education modes should not be allowed for first degree that is B. Ed. or Diploma which is D. Ed. in teacher education, which qualifies a person to teach in the school system. This is because the distance mode of education is not suitable for developing practical skills, needed for a teacher.
 - Obsolete Examination system is followed in the present teacher education, which should be revised.
 - No separate curriculum and syllabus for in-service and pre-service teacher programmes, as both in-service and pre-service teachers have different types of professional experiences and exposure during the pursuance of their academic careers.
 - Major objectives of both in-service and pre-service teacher education programmes should be strictly based on recommendations of National regulatory bodies such as NCTE, UGC, NAAC and AICTE.
 - Obsolete and outdated methods of teaching are being followed to teach to B. Ed., D. Ed. and M. Ed. classes. Some new and innovative methods of teaching should be adopted to teach these students. Innovative methods of teaching like use of ICTs and other modern Camcorder like tools can be used to teach these classes.

Present Scenario of Quality in Teacher Education

Our present teacher education system is deteriorating day by day and there is a need for a drastic change in all the spheres of Teacher Education so as to facilitate the teacher to face the challenges of the dynamic world with confidence. Quality in teacher education programmes refers to the totality of features and characteristics of the student teacher acquired as a result of the teachers education programme. Quality in teacher education can be indicated by the education and qualification of the products of the institution i.e. the student teachers. Quality begets quality only when a quality institution with the set standard of quality training is encouraged by setting input norms both for staff and trainees. Quality teachers are produced by quality education that they have achieved through their education and training. Quality teacher are well informed and have updated knowledge about the various current happenings taking place in the field of teacher education. The quality teacher are cultured, well behaved, well mannered, and possesses a decent and integrated personality, which is warm, empathetic and ethical. Quality teacher should have an emancipated vision, objective, and should be able to rise above narrow bigotry, artificial boundaries of religion, caste, creed gender, linguistic and geographical belongingness, social mores, cultural traditions and forms and should treat all students fairly and equally. A quality teacher should be able to create an egalitarian society and should be able to create equality of opportunities for all his students (Khan, 2012)⁶. Quality teachers should be able to realize and achieve the best of potential hidden in them. Enlightened, Empowered and emancipated teachers should lead the societies in their march towards better and higher quality of life.

Basic Problem: Lack of Quality Assurance Mechanism in Teacher Educational Institutions

The Teacher education System in India lacks a well defined strategy for maintenance and assurance of quality measures contrary to yesteryears achievements. Certain unethical practices by some private teacher educational institutions have quality concerns in teacher education sector. The Supreme Court's scrapping of 94 private universities in Chattisgarh in the year 2005 is one the shocking incidents as well as eye opener for higher education policy makers. Since then regulation of the private institutions has been a major concern. But unfortunately not much has been learnt and higher education is being seen as a muddy patch because of lack of clear cut policy. The faculty scenario in the teacher educational institutions remains grim. Assessment and accreditation of these TEIs is far from satisfactory. Since 1994, NAAC has only accredited 179 universities and 5156 colleges as on July, 2013. Out of nearly 700 universities in India currently, the number of accredited universities and colleges is dismal. On the one hand, we frantically try to find our higher education institutions in the World ranking of universities whereas the parameters and criteria adopted for World ranking of universities have not been given due attention. Research is one of the areas which is of utmost concern. The qualities of PhDs produced are hardly up to the mark. This is high time when we take stock of the quality of PhDs being produced by our Universities. Student evaluation of teachers which is one of the most important parameters for assessment in developed countries has remained only confined to discussion level. Such a concept has not been received well by the teaching community in India. The pedagogy adopted by our teacher educational institutions remains traditional and integration of ICT in the teaching learning process which can revolutionise the classroom teaching still remains elusive.

Dimensions of Quality in Teacher Education

For enhancement of total quality in teacher education, the educational institutions and universities should follow the certain standard parameters in admission procedure to take the quality intake of students, quality faculty, appropriate teaching pedagogy, quality infrastructure, quality control and proper leadership and management etc.

The following are the important dimensions of Quality enhancement in teacher education:

- Quality thinkers as quality policy makers.
- Quality policies.
- Quality curriculum designers.
- Quality curriculum transactions.
- Quality infrastructure and teacher-learning resources.

-
- Quality selection procedure for staff and students.
 - Quality knowledge and skill development.
 - Quality communication skills and personality development.
 - Quality monitoring system, appraisal, assessment and accreditation.
 - Quality guidance and counselling services.
 - Quality links and community work.
 - Quality consultation services.
 - Quality links with peer institutions.
 - Quality placement services.
 - Quality teacher training institutions.
 - Quality co-curricular activities and extra-curricular activities.
 - Quality school experience or Internship training programme.
 - Quality in-service training programmes.
 - Quality parent-teacher associations.
 - Quality examination system.
 - Quality recruitment and selection of quality teachers.
 - Quality research and development activities in area of teacher education and other allied areas of higher education.
 - Quality financial grants and funding.
 - Quality in teaching Methodology.
 - Quality in evaluation procedure.
 - Quality provision of teaching-learning environment.
 - Quality placement of teachers.
 - Quality coordination and leadership.
 - Quality in teachers' internship.
 - Quality in teachers' training Institution.
 - Proper educational management and control.
 - Provision of common administrative system.
 - Quality assessment and accreditation of teacher educational institutions.
 - Quality alumni association.

Quality Indicators in Teacher Education

To assess the quality of teacher education institutions, certain quality indicators are to be considered. NAAC (2004)¹¹ has identified seven core indicators for quality teacher education which are as follows.

- i) Curriculum planning and design, which includes goal orientation curriculum development, programme options, academic flexibility and feedback mechanism
- ii) Curriculum transaction and Evaluation which includes admission process, catering to diverse needs, teaching-learning process, teacher quality, evaluation of teaching, evaluation of learning, and examination reforms.
- iii) Research, Development and Extension, which includes promotion of research, research output, publication output, consultancy, extension activities, participation in extension and linkages.
- iv) Infrastructure and Learning Resources which includes physical facilities, maintenance of facilities.
- v) Student Support and Progression which includes student profile, student progression, student support and student activities.
- vi) Organization and Management which includes goal orientation and decision making, organization structure, powers and functions of functionaries, perspective planning, human power planning and recruitment, performance appraisal, staff development programmes, resource mobilization and financial management.
- vii) Healthy Practices which includes total quality management, innovations, value-based education, social responsibilities and citizenship roles, overall development and institutional ambience and initiatives.

Quality refers to basic and essential character, the distinguishing element or characteristic of a product, service, organization or entity. Quality is matter of perception -- it is relative, subjective, and attainable, measured inferentially, and is applicable to the system and its parts. Providing quality teacher education to large numbers at affordable costs is the primary concern of developing countries. If the expectation of the schools, students, parents and the society are met that indicates that the right type of teachers have been prepared by the teacher education institutions to impart quality education. The three aspects to be managed are academic, administrative and financial as well as the human and physical resources. In other words, management of input-process-product is of utmost concern of the system of teacher education.

Assurance of Quality Enhancement in Teacher Education Programmes

Quality has become a defining element of education in the 21st century in the context of new social realities. The information communication revolution, the knowledge economy and globalization have up to great extent influenced the next society. How to provide quality teacher education to large numbers at affordable costs is the primary concern of most of the developing countries. Quality makes education as much socially relevant as it is personally indispensable to the individuals. In this sense quality becomes the defining element of education. In this context, quality and excellence should be the vision of every teacher educational institutions including teacher education. Acquisition of quality and excellence is the great challenge faced by all teacher education institutions (Khan, 2012)⁶. Quality can be enhanced in all teacher education programmes through maintaining the standard of admission procedures, selection of faculty, effective teaching technology and methodology, effective curriculum, adequate infrastructure, proper academic environment, proper supervision and inspection, adequate funds and effective management and control etc. There are some important ways through which quality can be enhanced in teacher education institutions which is following:

1. Teacher education like higher education and technical education must be responsibility of the Central government.
2. Uniformity among teacher education institutions must be ensured and maintained in terms of curriculum, duration and timings of the programme.
3. Curriculum development should look after the financial requirements of the institutions.
4. Teacher educators must be well qualified and experienced with language proficiency
5. Privatization of teacher education should be regulated.
6. Institutes of low standards should be reformed or closed.
7. Conditions of affiliation should be made strict.
8. Regular and rigorous inspection by NCTE should be done on a regular basis.
9. Selection procedure must be improved and interviews, group discussion along with common entrance test and marks should be introduced.
10. Duration of teacher education should be increased to two years.
11. More emphasis should be given on practice teaching till mastery is reached with appropriate feedback.
12. Internship should be of sufficient time that is of least six months, and student teachers must be exposed to the full functioning of the school.
13. Evaluation in teacher education should be objective, reliable and valid.
14. Teacher pupil ratio should be ideal.
15. Several typed of co-curricular activities should be included in the curriculum.
16. Professional development of teacher educators should be an ongoing process.
17. Refresher courses should be organized frequently for teacher educators.
18. Research in teacher education should be improved and encouraged.

Quality Assurance through National Assessment and Accreditation Council (NAAC)

All over the world, since 1980, expansion of the system of higher education was coupled with mounting criticisms about the quality of education. As a result of this establishment of quality assurance agencies has become a world-wide phenomenon. India joined this trend in 1994 by establishing NAAC on the recommendation of NPE 1986. The primary objective of establishment of NAAC is to assess and accredit institutions of liberal arts, sciences and other disciplines in order to

help these institutions to work continuously to improve the quality of education, through self-evaluation of performance of an institution and/or its units based on self-study and peer review through defined criteria. Accreditation is the certification given by NAAC, which is valid for a period of five years. The process of assessment followed by NAAC is in accordance with the internationally accepted practice with certain modification to suit the Indian context. For quality assurance of teacher education institutions, the NAAC and NCTE have entered into a Memorandum of Understanding (MoU) for executing the process of assessment and accreditation of all teacher education institutions coming under the provision of the NCTE. The three-stage process for assessment and accreditation is as follows:

- Preparation of the Self-appraisal Report by the teacher education institution for submission to NAAC.
- Validation of the Self-appraisal Report by peers visiting the institution and
- The final decision of NAAC based on the Self-appraisal Report and the recommendations of the team of peers.

NAAC as an apex body for Quality Assurance of institutions of higher learning in India, has so far accredited 257 Universities and 6472 colleges (includes 2nd and 3rd cycle) in the country as on July 08, 2013. The quality consciousness of Teacher Education Institutions is high among the autonomous colleges and its effective functioning-by regularly sending their Annual Quality Assurance Reports (AQARS) as per the NAAC guidelines.

NAAC has been promoting three major concepts for quality sustenance and quality enhancement systems in the accredited institutions as post accreditation initiatives in the recent years:

- i) Student Participation in Quality Assurance (SPQA).
- ii) Best Practices for Quality Improvement (BPQI).
- iii) Internal Quality Assurance Cell (IQAC).

Although India has made significant progress in teacher education in terms of quantitative expansion but it lacks behind in qualitative achievements. One of the studies conducted by NAAC after assessing a number of institutions, it was found that the curricula followed is outdated and have not been revised for two or three decades. Our teacher education system is extremely rigid and highly compartmentalized. There is no academic flexibility in curricular renderings. Curriculum over the years has become socially irrelevant for which it needs revisions.

NAAC in its assessment found that in majority of institutions, there is an acute faculty shortage. The method of teaching is teacher-centric and not student centric. Teaching is imparted only through lecture method.

NAAC also made an assessment that there are no adequate books in the library, no computer facility, no audio-visual aids in the institutions. At the same time insufficient staff quarters, inadequate laboratory and lack of teaching-learning materials as a whole were obstructing the progress. There is very little ICT enabled teaching, possibly due to resource crunch. NAAC has revealed that research is the weakest link in the quality of teacher educational institutions of India. It was also found that ten percent of the institutions have no formal and informal arrangements for counselling. There is limited provision for students welfare.

Strategies Adopted for improving the Quality of Present Teacher Education programmes

There is an urgent need to rectify the weaknesses prevailing in the present teacher education programmes in order to develop quality and competence among prospective teachers so that they may be able to fulfil their changed roles and responsibilities effectively and successfully:

1. The entrance test for selecting B.Ed. students should test the aptitude for teaching, Intelligence, reasoning, general awareness, knowledge of the subject matter followed by group discussion/interview;
2. In order to provide to provide actual school experience for teacher trainees, internship along with practice teaching may be introduced. They can learn a number of activities like maintaining students register, conducting morning assembly, involving co-curricular activities, handling indiscipline, organization of school activities and programmes. These experiences are not possible in hurriedly conducting teaching practice;
3. There is a need to pay much more emphasis on affective aspects for the purpose of developing

-
- among trainees the qualities such as empathy, healthy attitude towards profession, society and higher moral values;
4. Infra-structural facility is the basic requirement of any quality educational institution. There is urgent need to improve the infra-structure of teacher training institutions and equip them with good facilities and quality instructional material. Moreover, secondary schools should be attached to teachers' training institutions as their laboratories for better coordination and cooperation;
 5. The teachers' training programme must equip the prospective teacher to handle the special groups to make the concept of integrated education a success. In post PWD Act 1995 it has become more pertinent and desirable;
 6. There is need for comprehensive review of the curriculum of teacher education having a tilt towards practical aspects rather than theoretical dominance;
 7. The system of evaluation in teachers' training must be based on continuous evaluation to make it more objective and transparent. Moreover, it will ensure regular un-interrupted attendance;
 8. Effective formulation of any policy is not possible until it is supported by empirical findings. Same is true in case of teacher education. As many as 479 studies have been conducted by various institutions on Teacher Education reported by five Educational surveys edited by Buch, M. B (1974, 1979, 1987, and 1991) and NCERT (1997). It is strange that most of the findings of these research studies were not taken into consideration in formulation of Teacher Education policies for its improvement. Efforts should be made to share and disseminate the findings of studies to the policy makers;
 9. Privatization has posed many challenges by accommodating the rapidly increasing number of prospective teachers. The government and regulatory bodies must ensure high quality of teachers' training. There is an urgent need to implement objective and transparent procedure while granting recognition to such self-financed institutions;
 10. Use of computers and mass communication is inevitable in the present age. Therefore, educational technology must be an integral part of teachers training programmes;
 11. The accreditation of the teachers' training institutions is necessary to ensure quality of teachers;
 12. Special emphasis must be given to the training of students in successful and purposeful use of the methods and technologies for effective teaching learning process;
 13. Training in co-curricular activities should also be emphasized in teachers' training institutions to train them handle such activities in actual school conditions;
 14. Universal values need to be included in teachers' training programme so as to be transferred to the younger generations;
 15. The various universities while selecting the students to the B.Ed. course for affiliated colleges, must take into account the teaching subjects opted for by the students and the subjects studies at graduation level;
 16. Compulsory attendance laws should be strictly implemented. The NCTE and respective universities must ensure 75% mandatory attendance;
 17. A system of supervision by the university authorities can improve the functioning of teachers' training departments/institutions;
 18. Scarcity of teacher educators in teachers' training institutions is hampering the quality of teaching. Therefore, the system of recruitment of teachers be expedited by the competent authorities;
 19. Keeping in view the stress, anxiety and frustration due to several factors prevalent in our society the adolescents are more prone to antisocial and deviant behaviour. In certain cases, a difficult paper or failure in examination may lead them to commit suicide. In such a situation, it seems pertinent that the prospective teachers must be trained in guidance and counselling to manage such students as well as their parents;
 20. The burgeoning population of India negates all the developmental measures. This is a serious problem and needs to be tackled in a more comprehensive manner. Teachers' have to play a positive role in helping students to realize the gravity and manage the problem in future as responsible citizens. Therefore, teachers' training programmes must incorporate population education to equip prospective teacher as torch bearer of family planning and population control;
 21. The report of World Health Organization (WHO) portrays a gloomy picture of the health status of Indians. Illiteracy, ignorance, poverty, lack of awareness and non-availability of health services

-
- to the poor living in the slums and rural areas are the serious problems of the Indian society. Teachers and educational institutions can play an important role in this regard;
22. Developing a good character, sense of professional ethics and personal discipline.

Conclusion

The development of any nation rests on the shoulders of its teachers, because they shape the youth in the classrooms into scholars and able teachers. Thus the quality of teachers is directly dependent on the quality of teacher education. The quality of education we provide to our children depends on the quality of education of teachers we inject into the education system, which in turn depends on the quality of teacher education programmes. Only competent, committed and resourceful teachers can give quality education. Quality is not just the quantum of knowledge imparted to students but also the effectiveness with which they are able to apply that knowledge in meeting the challenges of tomorrow. For this there is an urgent need for a comprehensive review of the curriculum. There is a urgent need for providing quality training to teachers in community health, guidance and counselling, research, strategies, competitions, personal development and student support services. Training in the use of ICTs has become a major priority for teachers both at National as well as at global level. A well developed programme of professional development is therefore, required to enable the teacher educators to develop these skills. In fact the very purpose of teacher education is to produce teachers who have professional competencies. The role of teachers is no longer confined to teaching alone. They need to be thorough professional, fully equipped with high academic standard, pedagogical and practical skills. Recognising the global perspectives in education, the Jacques Delors Commission in its report "Learning: The Treasure Within" (UNESCO, 1996) highlights challenges that are to be responded by the teacher and teacher preparation system. The programmes of teacher education for various stages need to be restructured and modernized in their input, process and output to make the system quality-oriented. In-fact enhancement or improvement of quality of teacher education is a difficult task. There is urgent need to look afresh at the teacher education programmes and strategies and test whether they are effective.

The importance of providing quality teacher training is also reflected in the Supreme Court judgement. A piece thereof may be quoted here as, "Teachers should be subjected to rigorous training with rigid scrutiny of efficiency. This training needs to have greater relevance to the needs of the day. The ill trained or substandard teachers would be detrimental to our educational system if not a punishment to our children. The government and the university must, thereof, take care to see that inadequacy in the training of teachers is not compounded by any extraneous consideration".

The job of the teacher training institutions is to instil quality training through quality education, to preach universal brotherhood, develop a sense of patriotism, encourage them to be innovative and acquire holistic knowledge. Teacher training institutions should be open to all, irrespective of caste, creed, religion, sex or status. Politicians with questionable ethics, unscrupulous money launderers, self-proclaimed religious leaders, uncommitted, self-serving socialites and pseudo-intellectuals, should be kept out of the field. Only then the quality of teacher education will improve and would set new standards and benchmarks.

The quality of teacher education can be improved by implementing these important dimensions such as proper admission procedures, proper recruitment of teacher educators, adequate teaching pedagogy, systematic evaluation and continuous supervision and inspection by higher authorities etc. Therefore today there is an urgent need of quality enhancement and management in teacher education so as to face the present problems and challenges with confidence. Indeed, there is an urgent need of drastic modifications and changes in educational administration and planning, educational management and supervision, teaching-methodology, admission system, evaluation procedures and selection of faculty etc., to enhance the quality and standard of present teacher education system. We can manage and maintain the quality in teacher education by following the above mentioned quality indicators. The total quality in teacher education can be enhanced and maintained by the proper and rigid inspection by National Council of Teacher Education (NCTE) and National Assessment and Accreditation Council (NAAC).

References

1. Buch, M.B. 1991. Fifth Educational Survey of India. Centre of Advanced Studies in Education (CASE), Baroda.
2. Government of India. "Indian Education Commission (1964-66)". New Delhi, Ministry of Human Resource Development.
3. Govt. of India (1986). National Policy on Education, New Delhi.
4. Government of India (1992). Revised NPE, 1986. Programme of Action-1992, New Delhi, Ministry of Human Resource Development.
5. Khan, Shazli. Hasan (2011). "Teacher Education Curriculum in India: Some Concerns: With Special reference to B.Ed curriculum". New Frontiers in Education". Vol. 44, Issue, No. 3.
6. Khan, Shazli. Hasan (2012). "Achieving Excellence and Quality in Teacher Education through Teacher's Professional Development: Emerging Issues, Concerns, Realities and prospects". Paper Published in the Proceedings of the National Conference of AIAER Silver Jubilee Conference, "Challenges fro Education in Knowledge Society". 2012.
7. Khan, Shazli. Hasan (2012). "Implementing Total Quality Management in Indian Higher Education: With Special Reference to teacher Education Institutes". AITEA International Journal of Education and Humanities, Vol. No. 2 (04), 2012.
8. Khan, Shazli. Hasan (2013). "Professionally Developing Teachers and Enhancing their Competencies in the Present era of Globalization and Privatization: Current Emerging Challenges and Issues". International Journal Review Journal of Political Philosophy. Vol 10, (02), 2013.
9. Khan, Shazli. Hasan (2013). "Assuring Quality in teacher Education: Some Emerging Concerns, Issues & Future Directions in the Present Changing Knowledge Era". International Journal Review Journal of Political Philosophy. Vol 10, (02), 2013.
10. NAAC (2004). NAAC: A Decade of Dedication to Quality Assurance, NAAC, Bangalore.
11. NCERT (2004). National Curriculum Framework for School Education, NCERT. New Delhi.
12. National Council for Teacher Education (1997). Manpower Planning for Teacher Education. New Delhi: NCTE.
13. National Council for Teacher Education (1998). Curriculum Framework for Quality Teacher Education. New Delhi: NCTE.
14. NCTE (1998). Policy Perspectives in Teacher Education: Critique and Documentation. NCTE, New Delhi.
15. Singh, L.C. (2002). Commercialization of Teacher Education. University News, 41(08), 1-4.
16. Singh, L.C. (2003). Self-financing Higher Education. University News, 40 (52), 8-14.

RABINDRANATH TAGORE'S 'GITANJALI' : A MAGNIFICENT BLENDING OF MYSTICISM AND HUMANISM

Dr. Shnaoli Chakraborty (Acharya)

**Principal, Moulana Abul Kalam Azad Teacher's Training Institute,
Bhedia, Burdwan, West Bengal, Email : rijuldodul@gmail.com**

Abstract

Rabindranath Tagore is a class by himself. Being the minstrel of Mother India, he occupies a frontal position in the galaxy of the prophets of Humanism. The popularity of his writings shows that there is neither East nor West in the realm of spirit, and that his work meets a general want and satisfies a universal demand. His translated version of Bengali 'Gitanjali' to English version is a manuscript of countless poetic epics. It is much more than a compilation of poems. The social, spiritual, philosophical and moral facets of life have been vividly sculptured here. 'Gitanjali' reflects his desperate efforts to see the world to live in peace and harmony in reality. Tagore's goal was to channelize the stream of spiritualism which can free human soul from all bondage and pettiness of the world, which, on the other way, foster the values of humanity and bring happiness in the mankind. This paper is an attempt to get a glimpse of Tagore's artistry in blending his thoughts of mysticism and humanism in a perfect way.

Introduction

Rabindranath Tagore's 'Gitanjali', or the 'Song Offerings' is an unique piece of rhythmic prose. It explains how mankind can be united by the religious bond of love and compassion. Tagore is a mystic, but he differs from the other mystics in as much as he never advocates a renunciation of life. Rather, he accepts life, and enjoys the manifold beauties of life and nature enthusiastically. To him, God is omnipotent. God is not to be found in the temple or through the secluded life of an ascetic, but through love and service of our fellow-men. He asserts that the spiritual bond of love and worship should ultimately culminate in service to humanity. Participation in the humble activities of daily life is essential for God-realisation.

Poems of 'Gitanjali' resonates the philosophy of Gita, Upanishads and Vaishnavism. He was a humanist in its true sense. The unique way of placing humanity above all is the distinct quality of his work, which has won universal appeal irrespective of caste, creed, gender, race etc.

'Gitanjali' is a collection of English poems and this is the translated version of Bengali poems by Tagore. It reveals his tremendous intellectual depth and variety. 'Gitanjali' was first published in England in 1912. This English volume, although it shares the name of one of Tagore's earlier volumes of Bengali verse, is actually comprised of poems from several of Tagore's previous volumes of Bengali poetry.

There are 103 poems in the English Gitanjali, but only 53 of these poems have been taken from the Bengali original. The other poems, translated into English, include 16 from 'Gitimalya', 16 from 'Naivedya', 11 from 'Kheya', 3 from 'Shishu', 1 from 'Chaitali', 1 from 'Kalpana', 1 from 'Utsarga', 1 from 'Smaran' and 1 from Tagore's symbolic drama 'Achalayatan'. The total number becomes 104, because of the two poems taken from 'Naivedya' have been translated into English as one poem (No. 95, 'I was not aware of the moment when I first crossed the threshold of this life'). Here, Tagore heavily altered the structure and the content of the poems. His Bengali poems, though hurriedly and somewhat amateurishly translated into English, were re-born in the process.

The entire work of 'Gitanjali' is suffused with divine presence and the human yearning for union with the divine. The very opening line reflects the inner harmony that the poet has experienced with the Supreme. The line is an outburst of intense pleasure that has been conferred upon him.

'Thou hast made me endless such is thy pleasure.

This frail vessel thou emptiest again and again, and fillest it ever with fresh life'.

'Thou' is the inspiring agent and 'thy' here becomes the poetic inspiration. We see that the poet here starting at the peak of inspiration. The human body is the temple of soul, the human soul is the temple of God. The human soul has no significance unless it is inhabited or 'filled' by the spirit. In this way, the poet gets an 'endless' life., that is, immortality. In accordance with the Vaishnava philosophy, the phenomenal world in which the individual plays his obscure part is the Lila or drama of the Supreme.

'At the immortal touch of the hands my little heart loses its limit in joy and gives birth to

utterance ineffable' and to know this is to participate in the total joy of the cosmic play and give utterance to the joy in ineffable song. The poet here experiences eternity by the 'immortal' touch of God and the feeling is extra-sensory. The words are an outburst endeavouring to articulate the intense pleasure of being touched by Divinity. No. 88 of 'Gitanjali' –

“Deity of the ruined temple ! The broken strings of Vina sing no more your praise. The bells in the evening proclaim not your time of worship. The air is still and silent about you” –

attracts our attention in the presence of spiritual idealism by regurgitating all our narrow-minded tendencies and motives for the betterment of our inner constitution. These kind of verses provoke us in other words to reassert ourselves and ultimately raise the question – ‘of what avail are tons and tons of prayers offered in worship in holy shrines if and if thy soul has no purity, subjectivity and neutrality ?’ Tagore, has overwhelmed us with all such powerful writings, so that we do not only rely on the symbolic representations of worship. Rather we get bound to ponder over the question that, what is worship of God in actuality ? The answer in this perspective would obviously be, serving humanity is the best way of worshipping God.

The poet seems to be religious and God-fearing person. He follows every command of his Lord. His Lord has asked him to sing. The command touched his heart and tears started flowing. The poet feels much delighted to sing praises unto the Lord Almighty and feels relieved when he sing out his heart to the Lord.

‘When thou commandest me to sing it seems that my hearts
would break with pride; and I look to

thy face, and tears come to my eyes’

Drunk with the joy of singing I forget myself and call thee

Friends who art my Lord’. (No. 2)

The poet was so much drunk and moved in singing praises to the Lord for his grace on him, that he forgets himself and considers him as a friend of the Lord.

As a poet, Tagore sets for himself a definite objective, ‘that is, to sing about the tremendous mystical experiences of the sages. These experiences, which can have no rationality, and can, not be logically understood, have an irresistible appeal for him essentially because of the unique similarity between the sensibilities of the ancient sages and that of the poet who acknowledges that, “in the depth of my unconsciousness rings the cry I want thee, only thee” (No. 38).

Much of Tagore’s ideology came from Upanishads and his own beliefs that God can be found through personal purity and service to others. He stressed the need for new world order based on transitional values and ideas, and the faith in ‘the unity of consciousness’. ‘Gitanjali’ is a great document of intuitive faith and reads like the Bhagwat Gita on one hand and Psalms of the Old Testament on the other. It can be a synthesis of all that is best in the mystical experiences of the east and the west. As the biographical details confirm, the poet had heard the call of the ‘Ineffable Person’ at a very young age and he took a vow to define the infinite possibilities of man and the innermost quest ‘to meet one day the life within’, and to unite with the ‘unbroken perfection’.

To accrue that ‘Gitanjali’ is a transcript of mystical experiences without being conceived in imagination would be to deny the essential fact that he is a poet first –

‘I know thou takest pleasure in my singing.

I know that only as a singer I come before thy presence’ (No. 2)

Rather, like a true poet he reaches the mystical consciousness through the transfigured senses of taste, sound, touch, sight and celebrates that knowledge in his poetry. He openly declares.

‘No, I will never shut the doors of my senses.

The delights of sight and hearing and touch will bear thy delight’. (No. 73).

Once this experience is attained, even the outer world unfolds new meanings. The whole world becomes ‘open letter of Lord’. These experiences cannot be defined rationally or appreciated logically. Hence, he uses the expressions, ‘I know not’, ‘I feel’. Let me consider the following lines from Gitanjali, No. 57.

“..... the sky opens, the wind runs wild, laughter passes over the earth.

The butterflies spread their sails, on the sea of light. Lilies and jasmines surge upon on the crest of the waves of light”.

The experiences through the senses gradually intensify the poet’s inner awaking. His expanded self includes life of all kinds outside self, of all emotional states and all situations. Hence,

the cry : “... my King, thus didst press the signet of eternity upon many a fleeting moment of my life”. (No. 43).

Thus, it can be seen that his work is related to his Vaishnava faith. He adheres to the doctrine of Bhakti, and blended his mysticism, idealism and his intense love of liberty. His poetry swings between two poles – a towering, rich imagination and a deeply-felt, intense experience. The high, majestic quality of his imagination combined with his personal awareness and experience makes him a dreamer as well as a realistic champion of humanistic values.

Nirad C. Chaudhuri, in an essay, identifies Tagore's a combination of mystic and humanist, and explains it thus :

“In the history of Hindu religious creeds, and particularly in certain folk cults, which have held sway among the Indian masses in the last three or four centuries, there is evidence of an intense faith in supra-mundane life going hand in hand with a child-like clinging to moral existence. Even mendicants with their backs turned on the world and going about with the beggar's bowl have sung with poignant conviction about the value of life, and with equally poignant regret of its transience. In Tagore's work combined with mysticism and humanism, one often detects insistent notes of these folk creeds”.

That is, Tagore believed that God, nature and man required one another. Though our ultimate aim is to be submerged with the Supreme Divinity, we cannot avoid our mundane life. The diversified forms of daily life is crucial to the Supreme Beings Self-realization as between the Supreme Being and each human beings self sustains a cherished and personal relationship of liveliness. Thus, humanism and mysticism shares a supramental concord in the lines of ‘Gitanjali’.

It would be no exaggeration to describe the manuscript of ‘Gitanjali’ as the sculpture of mysticism and music. William Rothenstein first read Tagore's manuscript of ‘Gitanjali’ with W. B. Yeats, as he was the editor responsible for selecting and arranging, sent it to Tagore with the comment, “... we are not moved because of its strangeness but because we have met our own image”.

Again, Yeats was compelled to write that the poems of ‘Gitanjali’ have ‘stirred his blood’, which was stagnant for years, such is the constitution of the unique verses of the book. The vision of existence where humanistic approach to life and spiritual insight becomes complimentary to each other, finds expression in ‘Gitanjali’ etched with universal appeal. In the introductory column W. B. Yeats writes –

‘A tradition (Gitanjali), where poetry and religion are the same thing, ... Rabindranath Tagore, like Chaucer's forerunners, writes music for his words, and one understands at every moment that he is so abundant, so spontaneous, so daring in his passion, so full of surprise, because he is doing something which has never seemed strange, unnatural or in need of defence. These verses will not lie in little well-printed books upon ladies' tables, ... but, as the generations pass, travellers will hum them on the highway and men rowing upon rivers. Lovers, while they await one another, shall find, in murmuring them, this love of God a magic gulf wherein their own more bitter passion may bathe and renew its youth’.

To conclude, Tagore's handling of mysticism in ‘Gitanjali’ is an indicator of the need for introspection and inner journey. And his idea of humanism is nothing but speaking of immense possibilities and potentialities of attaining sublime ideals in one's life. He wishes people to attain such bonding where materialistic and transient pursuits have no place. The verses of ‘Gitanjali’ thus comes forward with the rays of hope to architect a society –

“Where the mind is without fear and the head is held high;

Where knowledge is free;

Where the world has not been broken up into

fragments by narrow domestic walls;

Where words come out from the depths of truth;

Into that heaven of freedom, my Father, let my country awake”. (No. 35)

References

1. Tagore, R. (2000). *Gitanjali*, New Delhi, Macmillan India Ltd.. (All the poems are indicated with poem no. in the paper itself, which is taken from Tagore's poetry *Gitanjali*).
2. Tagore, Rabindranath (1986). ‘The Voice of Humanity’. *Indo-English Prose Selections*. Ed. SFN Chelliah, Madras : Emerald Publishers.
3. Chaudhuri, Nirad C. ‘The East is East and the West is West’. (Selected Portions).

TERROR OF LIFE IN ARUN JOSHI'S THE FOREIGNER

Dr. T. G. Merly

Faculty of English, Kalasalingam University, Anand Nagar, Krishnankoil, Tamil Nadu

Arun Joshi finds the world as a “ravaged” one marked by violence and evils, corruption and betrayals of all kinds. He is primarily concerned with inhumanity prevalent in the post-independent India and one or two European countries where his characters are destined to live for sometime. He focuses his eyes on the corruption and the moral evils that alienate people and give them a sense of rootlessness and meaninglessness. The hero Sindi Oberoi in Joshi's novel *The Foreigner* is a victim of the ugly side of globalization. His wanderings in the US largely display social instability, rather than a spirit of conquest or a quest of identity.

The “terror of life” is at the very centre of Joshi's first novel *The Foreigner*. Sindi Oberoi, says: “I belong to the world that roared beneath my apartment window” (61). He talks about “war and atomic weapons” (26). To him the Americans are “atomic wizards” and “missile boys” (26) “whose kids they will blow up some day” (26-27). He says, “There is no end to suffering, no end to the struggle between good and evil” (41). Sindi sometimes feels that he “existed only for dying [. . .]” (61). He goes to America, Kenya and travels all over India and wherever he goes his “foreignness” (61) lays within him. He comments that America is “a place for well-fed automations rushing about in automatic cars” (88). The “terrors” he finds around him in America have made his mind “a battlefield where the child and the adult warred unceasingly” (127-128). To his friend, Sindi says: “[. . .] this country [America] is going to grind your face right into its grubby trash cans [. . .]” (154). Sindi's observations highlight the hypocrisy and degeneration of the modern, spiritually dead American society. The moral and the spiritual bankruptcy induced in him by the American cultural and social values combine with his innate cynicism, lack of parental love and affection make him “a foreigner” both physically as well as metaphorically. The result is that he totally alienates himself from others. He is trapped in his loneliness which is “accelerated by his withdrawal from the society around him” (Pathak, “Quest for Meaning” 47). Sitting expressionless, he watches the world go by. He has no religion, no permanent amorous relationship with women and no emotional human bonds.

Not only Sindi, the other characters of Joshi also face the terror of life. They are lonely, frustrated and uprooted and they desperately seek the meaning and purpose of life. They deal with the kindred theme of man's anguished quest for survival in life's impasse” (Ghosh 194). Even in Joshi's short stories, we find the novelist's obsession with his terror of life. For instance, in the short story “Kanyakumari” the narrator presents an accurate picture of modern India which has failed pathetically to satisfy the aspirations and ambitions of the growing youths.

It is surprising to note that Joshi's images have also an Eliotian colour. Sindi Oberoi, for instance, experiences a “panorama of futility” (T.S. Eliot. “Ulysses, Order of Myth”, 177). Like a Wastelander, Sindi remains neutral or indifferent to almost everything. His affair with Anna reminds us of the love depicted in Eliot's “Portrait of a Lady”. Like Eliot's lady, Anna too, as Sindi later comes to realize, does not yearn for her company but for her youth. Sindi's past action has been a total waste and he tries to redeem himself through right action. This is in accordance with what Eliot says in “The Dry Salvages”: “And right action is freedom / From past and future also” (Eliot. *Four Quartets*, 45). Joshi's Boston is Eliot's Boston of *The Waste Land* – insipid, sterile, degenerate, with no hope of resurrection. As S. Rangachari aptly remarks: “The themes of alienation, of rootlessness of individuals, of inanity and purposelessness of human existence, of moral vacuity, spiritual bankruptcy and apathy – the themes which are associated with Eliot's early poetry figure prominent in *The Foreigner*” (1).

Joshi tries to show how the alienated man living in a “ravaged world” loses his primeval innocence, freedom of choice and individual liberty. In the Edenic myth, Adam and Eve, after their expulsion from the garden had to lose these three blessings which they enjoyed earlier in the company of God. God's curses pursued them and still those curses seem to pursue humanity. One can find a reflection of this in many of our existential literary works.

Joshi shows in his novels how modern man loses his primal innocence, his freedom to choose and his unique individuality. His maiden novel *The Foreigner* which is called “one of the most compelling existentialist works of Indian English Fiction” (Hari Mohan Prasad, 51-52) shows how the

protagonist's friend Babu Khemka who comes to America to pursue his studies loses his native innocence. For the first time in his life, Babu "full of typical Indian fantasies and illusions" sees "a glamorized foreign dreamland" (R. S. Pathak "Human Predicament", 113). Naturally, the environment there corrupts him. In America, he thinks, he is in a paradise and he indulges himself in free-sex and fulfils all his suppressed dreams. To Sindi he says, "What is the good of coming to America if one is not to play around with girls?" (The Foreigner 19-20). June loves him for his natural innocence in his speech. She says, "For me the most confusing thing about Babu was the naiveté with which he talked about his own feelings" (90). For Sindi, "He was like a child asking for sweets" (92). Sindi tells June: "His innocence was driving me to exasperation" (147). The other students pity him for he in his innocence has chosen June as his lady-love. When Babu is full of all kinds of plans for the future, Sindi, who knows his father's character, chides him saying "It is high time you ceased to be an innocent little rich-father's-boy" (154). Without paying heed to Sindi's advice, Babu takes to heavy drinking and he falls in love with June without knowing her past. Finally, he kills himself in frenzy when June tells him that she has been sleeping with Sindi. As Indira Bhatt and Suja Alexander have observed, "We notice that though Babu pretends to have embraced the American mode of life and values, yet cannot leave behind his ingrained Indian value vis-à-vis virtue of chastity and fidelity in an American girl" (22). Babu's sense of Indianness can be seen in his fear for his father. When he fails in the examination, "He kept on worrying what his father would say" (The Foreigner 110). He cannot also place before his father his affairs with June. As O. P. Bhatnagar says, he is "foolish" and "basically a coward" (33).

The external corruption of the US eats away Babu's inner sap and leads him to make wrong choices and changes him into a "person who does not have an individuality of his own" (Indira Bhatt 22). Sindi, clarifies to Sheila the exact reason for the alienation and the death of Babu:

It was his innocence that killed him, Sheila [. . .] He lived in a world of dreams, in a world with sculpture in drawing rooms. In the end, the hard facts of life proved stronger than his flimsy world of dreams. His death could have been heroic. But the pity of it was that the dreams were not even his own – they were products of the turbid flotsam of a rotting social class he was supposed to perpetuate. (The Foreigner 55)

The novel also reveals the circumstances under which Sindi Oberoi loses his innocence, his individuality and his powers to choose. Joshi elicits our sympathy for him by making him an orphan. His parents "died in an air crash near Cairo" (9) and Sindi becomes "an uprooted young man" (195) carrying his "foreignness" always with him (61). Wherever Sindi goes, he faces "the terrors of life" and he looks as a "baffled" (4) "stranger" (4). The promiscuous environment in which he lives corrupts his innocence and makes him act out "of lust and greed and selfishness" (4). In choosing his women he miserably fails. He practices the philosophy of detachment in human emotions, but he fails in maintaining it. He loves Anna but, when he realizes that Anna is yearning "for her lost youth" (168) he gives her up and chooses Kathy who hungers for adulterous love. When she also leaves him, his existential crisis gets intensified and as S. Rangachari puts it, he passes on from innocence to "self isolation, callous indifference, gross selfishness and inhuman passivity" (2).

Joshi's protagonist also experiences familial alienation and develops what is called the crisis of consciousness which affects him both physically and mentally. Joshi shows how in Indian patriarchal societies, the fathers become centers of authority and dominate the scenes occupying the entire power space leaving very little or marginal space both for women and children. Sindi Oberoi is totally broken and anchorless. As a boy, he has lost both his parents and being psychologically affected by their loss he calls them "those strangers" (9). Like Camus's Meursault, he does not want to be reminded of them. This loss makes him go from country to country in search of a home and friends to ward off his loneliness and his feelings of estrangement. He is an alien everywhere physically as well as emotionally. He confesses, "My foreignness lay within me" (61). To Mr. Khemka and his daughter he says clearly, "I hated to talk about my parents, I hated the pity I got from the people" (9). As Prasad observes, "Denied of love, familial nourishment and cultural roots, he grows with a built-in fissure in his personality and becomes a wandering alien, rootless like Naipul's unanchored souls or Camus's outsider" (29). He turns to be an anomie man, responsible to no one, having no morality, no ambitions, and no purpose in life. He is always overcome by "a strange feeling of aloneness and aloofness" (Bhatnagar 14). He remains uncommitted for quite a long time and when he understands that he himself is responsible for the death of Babu and June, he ceases to be "a

perennial outsider” (Mukherjee 22) and gets himself involved in the life of others and finds meaning in life.

There are possibilities to guess that Joshi has had experienced similar problems, physical or mental or cultural, which entirely changed his attitude to life and given him a new vision. The protagonists of his first three novels - *The Foreigner*, *The Strange Case of Billy Biswas* and *The Apprentice* - who start their respective careers in the United States bear out this. There is every possibility to suggest that Joshi while living in the United States might have had the experiences of his protagonists. Lokesh Kumar points out that his first novel *The Foreigner* “is largely an account of his personal life” (20). Joshi started writing the novel when he was in America as a student. The protagonist, Sindi Oberoi, like Joshi himself, gets his engineering degree from an American University and later joins Mr. Khemka, an industrialist, in Delhi.

Joshi’s *The Foreigner* depicts the protagonist’s journey from his estrangement from the world to his involvement in it. His anguish results from his loneliness and his rootlessness. He has no familial, social and cultural ties and he is crying for a way out of the uncertain and confused course of his life. He wanders aimlessly through the labyrinthine ways of his existence searching for peace, identity and involvement. In order to put an end to his existential problems, he decides to remain uninvolved. But very soon he gives up his attempt to renounce life because he comes to believe that alienation should be ignored in preference to the values of life. The novel portrays his quest and his movement from inaction to action, from detachment to attachment and from illusion to reality. Joshi finds a solution to his problems in the Upanishads, the Gita and the Gandhian philosophy. He understands that one has to accept suffering before one achieves one’s self-realization. Finally, Sindi comes to know the meaning and purpose of life by involving himself with the lives of the people who work in a factory. In a religious sense, he becomes a Karmayagin [one who devotes himself to his work with responsibility]. But in the real sense, his progress is the progress of a Sartrean protagonist who surrenders himself to the cause of others as a humanist would do. In this novel, Joshi superimposes Sartrean humanism over his religious enthusiasm. Sindi “wanders through the maze of existence” (179) striving to discover “the meaning of life” (165).

Joshi also chastises Communists and Communism. In *The Foreigner* Sindi Oberoi is thoroughly upset when the income tax man speaks in favour of the proletariat. When he addresses Sindi as a petty bourgeoisie, he feels that he is trying to spit on his face. Sindi is annoyed when he says: “India is working towards a *new* age, Mr. Oberoi [. . .] an age in which each man will be equal to another” (40). Sindi eschews Communism which believes in violence and death at the cost of human life and human love. Sindi’s answer to the income tax man is: “The revolution may come [. . .] And you know what will happen when it does. You will be shot. I will be shot. Muthu there will probably be shot. The rest will remain unchanged. The charlatans you wish to destroy will just turn around and put on another mask” (40-41). Mr. Khemka, the industrialist in the novel is class-conscious. He advises Sindi: “Never trust these lower classes. They have to be made use of, but kept in their place” (134). Sindi knows that Khemka is exploiting his workers and he replies to him not like a Communist but like a humanist:

It is not I who should be ashamed of, Mr. Khemka, but you yourself. I have only been one of your victims. It is you who have swindled those miserable wretches in rags who push carts on your streets and die at twenty-five. It is you who have been telling lies and fabricating documents just so that you could air-condition this ostentatious house and throw gigantic parties for the horde of jackals who masquerade as your friends. (214)

Sindi is making fun of unions and groups organized by the Communist leaders. “We sat upstairs at Wengers where young executives have their business receptions. Except for two teenage girls, we were alone in the room. A crowd of workmen with tattered banners were found on the lawn across the road. They obviously were waiting for their leader. ‘All India Scavengers Union,’ the banners said. Sindi also talks ill of the “gesticulating leader on the shabby platform” (50) and the happy, poor people who listen to “his personal sorrows” (50) with “fun” (50). Sindi observes that the leader is “searching endlessly for the road to the parliament and then to the Cabinet” (50) Mr. Khemka also makes fun of the working-class people:

In the slums across the street, bundles of soggy humanity shuffled out of their huts and spread their miserable rags to dry. Full-breasted women their thighs naked under

wet saris, scurried back and forth like animals quarrelling over small bits of tin. Naked children rolled in the filthy pools, squealing with delight. (42)

Joshi condemns and even ridicules “mass-men”, those who are with the crowd. Joshi points out that one has to maintain one’s individuality and subjectivity at all costs. Sindi towards the end of the novel realizes that he cannot lead an “alien” life and become an individual asserting his worth and abilities.

Some of the characters of Joshi also hold on to one or another social organization and conventional religion during their quest. In *The Foreigner* students who come to America to pursue their higher studies in various academic institutions form an organization. Its main aim is to receive the new students and make them get acclimatized to the American environment and to have social togetherness. It is called International Students’ Association. But, it turns out to be an organization showing mere formality and racial prejudices:

It was intended to bring foreigners in contact with Americans, but all it ever achieved was animosity; everybody ended up hating the Americans all the more. I don’t know why it happened. It was not that the Americans showed off or misbehaved or anything. As a matter of fact they all were very courteous. Yet, something about it – a feeling that it was a bit of a charity or something – rubbed people the wrong way. (21)

Sindi often goes to this Association for a drink. But whenever he goes there, he gets the feeling that it is “somebody’s house” (21). He feels lonely as one sitting in his “own tomb” (22). No girl comes forward to dance with him and even if one comes he cannot have her sexually. This segregation is due to the fact that he is a non-American or a non-White.

Sindi has a very poor opinion about the Y.M.C.A in New York. When he first walks around the city he thinks that America is a splendid country. But his opinion changes when he finds some old men on their verge of death in the Y.M.C.A. He says that “they spent their evenings, waiting for death” (17). All of them are lonely figures having nobody to fall back upon. He sees that “They always clung to whoever offered them a hand [. . .]” (17). When Sindi crosses the Y.M.C.A one of the old men shouts at him: “How’s your asthma, son?” (17). The neglected old man’s question is suggestive of his love and concern for others and his pitiable condition in a welfare organization.

Joshi’s attitude towards Hinduism, which his characters follow does not offer any solace to his lost lonely questers. Sindi does not have any faith in God. He tells June, “My mother was English and my father, I am told, a sceptic. That doesn’t seem like a good beginning for a Hindu, does it?” (31). June was a born Catholic and “a great church-goer” (31) till she was fifteen. Then, one day something happened. She found that everybody around her in the Church was “playacting” (31). The priest read his sermons just like her uncle who used to read the markets aloud from the newspaper every evening.

Khemka who figures in Joshi’s *The Foreigner* “is a modern maharaja” (134) and “a good-looking old fox” (134). He accumulates a lot of money by cheating the Income Tax Department and by exploiting the poor labourers. He can bribe the officers, twist any law and make as much money as possible. He says: “There are laws and laws and laws. But what is important is contacts. And that is what I have got. I have got contacts. Name anything under the sun and I’ll get it done” (135). He makes electric kettles and he has three houses in New Delhi and a villa in Mussoorie. He earns thirty thousand per day, while the daily wage-earner in his factory gets only three rupees a day. There is a chasm of misunderstanding between him and his employees who have “mortal dread” (13) for him. Khemka keeps everybody under “servility” (13) and his aim in life is to build an “empire” (12). Khemka also throws regular parties to his friends who “drank and then they had gorgeous dinners” (13). He talks to them “so sweetly, so disarmingly” (13).

In Joshi’s *The Foreigner* Sindi’s lust for Anna is transient and futile. She is, in fact, neither in love with Sindi or anybody else for that matter. She yearns for the vigour and vitality of her youth that is irrevocably lost. All her relationship, therefore, is essentially tinged with the feeling of estrangement or alienation. Similarly, Sindi’s intimacy with Kathy is based only on lust. The acute sense of ennui and boredom, enhanced by her separation from her husband, compels her to defy all social and moral norms and makes her sleep with Sindi. At first, Sindi has no genuine love for June. He only lusts after her. As the text shows, “When she lies beside him pretty and graceful like a cat, he looks at her. She doesn’t arouse him sexually. Yet he wants to possess her. He wants to take her in his arms and tell her he wants her” (79). And once again when she lies down in his arms, her body shivers

with passion and desire rises within him like water behind a broken dam. He nearly cries “with the burden of *lust*” (79). Shyam M. Asnani comments that “In his moment of intense, sizzling passion, he [Sindi] entirely forgets his ideal of detachment” (“A Study of Arun Joshi’s Fiction” 274).

Sindi’s lady love June Blyth is an American free-thinker. She is beautiful, affectionate and feminine. Sindi, meets her at a foreign students’ party. She often comes to his room and helps him whenever he suffers from asthma. Slowly their relationship gets tightened and they start meeting each other almost everyday after her office hours. Their intimate relationship continues for a long time and they indulge themselves in sexual transactions. However, fearing that she will possess him completely, Sindi who believes in “detachment”, tries to withdraw himself from her. He wants to make love to her without any attachment as he has done earlier with other women. As Asnani tells, “Pleasure with involvement and love without possession are the values that condition the attitudes and overall vision of Sindi” (“A Study of Arun Joshi’s Fiction” 63). Sindi’s cold “detachment” makes June move to Babu Rao Khemka who loves her very intensely and deeply. Babu has no individuality of his own. Being an Indian, he thinks that his father will be angry with him if he marries an American. June is disappointed seeing the changed attitude of Babu. When Babu fails in his studies, the university asks him to quit. He also begins to suspect June’s fidelity. When he finds that in her desperation she has slept with Sindi, he ends his life in an act of cowardice by driving his car very fast. Babu’s death brings shivers to both June and Sindi. Babu represents what R.S. Pathak calls: “Typical Indian fantasies and illusions about a glamorized foreign dreamland” (“Human Predicament” 113). Sindi’s so-called “detachment” immediately vanishes and he feels utterly miserable. He moves over to New York where he receives a horrifying letter from June which reveals that she is carrying Babu’s child in her womb. He immediately rushes to Boston, but it is too late. When he reaches there, he comes to know that June has breathed her last during an attempted abortion. Sindi screams in utter despair: “I sat in the chair with the hands on my knees and cried. But it was no good. There was no relief” (190). He has begun to see “the fallacy” in his philosophy of “detachment” (192).

Joshi, repeatedly points out June’s readiness to extend herself for human good. She is a light-hearted and friendly American who mollifies Sindi and assuages his tormenting feelings of isolation and alienation. She gets rid of his psychosomatic disease, asthma, and his devastating fear of loneliness. Joshi describes June’s concern and care for the health of Sindi in the following words:

She walked straight into my bedroom and giggled when she saw me tucked up in bed. I smelled of sweat and medicines and I felt awkward when she put her hand on my forehead and sat down on the bed. She tweaked my nose and said, ‘How is the little brown Indian today?’[. . .] She brushed my hair back from my forehead and told me I would be well soon. She didn’t know what she was talking about but it was nice of her to say so. She had brought some flowers for me which she wanted to put near the bed. (58)

Abdul Saleem comments that Sindi’s “reminiscences of June’s spontaneity, her soothing and caring presence and her uninhibited submergence in love and friendship, in spite of her Americanness make him re-evaluate and re-examine his stance as a man” (61). Absolute detachment cannot emanate a sense of authority in human relationship and make it enduring without active participation and involvement in all human relationships.

Sindi Oberoi is overruled by what he calls “detachment” which prevents him from striking up any permanent relationship with the women of his choice. He is rootless and his “foreignness” makes him think that life is absurd and that no involvement or commitment is possible in a life which is unreal. Like Sartre’s existential creature, *pour-soi*, Sindi finds himself in an agonized situation. He is a perennial outsider. By origin he is an Indian. But he was brought up in Kenya. He received his early education in London and then he went to America for his engineering studies. When he was an infant his parents died in an air crash. It is natural, therefore, that he develops “metaphysical alienation” and behaves in a somewhat strange manner. Like them, Sindi also drifts aimlessly from place to place in search of an anchorage. To Khemka he says:

I have no roots. I have no system of morality. What does it mean to me if you call me an immoral man. I have no reason to be one thing rather than another . . . I don’t even have a reason to live. And I am not alone. There are hundreds like me wandering the

streets of this city and your industries are disgorging more of them everyday. (139)

Sindi is also devoid of emotions, and he has no attachment. He has no God; no religion and no values to adhere to. He is closer to Meursault of Camus' *The Outsider*. Sindi like Meursault, is fully aware of the meaninglessness and the purposelessness of the life in this world. Sindi says:

Lying there in the bed I wondered in what way, if any, did I belong to the world that roared beneath my apartment window. Somebody had begotten me without a purpose and so far I had lived without a purpose, unless you could call the search for peace a purpose [. . .] My foreignness lay within me and I couldn't leave myself behind wherever I went, [. . .] Now I suppose I existed only for dying; so far as I knew everybody else did the same thing. It was sad, nonetheless. (The Foreigner 61)

He also observes: "Nothing ever seems real to me, leave alone seeming to be permanent. Nothing seems to be very important [. . .] Death wipes out everything, for most of us anyway. All that is left is a big mocking zero" (107).

The awareness of life's absurdity stirs a very deep sense of anguish in Sindi. He thinks he can live alone totally detached without having any contact with the outside world. To Khemka he says: "I had no social life to speak of. I had only one life and it could be called by whatever name one wished" (45). At one stage in his life Sindi even contemplates suicide. He feels sad and unhappy because his education does not teach him "how to live" (155).

He comes to the conclusion that a wise man should love without any attachment and without any desire for marriage. His words remind us of the message of The Bhagavad Gita which says: "But he who controls the senses by the mind, O Arjuna, and without attachment engages the organs of action in the path of work, he is superior" (III, 7). Sindi seeks to achieve total detachment in life. But the defect is he is fully engrossed with his own self which is against the preachings of The Bhagavad Gita. He rightly observes: "For twenty years I had moved whichever way life had led me. I had learnt much on the way. I had learnt to be detached from the world, but not from myself" (The Foreigner 195).

Sindi's love for June is based on his sense of detachment. He wants to possess her, but he is not willing to marry her. "I was afraid of possessing any body and I was afraid of being possessed, and marriage meant both" (105-106). Debating on the necessity of marriage, Sindi comes to the conclusion: "Marriage was more often a lust for possession than anything else, [. . .]" (66). June Blyth is "[. . .] a beautiful, benign, sensual, affectionate American girl [. . .]" (Pandey 46). She gives herself abundantly to him as she wants to be of use to someone. She "was one of those rare persons who have a capacity to forget themselves in somebody's trouble" (The Foreigner 112). Shyam M. Asnani in his "A Study of Arun Joshi's Fiction" comments: "She is essentially so uncomplicated a person that whenever she sees somebody in pain she goes straight out to pet and nurse him rather than analyzing it a million time like the rest of us" (275). Sindi says: "We made love with the strange fierceness that was as excruciating in its pleasure as it was painful" (The Foreigner 123). Time and again she asks him: "Let's get married, Sindi. For God's sake, let's get married" (124). But no argument of her convinces him and he sticks himself to his strange conviction of detachment. He tells her: "Marriage wouldn't help, June. We are alone, both you and I. That is the problem. And our aloneness must be resolved from within. You can't send two persons through a ceremony and expect that their aloneness will disappear" (124). He further tells her: "I can't marry you because I am incapable of doing so. It would be like going deliberately mad. It is inevitable that our delusions will break us up sooner or later" (124). He adds "You can love without attachment, without desire. You can love without attachment to the objects of your love. You can love without fooling yourself that the things you love are indispensable either to you or to the world. Love is real only when you know that what you love must one day die" (171).

A deep sense of affliction scourges Sindi and finding his position unjustifiable, he is seized with the sense of guilt and remorse, "mauvaise foi" [self-deception due to unethical action]. He says, "I had presumed that I could extricate her from the web of her own actions; that I could make her happy by simply standing still and letting her use me, which ever way she wished. Nothing could have been farther from the idea of detachment. That was a fatal presumption" (196). Detachment becomes "a bogus garb" (Pandey 51). It now dawns on him and he says, "Detachment at the time had meant inaction. Now I had begun to see the fallacy in it. Detachment consisted of right action and not escape from it. The gods had set a heavy price to teach me just that" (The Foreigner 192). As O.P. Mathur

says: "The feeling of nakedness in the hands of existence grows with every passing day and a strong urge overtakes him again to roam about the streets of the world" (42).

Scholars have tried to find out both philosophical and Hindu religious dimensions in Joshi's novel *The Foreigner*. Some have even attempted to read in it the much discussed "the East-West Encounter" theme. But what appeals very much to a careful reader of the novel is the plight of the lonely individuals who drift along the roads of the world without any sense of direction and purpose. Tapan Kumar Ghosh has aptly touched the most vital part of the novel when he says: "There are moments in the novel when the author seems to suggest that Sindi's rootlessness, purposelessness and consequential sense of loneliness are not his problems alone. They are the symptoms of a malaise that affects an entire generation" (52). Viewed in this perspective, Joshi's Sindi is the product of the modern socio-cultural conditions and the present world of gross materialism. He is the representative of the modern man and woman who are essentially self-centered and egoistic. He has conspicuously missed the important dimension of the sense of belonging. He has lost himself in the wilderness of its instinctual pressures.

Joshi's Sindi has been very much praised for his adherence to what is called "detachment" which is a religious value emphasized by The Gita. For instance, Kamal N. Awasthi and Lalit M. Sharma in their "The World of 'Outsiders'" say: "In his quest to resolve the dichotomy between attached and detached, participation and withdrawal, love and hate, pain, suffering and happiness, Sindi comes closer to any religious hero" (106). In the novel, Sindi does make a difference between pleasure and pain, gain and loss and victory and defeat. He wants to enjoy pleasure, gain and victory and he tries to run away from pain, loss and defeat. As pointed out by B.D. Sharma and S.K. Sharma "to justify his actions he takes the help of the concepts of *Karma Yoga*" (92). The Bhagavad Gita preaches: "To action alone hast thou a right and never at all to its fruits; let not the fruits of action be thy motive; neither let there be in thee any attachment to inaction" (II: 47). Sindi forgets the last tenet altogether. He acts, sleeps with June, but refuses to accept the fruit of his sin and refuses to marry her. In truth, Sindi wants to become a *Yogi* without acquiring the pre-requisites for becoming one. Sindi cannot be called a religious man simply because he often talks about "detachment". Conversely he acts out of lust.

Again, Sindi has no belief in God. The following conversation between him and June Blyth reveals it:

She asked me again if I believed in God. I said I didn't know, but I supposed I didn't.

"I thought every Hindu believed in God"

"They ought to", I said. "But some of them get mixed up about it". (*The Foreigner* 31)

Sindi gives up his "detachment" when Mr. Khemka's business fails. He feels sorry for the poor labourers working for Mr. Khemka: "It was a sad sight. The workers' clothes were falling off in rags and sweat poured off their backs as if they had just had a shower [. . .] These are my people, I thought and yet I moved among them as if I were a stranger" (197-98). His sympathy for the poor increases when he visits Muthu's family. "[. . .] the accumulated despair of their weary lives" (226) makes him take over the business of Mr. Khemka. He says that he has been dropped "on a sinking ship and charged with the impossible task of taking it ashore" (226). His earlier "detachment" with the world is now replaced by unselfish attachment. He surrenders himself to serve for the cause of others. Now he calls himself not "Surinder Oberoi", but "Surrender Oberoi". Like Sartre, Joshi emphasizes the significance of man's existential freedom that entails responsibilities for others. Sindi is now interested in action that is concrete and immediate and useful for others. He shifts his attachment from his "self" to the world. The sense of guilt that has oppressed him ever since the death of Babu and June Blyth is now erased from his mind. What triumphs at the end is not any spiritual value attached to Sindi's "detachment". Muthu says in the novel "Sometimes detachment lies in actually getting involved" (225). As O.P. Mathur writes "[. . .] the novel portrays the progress of a Sartrean protagonist attached only with his own self towards a realization of humanity [. . .]" (45). Sindi's movement towards humanity and his selfless service to its cause is called "humane technology" by Shivani Vatsa and Rashmi Gaur. They comment: "The cure of all the evils and ills of modern society lies in the establishment of humane technology. It is only in and through the cultivation of humane technology that the salvation of mankind is possible. The ultimate goal of humane technology is the welfare of the entire human race" (39). Sindi's transformation helps him gradually to relieve from the terror of life.

References

1. Asnani, S. M. (1999). "A Study of Arun Joshi's Fiction." *The Indian Novel in English: Evaluations*. Ed. T. Prabhakar. New Delhi: Phoenix Publishing House Pvt. Ltd, 271- 84.
2. Awasthi, N and Sharma, L. M. (1993). "The World of 'outsider' in *The Foreigner* and Voices in the City." *Contemporary Indian English fiction: An Anthology of Essays*. Ed. N. Awasthi Kamal. Jalandhar; ABS Publishers, 104-14.
3. Bhatnagar, O. P. (1986). "The Art and Vision of Arun Joshi." *The Fictional World of Arun Joshi*. Ed. R. K. Dhawan. New Delhi: Classical Publishing Company, 49-68.
4. Eliot, T. S. (1970). *Four Quartets*. London: Faber and Faber.
5. Eliot, T. S. (1975). "Ulysses, Order and Myth." *Selected Prose of T.S. Eliot*. Ed. Frank Kermode. Harcourt: Brace, 1975
6. Ghosh, T. K. *Arun Joshi's Fiction: The Labyrinth of Life*. New Delhi: Prestige
7. Joshi, A. (1968). *The Foreigner*. Delhi : Hind Publications.
8. Kumar, L. (2004). *Arun Joshi's Novels His Vision of Life*, New Delhi, Sarup and Sons, 48.
9. Mathur, O. P. (2001). *New Critical Approaches to English Indian Fiction*. New Delhi: Sarup & Sons, 2001.
10. Pandey, M. (1998). *Arun Joshi: The Existential Element in His Novels*. Delhi: B. R. Publishing Corporation
11. Pathak, R. S. (1986). "Human Predicament and Meaninglessness in Arun Joshi's Novels." *The Fictional World of Arun Joshi*. Ed. R.K. Dhawan. New Delhi: Classical Publishing Company, 104-42.
12. Pathak, R. S. (1992). "Quest for Meaning in Arun Joshi's Novels." *The Novels of Arun Joshi*. Ed. R. K. Dawan. New Delhi: Prestige.
13. Prasad, H. M. (1985). *Arun Joshi*. New Delhi: Arnold Heinmann.
14. Rangachari, S. (1994). "T. S. Eliot's Shadow on *The Foreigner*." *Scholar Critic* Ed. N. Radhakrishnan.
15. Saleem, A. (2007). *Arun Joshi's Fiction: Self in Exile*. New Delhi: Creative Books.
16. Sharma, B. D. and Sharma, S. K. (2001). "Philosophical Reverberations in Arun Joshi's *The Foreigner*." *Contemporary Indian English Novel*. New Delhi: Anamika Publishers, 91-125
17. Vatsa, S. and Gaur, R. (2001). "The Concept of Humane Technology in Arun Joshi's *The Foreigner*." *The Novels of Arun Joshi: A Critical Study*. Ed. M. K. Bhatnagar. New Delhi : Atlantic, 28-41

VALUES PATTERN OF POST GRADUATE SECONDARY SCHOOL TEACHERS OF DISTRICT SOLAN

Dr. Sanjeev Kumar

Trained Graduate Teacher, Non Medical, Govt. Middle School, Rugra, Himachal Pradesh

Email: drsanjeevkumarindia@yahoo.in

Abstract

The present paper is concerned with the values of post graduate secondary school teachers of Solan District of Himachal Pradesh, INDIA. The study was conducted on 100 male and female post graduate teachers (PGT). It is found that male PGT's were significantly high on Theoretical values than female PGT's. It is also inferred from the study that female PGT's were significantly better in Religious and Aesthetic values. There was no significant difference in the male and female PGT's in Social, Political and Economic values. The researcher suggested some measures to promote the values based education in the educational institutions.

Key Words : Values, PGT, Secondary School Teachers, Values Pattern, Religious Values, Social Values, Theoretical Values, Economic Values, Aesthetic Values.

Introduction

Education is a process which enables a man to acquire virtues and to become a human being. In this way education develops an individual like a flower which distributes its fragrance all over the environments. The teacher is the key person who can inculcate all the required values in small children in spite of many odds. This task would become easier if the teacher through his personal character and actions sets an example before his students. This paper deals with the values pattern of secondary school teachers. 'By values we mean the social, artistic, moral and other standards which the individual would like other and himself to follow', (Kohlberg, L., 1989). Values are 'principles or standards of behaviour; one's judgement of what is important in life' (Oxford Dictionary). These are important and enduring beliefs or ideals shared by the members of a culture about what is good or desirable and what is not. Values exert major influence on the behavior of an individual and serve as broad guidelines in all situations (<http://www.valueseducation.co.uk/articles/values-education-definition.html>). Value education is an activity during which people are assisted by appropriately qualified adults (and sometimes older children), in schools, homes, clubs and religious and other youth organizations, to make explicit those values underlying their own attitudes (Henderson, S. (2008, Sept.)); to assess the effectiveness of these values for their and others' long term well-being and to reflect on and acquire other values which are more effective for short term and long term well-being. It is all aspects of the process by which teachers (and other adults) transmit values to pupils (Powney, J. *et al.*, 1995). The Australian Government currently funds values education in its schools, with its own publications and funding of school forums on values education at all levels of education. Teacher training institutions in Singapore all have curricula for learning to teach moral and civics education programmes (Thomas, E., 1992). Values education is a part of Swedish schools whereas the formal curricula is about educating students to be competent democratic citizens by practicing student participation, qualitative studies have shown that in everyday school life, values education and school democracy often appeared to be reduced to traditional disciplining with high focus on rules and regulations (Thornberg, R., 2010). In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization (Kriengsak Chareonwongsakin, 2006). Since 1988 the British government has promoted and inspected values in the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how values education standards should be met. Values education courses in Britain may be implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL), (Nesbitt, Eleanor; A. Henderson, April 2003).

Taking into consideration the need and importance of values and value education in the educational institutions, the concept needs to be researched. Patel (1979) conducted research on

values and found that on religious and aesthetic values, the female teachers scored higher than the male teachers. On political values, the male teachers scored higher than the female teachers. Kumari, P. (1981) found that urban male teachers were more moral than rural male teachers and male teachers secured better points in the aesthetic, political and social values than the female teachers, whereas urban female teachers preferred economic and social values; rural female teachers were aesthetic, theoretical and religious. Rural female teachers had higher sense of morality than the urban female teachers. Raj, G. S. (1981) found that Ethiopian teachers scored higher on theoretical, social and cultural values than Indian teachers and the difference was significant at 0.01 levels. On academic and aesthetic value scores, no significant differences were found between these teachers. On religious value, Indian teachers scored significantly higher than their Ethiopian counterparts. Verma, B.P. and Tyagi, R. (1988) in their study found that male teachers score significantly higher than female teachers on political value. Female teachers scored significantly higher in respect of social value than the male teachers. Women were more social having dominant interest in the service of people. Jolideh, F. and K.Yeshodhara, (2009) found that there is a high significant difference between Indian and Iranian teachers in their affective and material component. There is a significant difference between Indian and Iranian teachers in their work values. Kumari, L. V. (1996) found that male and female teachers expressed high preference for the theoretical value and affiliation need. Male teachers scored better points in the aesthetic political and social values than female teachers. Urban male teachers were more moral than rural male teachers and urban female teachers were aesthetic and religious. Rural female teachers had higher sense of morality than urban female teachers. Kumar (2006) conducted a study entitled 'A comparative study of environmental awareness and values among female secondary school teacher trainees of rural and urban areas of Himachal Pradesh' and found that rural and urban female teacher trainees have almost the same kind of perception as far as religious value, aesthetic value and health value was concerned. Rural female teacher trainees on the basis of mean score show more inclination towards values as compared to urban counter parts emitted. There exists positive co-relation between environmental awareness and social value as well as health value. Kumar, S. (2012) conducted a study on the values pattern of the trained graduate teachers of Himachal Pradesh and found that male teachers have more economic, political and social values than females one. But, female teachers are found high in religious and aesthetic values.

Thus, values are concepts or beliefs that determine how we live in our life. At work, they are major influences on how individuals approach to work. Values drive our decisions and cause us to summon up energy to preserve what we believe in or what we want to defend. As such, they can be principal determinants of behaviour and will influence our views about people, situations or events (Jolideh, F. and K.Yeshodhara, 2009). In the present study the values pattern is described by six values as follows.

- a) Theoretical Values: characterized by a dominant interest in the discovery of truth by an empirical, rational and intellectual approach.
- b) Economic Values: emphasizing useful and practical values, characterized by a dominant in money matters.
- c) Aesthetic Values: placing the highest value on the form and harmony, showing interest in and enjoying fine arts and music etc.
- d) Social Values: love of service to the people consisting mainly of altruism and philanthropy.
- e) Political Values: primarily interested in personal power, influence and renown.
- f) Religious Values: faith in God and interest in activities and rituals conceived with one's own religion. The description of religious values differs from that of Allport Vernon's religious values. In this case religious values have been taken as outward rituals which were felt necessary keeping Indian conditions.

The role of the teacher is to put the child on the right path and to encourage him in his growth by watching, suggestions and helping, but not imposing or interfering. It may be stressed that the teacher, the educational worker, the educators, the supervisor, the administrators and above all the parents must try their best to promote value oriented education. The criticality of the role of teachers is well established and widely acknowledged. They have to be professionally prepared and made to internalize their role in value inculcation. Traditionally teachers are regarded as the torch bearer of the race and the makers of the history. Although their role in this respect has diminished still it must be admitted that they exercise their considerable influence on children. The most important aspect is that

they should set good examples of conduct and behaviour which the student may imbibe in them. It may be stressed that the teacher, the educational worker, the educators, the supervisor, the administrators and above all the parents must try their best to promote value oriented education.

Method and Procedure

In the present study, Survey method of research was used. It involves the description, recording analysis and interpretation of conditions that now exist (Garrett, H. E., 2006).

Significance of Study

In the present scenario the major challenge before a modern secondary school teacher is how to make value education and value pattern system effective and interesting to adolescents of 21st century - the age of advanced technology. There is the cry of the hours to impose good manners and good etiquettes in the secondary school students. This will only be possible if the secondary school teachers are the models of moral values in front of their students.

Solan is the mushroom city of India, being a famous place for tomato production in India also. There are many reputed educational institutions in the main city as well as far flung areas of the district. There is a strong need to check the existing value pattern of the secondary school teachers so that good manner can be imposed to remove unnecessary harshness in students' language and rudeness in their behaviour. That is why this study is purely significant regarding the effectiveness of inculcation of good and moral values in the students. The researcher is trying to find out existing conditions and the level of value patterns of the secondary school teachers so that same remedial measures can be suggested to improve the existing value based education in the secondary school students/adolescents.

Objectives of the Study

The objectives of the present study are:

1. To study the difference in the Religious Values of male (PGT) and female (PGT) secondary school teachers.
2. To study the difference in the Social Values of male (PGT) and female (PGT) secondary school teachers.
3. To study the difference in the Political Values of male (PGT) and female (PGT) secondary school teachers.
4. To study the difference in the Economic Values of male (PGT) and female (PGT) secondary school teachers.
5. To study the difference in the Theoretical Values of male (PGT) and female (PGT) secondary school teachers.
6. To study the difference in the Aesthetic Values of male (PGT) and female (PGT) secondary school teachers.

Hypotheses of the Study

The hypotheses of the study are :

1. There is no significant difference in the Religious Values of male (PGT) and female (PGT) secondary school teachers.
2. There is no significant difference in the Social Values of male (PGT) and female (PGT) secondary school teachers.
3. There is no significant difference in the Political Values of male (PGT) and female (PGT) secondary school teachers.
4. There is no significant difference in the Economic Values of male (PGT) and female (PGT) secondary school teachers.
5. There is no significant difference in the Theoretical Values of male (PGT) and female (PGT) secondary school teachers.
6. There is no significant difference in the Aesthetic Values of male (PGT) and female (PGT) secondary school teachers.

Population and Sample

The target population in the present study covers all the teachers of Govt. and Private PGT secondary schools of Himachal Pradesh. One District Solan was selected purposely in the state of Himachal Pradesh. From this district thirteen Govt. and twelve Private schools were selected conveniently and 100 teachers (50 male and 50 female) were selected randomly.

Tool Used

To collect the information of assessing the values pattern among secondary school teachers of Govt. and Private sector of Solan District of Himachal Pradesh the investigator used Teacher Value Inventory developed by Dr. (Mrs.) Harbhajan L. Singh and S.P. Ahluwalia for conducting the present study. The inventory consists of 25 questions concerned with six values – Religious, Social, Theoretical, Political, Economic and Aesthetic. Each question has six alternative answers which are arranged by teachers in order of preference according to their choices. There is no time limit for the completion of the test.

Results

The data were mainly analysed in terms of mean and standard deviation. In general, the 't'-test was used to find out the significant difference of male (PGT) and female (PGT) teachers in the respective values. The same has been presented in the Table 1 as follows.

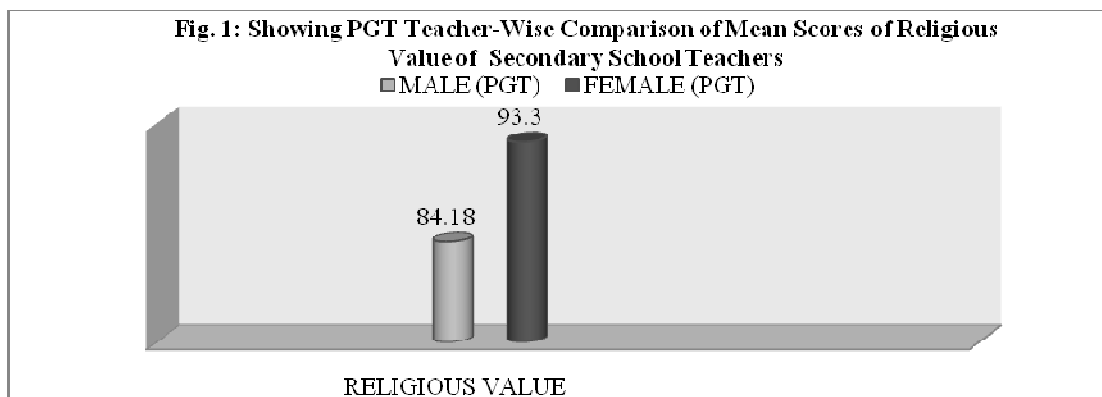
Table 1. Significance of Difference in Mean Scores of Different Values of Male (PGT) and Female (PGT) Secondary School Teachers

Values	Groups	N	Mean	S.D.	SED	't' Value
Religious	Male (PGT)	50	84.18	3.23	2.33	5.96 *
	Female (PGT)	50	93.30	2.24		
Social	Male (PGT)	50	105.72	14.97	3.03	1.72 NS
	Female (PGT)	50	102.72	15.37		
Political	Male (PGT)	50	78.60	2.12	2.37	1.8 NS
	Female (PGT)	50	75.80	3.51		
Economic	Male (PGT)	50	82.12	13.12	2.37	0.14 NS
	Female (PGT)	50	82.34	9.35		
Theoretical	Male (PGT)	50	94.86	16.02	2.78	2.55 **
	Female (PGT)	50	90.06	11.44		
Aesthetic	Male (PGT)	50	81.30	10.97	2.37	4.95 *
	Female (PGT)	50	88.92	12.70		

* Significant at 0.01 **Significant at 0.05 NS Not Significant

i) Religious Value: It is crystal clear from the Table 1 that the calculated 't' – value for comprising the mean score of Religious Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be $5.96 > 2.63$ for significance at 0.01 level. It is inferred from this that there is significant difference between the Religious Value of male (PGT) and female (PGT) Secondary School teachers. Hence the hypothesis 1 'there is no significant difference in the Religious Value of male (PGT) and female (PGT) Secondary School teachers was rejected.

It is further observed from the above Table and Fig. 1 that there is difference between the mean of male (PGT) ($M_1=84.18$) and female (PGT) ($M_2=93.30$) Secondary School teachers which comes out to be 9.12. It shows that Female PGT Secondary School Teachers have more Religious value than their male counterpart.



ii) Social Value : It is observed from the Table 1 that the calculated 't' – value for comprising the mean score of Social Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be 1.72 which is not significant even at 0.05 level of significance. It is inferred from this that there is no significance difference between the Social Value of male (PGT) and female (PGT) Secondary School teachers. Hence, the hypothesis 2 'there is no significant difference in the Social Value of male (PGT) and female (PGT) Secondary School teachers was retained.

It is further observed from the above table that there is difference between the mean of male (PGT) ($M_1=105.72$) and female (PGT) ($M_2=102.72$) Secondary School teachers which comes out to be 3.00 which was treated as negligible.

iii) Political Value : Table 1 shows that the calculated 't' – value for comprising the mean score of Political Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be 1.8 which is not significant even at 0.05 level of significance. It is inferred from this that there is no significance difference between the Political Value of male (PGT) and female (PGT) Secondary School teachers. Hence, the hypothesis 3 'there is no significant difference in the Political Value pattern of male (PGT) and female (PGT) Secondary School teachers with respect to Political Value was retained.

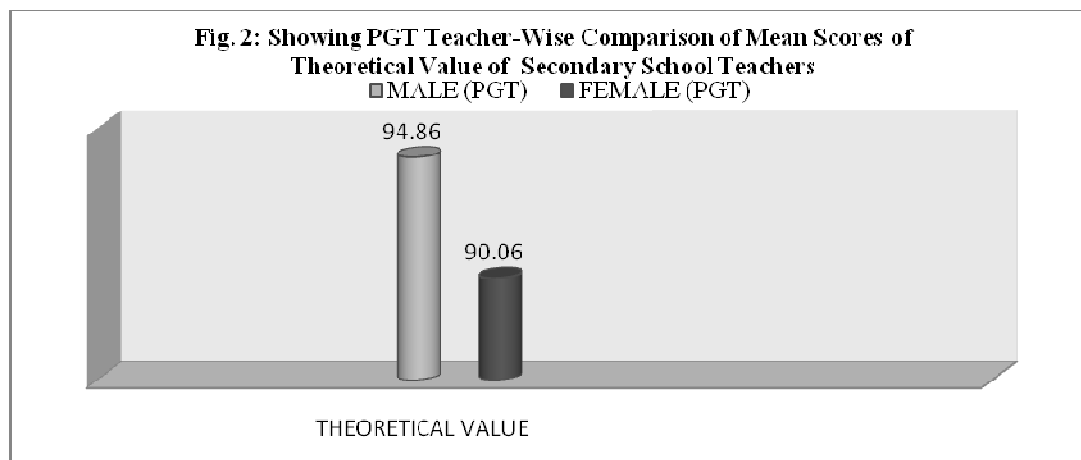
It is further observed from the above Table that there is difference between the mean of male (PGT) ($M_1=78.60$) and female (PGT) ($M_2=75.80$) Secondary School teachers which comes out to be 2.80 which was treated as negligible and supposed to be due to chance factor.

iv) Economic Value : It is shown in the Table 1 that the calculated 't' – value for comprising the mean score of Economic Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be 0.14 which is not significant even at 0.05 level of significance. It is inferred from this that there is no significance difference between the Economic Value of male (PGT) and female (PGT) Secondary School teachers. Hence the hypothesis 4 'there is no significant difference in the Economic Value of male (PGT) and female (PGT) Secondary School teachers was retained.

It is further observed from the above Table that there is difference between the mean of male (PGT) ($M_1=82.12$) and female (PGT) ($M_2=82.34$) Secondary School teachers which comes out to be 0.22 which was treated as negligible and supposed to be due to chance factor.

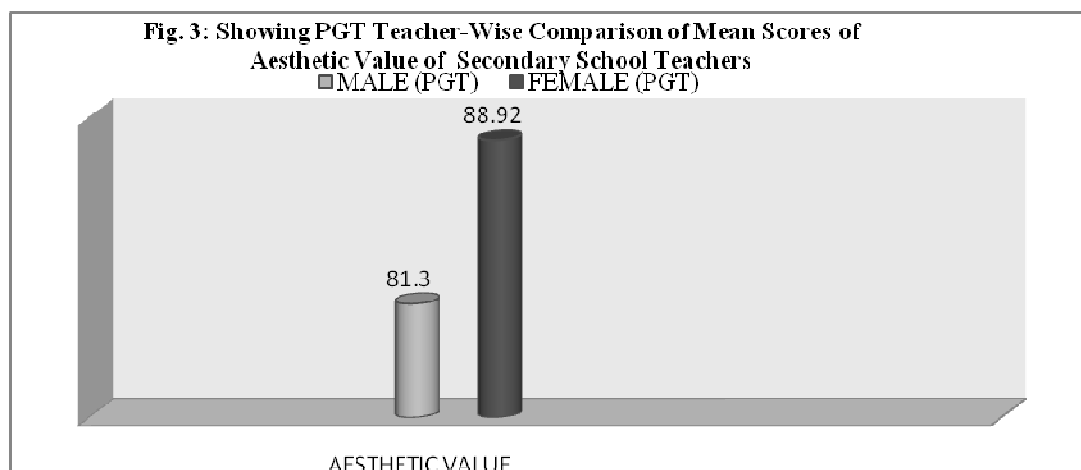
v) Theoretical Value : It is crystal clear from the Table 1 that the calculated 't' – value for comprising the mean score of Theoretical Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be $2.55 > 1.99$ which is significant at 0.05 level of significance. It is inferred from this that there is significant difference between the Theoretical Value of male (PGT) and female (PGT) Secondary School teachers. Hence the hypothesis 5 'there is no significant difference in the Theoretical Value of male (PGT) and female (PGT) Secondary School teachers was rejected.

It is further observed from the above Table and Fig. 2 that there is difference between the mean of male (PGT) ($M_1=94.86$) and female ($M_2=90.06$) Secondary School teachers which comes out to be 4.26 which shows that male (PGT) Secondary School Teachers have more Theoretical Value than their female counterpart.



vi) Aesthetic Value: The table 1 shows that the calculated 't' – value for comprising the mean score of Aesthetic Value of male (PGT) and female (PGT) Secondary School teachers for $df = 98$ comes out to be $4.95 > 2.63$ which is significant at 0.01 level of significance. It is inferred from this that there is significant difference between the Aesthetic Value of male (PGT) and female (PGT) Secondary School teachers. Hence, the hypothesis 6 'there is no significant difference in the Aesthetic Value of male (PGT) and female (PGT) Secondary School teachers was rejected.

It is further observed from the above Table and Fig. 3 that there is difference between the mean value of male (PGT) ($M_1=81.30$) and female (PGT) ($M_2=88.92$) Secondary School teachers which comes out to be 7.62 which shows that female PGT Secondary school teachers have more Aesthetic Value than their male counterpart.



Conclusion

The analysis presented in this paper leads to the conclusion that the Social, Economic and Political values of Post Graduate Teachers are not much different from each other. It is found in the study that male PGT's are significantly better in Theoretical values than female PGT's. Therefore, it is brought to the kind notice of the curriculum planners and administrators that appropriate steps should be taken to inculcate such values in the teachers as well as students, because today's student may be the teacher of the future. But, as far as Religious and Aesthetic values are concerned the female PGT's are found significantly different and high as compared to their counterpart. Hence, it is suggested by the researcher that different religious codes may be prescribed both for male and female Post Graduate Teachers. It is also inferred in the study that male PGT's have little high scores in Social and Political values. Therefore, it is suggested to the planners and administrators to establish good school community relationship in the achievement of goals of secondary education. The social skills may be developed among the female teachers through giving them chances to organize various

programs and activities in the schools. Also, they must be given in service training for leadership roles in the schools through various seminars and conferences. In Economic values, female PGT's are slightly high. Lastly, it is the humble request by the investigator on the basis of the various research findings that the Center as well as State Govt. must take necessary steps regarding promoting value education in the schools and other institutions.

References

1. Chareonwongsakin, K. (2006). Values Education in Thailand: Preparation for Globalization, for the Academic Seminar for Values Education for Citizens in the New Century, pp. 319-345. Hong Kong: Hong Kong Institute of Educational Research, Chinese University Press
2. Eleanor, N. and Henderson, A. (April 2003). Religious Organizations in the UK and Values Education Programmes for Schools, *Journal of Beliefs and Values*, 24 (1), 75–88.
3. Garrett, H. E. (2006). *Statistics in Psychology and Education*, Surjeet Publications, Delhi-7.
4. Henderson, S. (2008). Relationship of Value Education to Academic Achievement, to Grades and to Social Service Participation, *Dissertation Abstracts International*, Vol. 45, (2-C), 1476-80.
5. Jolideh, F. and K. Yeshodhara, (2009). Work values among high school teachers of India and Iran - influence of age and subject taught. Retrieved from <http://www.livingvalues.net> on 18/03/2012.
6. Kohlberg, L.; Higgins, A.; Power, F. C. (1989). *Lawrence Kohlberg's Approach to Moral Education (Critical Assessments of Contemporary Psychology)*, Columbia University Press.
7. Kumar (2006). A comparative study of environmental awareness and values among female secondary school teacher tartness of Rural and Urban areas of Himachal Pradesh, M. Ed. Dissertation in Education, Shimla: Himachal Pradesh University.
8. Kumar, S. (2012). A study of the values pattern of trained graduate teachers of secondary schools. *Scholarly Research Journal for Interdisciplinary Studies (An International Peer Reviewed)*, Vol. 1 (2), pages 257 – 266. Retrieved from www.srjis.com on 22/10/2012.
9. Kumari, L. Vijay (1996). Value Orientation of Secondary School teachers and their Attitude towards Educational Issues, *Indian Educational Abstracts*, Issue-5.
10. Kumari, P. (1981). Personality Needs, Moral Judgment and Value Patterns of Secondary School Teachers-A Critical Analysis, *Third Survey of Research in Education, 1978-1983*, NCERT, New Delhi.
11. Patel (1979). A Study of the Prevalent Value System of the Teachers of Maharashtra Schools, M. Phil. Education, South Gujrat University.
12. Powney, J.; Cullen, M. A.; Schlapp, U.; Johnstone, M. & Munn, P. (1995). *Understanding values education in the primary school*. York: Reports Express. p.vii
13. Raj, G. S. (1981). Attitudes and Values of Teachers in the Context of Socio-Cultural Background: A Comparative Study of Expatriate Indian and Native Teachers of Ethiopia, *Third Survey of Research in Education, 1978-1983*, NCERT, New Delhi.
14. Shaver (1962). The Relationship between Values and Leadership Behaviour of Regional Manager at Large Government Agency. *DAI*, Vol. 85(1), 892-C.
15. Singh, H. L. and Ahluwalia, S. P. *Teacher Value Inventory*, National Psychological Corporation, Agra.
16. Thomas, E. (1992). Moral development, cultural context and moral education, In Chong, K.C. ed. *Moral Perspectives and Moral Education* (Singapore, University of Singapore Press), 47-68.
17. Thornberg, R. (2010). A student in distress: Moral frames and bystander behavior in school. *The Elementary School Journal*, 110, 585-608
18. Verma B. P. and Tyagi, R. (1988). A Study of Sex Difference in Values of Senior Secondary School Teachers, *the Progress of Education*, Vol. 62(9), 198-200.

RIGHT TO INFORMATION ACT (2005) – RECOMMENDATIONS AND GOVERNING BODIES

Gaurav Sachar

Assistant Professor, Shree Birkha, Ram College of Education, Ambala, Punjab

Email : gauravsachar2012@yahoo.in

Abstract

The Right to Information Act 2005 (RTI) is an Act of the Parliament of India “to provide for setting out the practical regime of right to information for citizens.” The Act applies to all States and Union Territories of India except the State of Jammu and Kashmir. Jammu and Kashmir has its own act called Jammu & Kashmir Right to Information Act, 2009. Under the provisions of the Act, any citizen may request information from a “public authority” (a body of Government or “instrumentality of State”) which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerize their records for wide dissemination and to pro-actively publish certain categories of information so that the citizens need minimum recourse to request for information formally. This law was passed by Parliament on 15 June 2005 and came fully into force on 12 October 2005.^[1] Information disclosure in India was hitherto restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act now relaxes. Thus, this paper includes the various issues, key points, recommendations and the various information about the public authorities about the public awareness towards RTI.

Introduction

Right to Information Act 2005 mandates timely response to citizen requests for government information. It is an initiative taken by Department of Personnel and Training, Ministry of Personnel, Public Grievances and Pensions to provide a– RTI Portal Gateway to the citizens for quick search of information on the details of first Appellate Authorities, PIOs etc. amongst others, besides access to RTI related information / disclosures published on the web by various Public Authorities under the government of India as well as the State Governments.

- Whereas the Constitution of India has established democratic Republic.
- Whereas democracy requires an informed citizenry and transparency of information which are vital to its functioning and also to contain corruption and to hold Governments and their instrumentalities accountable to the governed
- Whereas revelation of information in actual practice is likely to conflict with other public interests including efficient operations of the Governments, optimum use of limited fiscal resources and the preservation of confidentiality of sensitive information
- Whereas it is necessary to harmonise these conflicting interests while preserving the paramountcy of the democratic ideal

The Right to Information Act, 2005 (15th June, 2005) :

An Act to provide for setting out the practical regime of right to information for citizens to secure access to information under the control of public authorities, in order to promote transparency and accountability in the working of every public authority, the constitution of a Central Information Commission and State Information Commissions and for matters connected therewith or incidental thereto.

At the International level, Right to Information and its aspects find articulation as a human right in most important basic human rights documents, namely, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights. At regional levels, there are numerous other human rights documents, which include this fundamental right for example, the convention for the Protection of Human Rights and Fundamental Freedoms, the American Convention on Human Rights, the African Charter on Human and People’s Rights, etc. The Commonwealth has also formulated principles on freedom of information.

During the period of the implementation of the RTI Act i.e. October 2005 onwards, it has become evident that there are many anticipated and unanticipated consequences of the Act. These

have manifested themselves in various forms, while some of the issues pertain to procedural aspects of the Government; others pertain to capacity building, and so on. The most important aspect to be recognized is that there are issues to be addressed at various ends for effective implementation of the Act. There have been many discussions and debates about the effectiveness and impact of the Act. The Civil Society Organizations and Government agencies have been engaging themselves in the debate over various aspects of the Act and its effectiveness and interpretations. There is a broad consensus that the implementation of the Act needs to be improved to achieve the objectives. At the same time there is evidence to suggest that the information seekers too have to learn how to use the Act more effectively. While there is significant information – both anecdotal and quantitative – on the level of implementation of the Act, there was limited systematic and comprehensive review available for action by the appropriate Governments. This in turn necessitated a review of all the aspects necessary to analyze the current situation and draw up a plan to bridge the gaps.

Role of the Government

Section 26 of the Act enjoins the central government, as also the state governments of the Union of India (excluding J & K), to initiate necessary steps to:

- Develop educational programs for the public especially disadvantaged communities on RTI.
- Encourage Public Authorities to participate in the development and organization of such programs.
- Promote timely dissemination of accurate information to the public.
- Train officers and develop training materials.
- Compile and disseminate a User Guide for the public in the respective official language.
- Publish names, designation postal addresses and contact details of PIOs and other information such as notices regarding fees to be paid, remedies available in law if request is rejected etc.

Role Played by Key Stakeholders

RTI Act has the potential to bring in a socio-economic revolution, provided that various agencies take up their responsibilities as per the spirit of the Act. The Civil Society Organizations and Media can act as pressure points, but most of the execution is to be carried out by the appropriate Governments and Information Commissions. Based on the secondary research and discussions with key stakeholders, the key roles played by various entities 10 are:

- Civil Society Organizations and social activists are enhancing the reach and awareness of RTI among the masses. It is mostly with the support of the social activists and Civil Society Organizations that a person in a village is able to use the RTI Act for ensuring his basic rights. However given the geographical size & population, the reach of Civil Society Organizations and social activists is limited.
- Civil society has also made contribution towards training of PIOs and AAs and made them aware of their roles and responsibilities under the RTI Act.

Media

Media has played an important role in generating awareness at a mass scale. While there has been no major media campaign for promoting the usage of RTI Act, nonetheless the awareness on the Act has been generated through news articles based on RTI investigation. In the context of RTI implementation, journalists at times have played a dual role – as the users of RTI Act and as watchdogs, monitoring and scrutinizing the implementation of the Act.

Mass Awareness

Various media entities have contributed to the mass awareness and bringing in transparency through their websites. Central Government

- Basic institutional structure/processes has been set up as per the RTI act requirement (like appointment of Information Commissioners, PIOs, section 4(1) (b) etc.)
- Department of Personnel & Training has been made the Nodal Department for the RTI implementation at the Central level.
- A centrally-sponsored scheme for capacity building and awareness generation for effective
- implementation of the RTI Act has been commissioned in the 11 th five year plan.

-
- UNDP with DPT as an implementation partner launched the “Capacity Building for Access to Information” project. This project aimed at - Capacity building of Government officials at

Right to Information and Obligations of Public Authorities

Subject to the provisions of this Act, all citizens shall have the right to information.

1. Every public authority shall—
 - (a) maintain all its records duly catalogued and indexed in a manner and the form which facilitates the right to information under this Act and ensure that all records that are appropriate to be computerised are, within a reasonable time and subject to availability of resources, computerised and connected through a network all over the country on different systems so that access to such records is facilitated;
 - (b) publish within one hundred and twenty days from the enactment of this Act,—
 - (i) the particulars of its organisation, functions and duties;
 - (ii) the powers and duties of its officers and employees;
 - (iii) the procedure followed in the decision making process, including channels of supervision and accountability;
 - (iv) the norms set by it for the discharge of its functions;
 - (v) the rules, regulations, instructions, manuals and records, held by it or under its control or used by its employees for discharging its functions;
 - (vi) a statement of the categories of documents that are held by it or under its control;
 - (vii) the particulars of any arrangement that exists for consultation with, or representation by, the members of the public in relation to the formulation of its policy or implementation thereof;
 - (viii) a statement of the boards, councils, committees and other bodies consisting of two or more persons constituted as its part or for the purpose of its advice, and as to whether meetings of those boards, councils, committees and other bodies are open to the public, or the minutes of such meetings are accessible for public;
 - (ix) a directory of its officers and employees;
 - (x) the monthly remuneration received by each of its officers and employees, including the system of compensation as provided in its regulations;
 - (xi) the budget allocated to each of its agency, indicating the particulars of all plans, proposed expenditures and reports on disbursements made;
 - (xii) the manner of execution of subsidy programmes, including the amounts allocated and the details of beneficiaries of such programmes;
 - (xiii) particulars of recipients of concessions, permits or authorisations granted by it;
 - (xiv) details in respect of the information, available to or held by it, reduced in an electronic form;
 - (xv) the particulars of facilities available to citizens for obtaining information, including the working hours of a library or reading room, if maintained for public use;
 - (xvi) the names, designations and other particulars of the Public Information Officers;
 - (xvii) such other information as may be prescribed and thereafter update these publications every year;
 - (c) publish all relevant facts while formulating important policies or announcing the decisions which affect public;
 - (d) provide reasons for its administrative or quasi-judicial decisions to affected persons.

-
2. It shall be a constant endeavour of every public authority to take steps in accordance with the requirements of clause (b) of sub-section (1) to provide as much information suo motu to the public at regular intervals through various means of communications, including internet, so that the public have minimum resort to the use of this Act to obtain information.
 3. For the purposes of sub-section (1), every information shall be disseminated widely and in such form and manner which is easily accessible to the public.
 4. All materials shall be disseminated taking into consideration the cost effectiveness, local language and the most effective method of communication in that local area and the information should be easily accessible, to the extent possible in electronic format with the Central Public Information Officer or State Public Information Officer, as the case may be, available free or at such cost of the medium or the print cost price as may be prescribed.

Explanation.—For the purposes of sub-sections (3) and (4), "disseminated" means making known or communicated the information to the public through notice boards, newspapers, public announcements, media broadcasts, the internet or any other means, including inspection of offices of any public authority.

5. (A) Every public authority shall, within one hundred days of the enactment of this Act, designate as many officers as the Central Public Information Officers or State Public Information Officers, as the case may be, in all administrative units or offices under it as may be necessary to provide information to persons requesting for the information under this Act.
- (B) Without prejudice to the provisions of sub-section (1), every public authority shall designate an officer, within one hundred days of the enactment of this Act, at each sub-divisional level or other sub-district level as a Central Assistant Public Information Officer or a State Assistant Public Information Officer, as the case may be, to receive the applications for information or appeals under this Act for forwarding the same forthwith to the Central Public Information Officer or the State Public Information Officer or senior officer specified under sub-section (1) of section 19 or the Central Information Commission or the State Information Commission, as the case may be:
Provided that where an application for information or appeal is given to a Central Assistant Public Information Officer or a State Assistant Public Information Officer, as the case may be, a period of five days shall be added in computing the period for response specified under sub-section (1) of section 7.
- (C) Every Central Public Information Officer or State Public Information Officer, as the case may be, shall deal with requests from persons seeking information and render reasonable assistance to the persons seeking such information.
- (D) The Central Public Information Officer or State Public Information Officer, as the case may be, may seek the assistance of any other officer as he or she considers it necessary for the proper discharge of his or her duties.
- (E) Any officer, whose assistance has been sought under sub-section (4), shall render all assistance to the Central Public Information Officer or State Public Information Officer, as the case may be, seeking his or her assistance and for the purposes of any contravention of the provisions of this Act, such other officer shall be treated as a Central Public Information Officer or State Public Information Officer, as the case may be.
6. (1) A person, who desires to obtain any information under this Act, shall make a request in writing or through electronic means in English or Hindi or in the official language of the area in which the application is being made, accompanying such fee as may be prescribed, to—
 - (a) the Central Public Information Officer or State Public Information Officer, as the case

-
- may be, of the concerned public authority;
- (b) the Central Assistant Public Information Officer or State Assistant Public Information Officer, as the case may be, specifying the particulars of the information sought by him or her :
- Provided that where such request cannot be made in writing, the Central Public Information Officer or State Public Information Officer, as the case may be, shall render all reasonable assistance to the person making the request orally to reduce the same in writing.
- (2) An applicant making request for information shall not be required to give any reason for requesting the information or any other personal details except those that may be necessary for contacting him.
- (3) Where an application is made to a public authority requesting for an information,—
- (i) which is held by another public authority; or
- (ii) the subject matter of which is more closely connected with the functions of another public authority, the public authority, to which such application is made, shall transfer the application or such part of it as may be appropriate to that other public authority and inform the applicant immediately about such transfer :
- Provided that the transfer of an application pursuant to this sub-section shall be made as soon as practicable but in no case later than five days from the date of receipt of the application.
7. (1) Subject to the proviso to sub-section (2) of section 5 or the proviso to sub-section (3) of section 6, the Central Public Information Officer or State Public Information Officer, as the case may be, on receipt of a request under section 6 shall, as expeditiously as possible, and in any case within thirty days of the receipt of the request, either provide the information on payment of such fee as may be prescribed or reject the request for any of the reasons specified in sections 8 and 9 Provided that where the information sought for concerns the life or liberty of a person, the same shall be provided within forty-eight hours of the receipt of the request.
- (2) If the Central Public Information Officer or State Public Information Officer, as the case may be, fails to give decision on the request for information within the period specified under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall be deemed to have refused the request.
- (3) Where a decision is taken to provide the information on payment of any further fee representing the cost of providing the information, the Central Public Information Officer or State Public Information Officer, as the case may be, shall send an intimation to the person making the request, giving—
- (a) the details of further fees representing the cost of providing the information as determined by him, together with the calculations made to arrive at the amount in accordance with fee prescribed under sub-section (1), requesting him to deposit that fees, and the period intervening between the despatch of the said intimation and payment of fees shall be excluded for the purpose of calculating the period of thirty days referred to in that sub-section;
- (b) information concerning his or her right with respect to review the decision as to the amount of fees charged or the form of access provided, including the particulars of the appellate authority, time limit, process and any other forms.
- (4) Where access to the record or a part thereof is required to be provided under this Act and the person to whom access is to be provided is sensorily disabled, the Central Public Information Officer or State Public Information Officer, as the case may be, shall provide assistance to enable access to the information, including providing such assistance as may be appropriate for the inspection.
- (5) Where access to information is to be provided in the printed or in any electronic format, the applicant shall, subject to the provisions of sub-section (6), pay such fee as

may be prescribed:

Provided that the fee prescribed under sub-section (1) of section 6 and sub-sections (1) and (5) of section 7 shall be reasonable and no such fee shall be charged from the persons who are of below poverty line as may be determined by the appropriate Government.

- (6) Notwithstanding anything contained in sub-section (5), the person making request for the information shall be provided the information free of charge where a public authority fails to comply with the time limits specified in sub-section (1).
 - (7) Before taking any decision under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall take into consideration the representation made by a third party under section 11.
 - (8) Where a request has been rejected under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall communicate to the person making the request,—
 - (i) the reasons for such rejection;
 - (ii) the period within which an appeal against such rejection may be preferred; and
 - (iii) the particulars of the appellate authority.
 - (9) An information shall ordinarily be provided in the form in which it is sought unless it would disproportionately divert the resources of the public authority or would be detrimental to the safety or preservation of the record in question.
8. (1) Notwithstanding anything contained in this Act, there shall be no obligation to give any citizen,—
- (a) information, disclosure of which would prejudicially affect the sovereignty and integrity of India, the security, strategic, scientific or economic interests of the State, relation with foreign State or lead to incitement of an offence;
 - (b) information which has been expressly forbidden to be published by any court of law or tribunal or the disclosure of which may constitute contempt of court;
 - (c) information, the disclosure of which would cause a breach of privilege of Parliament or the State Legislature;
 - (d) information including commercial confidence, trade secrets or intellectual property, the disclosure of which would harm the competitive position of a third party, unless the competent authority is satisfied that larger public interest warrants the disclosure of such information;
 - (e) information available to a person in his fiduciary relationship, unless the competent authority is satisfied that the larger public interest warrants the disclosure of such information;
 - (f) information received in confidence from foreign Government;
 - (g) information, the disclosure of which would endanger the life or physical safety of any person or identify the source of information or assistance given in confidence for law enforcement or security purposes;
 - (h) information which would impede the process of investigation or apprehension or prosecution of offenders;
 - (i) cabinet papers including records of deliberations of the Council of Ministers, Secretaries and other officers:

Provided that the decisions of Council of Ministers, the reasons thereof, and the material on the basis of which the decisions were taken shall be made public after the decision has been taken, and the matter is complete, or over:
Provided further that those matters which come under the exemptions specified in this section shall not be disclosed:
 - (j) information which relates to personal information the disclosure of which has no

relationship to any public activity or interest, or which would cause unwarranted invasion of the privacy of the individual unless the Central Public Information Officer or the State Public Information Officer or the appellate authority, as the case may be, is satisfied that the larger public interest justifies the disclosure of such information:

Provided that the information which cannot be denied to the Parliament or a State Legislature shall not be denied to any person.

- (2) Notwithstanding anything in the Official Secrets Act, 1923 nor any of the exemptions permissible in accordance with sub-section (1), a public authority may allow access to information, if public interest in disclosure outweighs the harm to the protected interests.
- (3) Subject to the provisions of clauses (a), (c) and (i) of sub-section (1), any information relating to any occurrence, event or matter which has taken place, occurred or happened twenty years before the date on which any request is made under section 6 shall be provided to any person making a request under that section:
Provided that where any question arises as to the date from which the said period of twenty years has to be computed, the decision of the Central Government shall be final, subject to the usual appeals provided for in this Act.
9. Without prejudice to the provisions of section 8, a Central Public Information Officer or a State Public Information Officer, as the case may be, may reject a request for information where such a request for providing access would involve an infringement of copyright subsisting in a person other than the State.
10. (1) Where a request for access to information is rejected on the ground that it is in relation to information which is exempt from disclosure, then, notwithstanding anything contained in this Act, access may be provided to that part of the record which does not contain any information which is exempt from disclosure under this Act and which can reasonably be severed from any part that contains exempt information.
 - (2) Where access is granted to a part of the record under sub-section (1), the Central Public Information Officer or State Public Information Officer, as the case may be, shall give a notice to the applicant, informing—
 - (a) that only part of the record requested, after severance of the record containing information which is exempt from disclosure, is being provided;
 - (b) the reasons for the decision, including any findings on any material question of fact, referring to the material on which those findings were based;
 - (c) the name and designation of the person giving the decision;
 - (d) the details of the fees calculated by him or her and the amount of fee which the applicant is required to deposit; and
 - (e) his or her rights with respect to review of the decision regarding non-disclosure of part of the information, the amount of fee charged or the form of access provided, including the particulars of the senior officer specified under sub-section (1) of section 19 or the Central Information Commission or the State Information Commission, as the case may be, time limit, process and any other form of access.
11. (1) Where a Central Public Information Officer or a State Public Information Officer, as the case may be, intends to disclose any information or record, or part thereof on a request made under this Act, which relates to or has been supplied by a third party and has been treated as confidential by that third party, the Central Public Information Officer or State Public Information Officer, as the case may be, shall, within five days from the receipt of the request, give a written notice to such third party of the request and of the fact that the Central Public Information Officer or State Public Information Officer, as the case may be, intends to disclose the information or record, or part thereof, and invite the third party to make a submission in writing or orally, regarding

whether the information should be disclosed, and such submission of the third party shall be kept in view while taking a decision about disclosure of information:

Provided that except in the case of trade or commercial secrets protected by law, disclosure may be allowed if the public interest in disclosure outweighs in importance any possible harm or injury to the interests of such third party.

- (2) Where a notice is served by the Central Public Information Officer or State Public Information Officer, as the case may be, under sub-section (1) to a third party in respect of any information or record or part thereof, the third party shall, within ten days from the date of receipt of such notice, be given the opportunity to make representation against the proposed disclosure.
- (3) Notwithstanding anything contained in section 7, the Central Public Information Officer or State Public Information Officer, as the case may be, shall, within forty days after receipt of the request under section 6, if the third party has been given an opportunity to make representation under sub-section (2), make a decision as to whether or not to disclose the information or record or part thereof and give in writing the notice of his decision to the third party.
- (4) A notice given under sub-section (3) shall include a statement that the third party to whom the notice is given is entitled to prefer an appeal under section 19 against the decision.

Recommendations

Creation of RTI Implementation Cell by appropriate Governments

- As mentioned before, the appropriate Government's role has been defined in Sections 26 and 27 and the Information Commission's role has been defined in Section 19 of the RTI Act. In spite of the powers conferred to the Information Commission in the RTI Act, the Information Commission is dependent on resources of the appropriate Government and Public Authorities for the implementation of the orders issued by them. Hence unless and until there is a platform/ mechanism for the appropriate Government to work on the implementation of the Act, it would be
- difficult to address the identified issues.
- To ensure co-ordination between the appropriate Government and the Information Commission in discharging the duties mandated under the RTI Act, it is recommended that there should be an RTI Implementation Cell under the appropriate Government. This Cell should be under the leadership of a senior level bureaucrat. This Cell is expected to set up implementation measures to promote compliance by the Public Authorities and oversee the status of implementation. The Chief CIC or Chief SIC may be an invitee in the meetings of the proposed Cell to help the appropriate Government in carrying out the responsibilities mandated under the Act.
- The RTI Implementation Cell should be supported by an administrative Department (called the Nodal Department) which would provide administrative support to the RTI Implementation Cell in carrying out the following activities:
 - Work with the Information Commission and take necessary action to implement the RTI provisions in the Public

Authorities identified by the Information Commission

Implement programs/strategies to enhance and improve RTI implementation as defined in Section 26(1) viz.

- Develop and organize educational programmes to advance the understanding of the public, in particular of disadvantaged communities regarding how to exercise the rights contemplated under this Act; Disseminate rules /guidelines/key judgments of CIC/SIC etc to PIOs
- Encourage Public Authorities to participate in the development and organisation of programmes referred to in clause (a) and to undertake such programmes themselves;
- Promote timely and effective dissemination of accurate information by Public Authorities about their activities.
- Train Central Public Information Officers or State Public Information Officers, as the case may be,

of Public Authorities and produce relevant training materials for use by the Public Authorities themselves.

- Work in close co-ordination with the Information Commission to continuously identify constraints and mitigate them either through the powers vested with the Information Commission or through Government interventions
- Provide necessary support to all Administrative Training Institutes for training and capacity building
- Develop separate e-learning modules for various stakeholders – APIO, PIOs, FAAs, SAA, Politicians,

Government Officials and Citizens

Awareness initiatives which should involve both – Central and State Government i.e. The RTI Education should be introduced in the school syllabus. Nodal Department should work with Educational Boards in drafting a section on RTI in the school syllabus. (To ensure the new generation is aware of RTI, the Nodal Department may work with Education Boards to have mandatory questions on RTI in class X exams) An effective RTI education Programme should also cover training of teachers belonging to schools Issue of commemorative RTI stamps may be considered. These stamps should carry logos of RTI and spread awareness of RTI

- Establishment of RTI Implementation Cell under the appropriate Government
- Issuance of Order/Notice to all the Departments for creation of PARTI and instructing them to communicate to relevant offices/agencies to create their own PARTI
- Public Authorities to create PARTI to create a plan to implement RTI in the Public Authority
- Oversee the implementation of the Plan at Public Authority
- Convene meeting for the RTI implementation Cell under the appropriate Government
- Annual Self Assessment by Nodal Departments on the progress in the Implementation
 - Increase public knowledge and awareness;
 - Encourage citizen involvement and debate; and
 - Increase transparency within Government through informed citizenry Based on the need and the federal Government structure, the awareness campaign should be divided into two parts.

(i). National awareness program - The National awareness program will involve “integrated marketing communication”. Main thrust of this program should be to use public relations, information technology, and mass media to generate awareness about the RTI Act among the citizens. Specifically it will involve:

- Creation/Strengthening of a brand identity for RTI (Brand logo, tag line etc)
- Preparation of proto-types, guidelines and support for the operationalisation of the “Mass Awareness Campaign”.
- Creation of audio and video messages for awareness creation
- Design of posters, pamphlets and brochures.
- Usage of internet (Government websites) as a means for generating awareness

(ii) State specific awareness program- State-specific awareness program should involve:

- Direct communication channels (in local languages) like awareness drives at targeted Public Authorities, RTI workshops and street play
- Indirect communication channels like advertisement in local newspapers and magazines
- Customization and implementation of the media strategy in the State.
- A display at the Information Commission to provide information to the citizens on their rights specifically relating to filing of Appeals, rights during and after the hearing. This campaign should be scheduled after one year, post implementation of the other recommendations mentioned in this report. It is expected that post implementation of the other recommendations, the Public Authorities, appropriate Governments and Information Commission should be able to handle more “traffic” that is generated through the mass awareness campaign.

Activities and Responsibilities

1. Provisioning of requisite Budget for the activities suggested for the Centre/State Governments
2. Development of a media plan & Initiate “Mass Awareness” program
3. Co-ordination with Educational Boards for incorporation in the school syllabus
4. Design and distribution of a prominent Display Board (containing Appellant & PIO rights during hearing) to all the State Information Commission.

Massive Awareness Campaign

A massive awareness campaign is necessary to educate the citizens about the RTI Act and encourage citizen involvement. The awareness program must especially target the vulnerable categories of citizens such as :

- i) Women
- ii) Farmers and rural families
- iii) Middle and working class, for whom most of the social benefit schemes of the Government, are targeted.

For this purpose, RTI awareness and education needs to be aggressively pursued using the appropriate medium of communication. Also adequate budget needs to be allocated by the appropriate Governments for this initiative.

Conclusion

The success stories range from highlighting scams worth crores to ensuring attendance of the sweepers in cities to identifying lost postal orders etc. The areas of corruption/ inefficiencies were known earlier in the Government, but citizens could not take recourse. However with the advent of the RTI Act, citizens have found a tool to bring in transparency and accountability at all levels of Governance. In particular, the RTI Act has a much higher impact on the quality of life of the poor and marginalised section of the society. However, the power of the Act is still to be fully realized. The citizens, Government, media and Civil Society Organizations need to do a lot to attain the intended objective of the Act and to address various issues and constraints in accessing the information under the Act. Thus it highlights and quantifies many issues that plague the implementation aspect.

The effective date is often incorrectly referred to as 13 October 2005. The Act came into force on the midnight between the 12th and 13th (<http://www.righttoinformation.gov.in/rti-act.pdf>)

References

1. CIC - The Central Information Commission is empowered to decide complaints and appeals arising from use of the Right to Information Act, 2005.
2. CIC Online - New website of the Central Information Commission.
3. DPT - The Department of Personnel and Training, Ministry of Personnel, Public Grievances, and Pensions, is charged with being the nodal agency for the Right to Information Act, 2005. It has the powers to make rules regarding appeals, fees, etc.
4. How to File RTI Online
5. Right to Information Act Portal
6. RTI INDIA Yahoo RTI e-group
7. RTI INDIA, Online community portal for Right to Information

A STUDY ON THE FUNCTIONING OF SCHOOL MANAGEMENT COMMITTEES IN ELEMENTARY SCHOOLS OF VISAKHAPATNAM DISTRICT

Kandipalli Ramakrishnarao

Lecturer, Govt. D. I. E. T, Bheemunipatnam, Visakhapatnam, Andhra Pradesh

Email : krakrao365@rediffmail.com

Abstract

Education is the right of all children and obligation of all governments. In 2002, through the 86th amendment act, article 21(A) was incorporated in the Indian constitution which made education a fundamental right. Accordingly the Right of children to Free and Compulsory Education act (RTE) has come into force from April 1, 2010. Every child in the age group of 6-14 years will be provided 8 years of elementary education in an age appropriate classroom in the vicinity of his/her neighborhood. The RTE act mandated the formation of School Management Committees (SMC) in every government-funded schools, it was to encourage community and more particularly, parental involvement in school development. As per RTE Act (2009) section 21 (1) and 21(2) SMCs should perform following functions: “i) Monitor the working of the school, ii) Prepare and recommend school development plan, iii) Monitor the utilization of the grants received from the appropriate government or local authority or any other source, iv) Perform such functions as may be prescribed.” Under the RTE Act 2009, parents have been entrusted certain powers through the SMC elected by them; proper exercise of the same can initiate a process of improving schools. For that to get actualized, the community at large and the SMC members in particular have to be aware of about the system of governance of public education - how the schools should function; how the education in the schools should be organized; where the funds come from; who is responsible for what; who to be approached for which problem, and so on. Hence the investigator made a survey to know the functioning of School Management Committees (SMC) constituted in the elementary schools of Visakhapatnam district. For this a questionnaire was prepared to know the level of participation of SMC members in school related issues. It was found that many of the SMC members are not aware of the provisions of the RTE Act, and their roles as SMC members. Hence all the SMC members should be given orientation for effective functioning of School Management Committees (SMC) for enhancement of quality education at elementary level.

Community participation for management of elementary education has been visualized as an important strategy in all policy initiatives at national as well as international levels. There is a worldwide consensus that for bringing the desired improvement in education, involvement of families and the community is inevitably important. Community participation in education in India is not a new concept. Community has always been thought as an integral part of the educational set up. The very purpose of involving community in the process of schooling is for two important reasons. First, ensure community participation by involving community at all levels of schooling for better delivery of education. Second, to improve the quality of education by involving stakeholders in the decision making process of deciding the contents and pedagogy of education.

The Kothari Education Commission (1964-66) clearly spelt out the need of decentralization of school education and involvement of local bodies in the processes related to school improvement. The National Policy on Education (NPE) in 1986 envisaged a greater role for community in the field of education. It stressed on community involvement in educational management as it would establish a close linkage between school and community and help in improving the quality of education. The policy visualized direct involvement of community in the form of Village Education Committees. The revised policy 1992 assigned a major role to local communities through appropriate bodies to involve in the programmes of school management. The policy laid stress on participation of non-governmental and voluntary efforts including social activist groups in planning, coordinating, monitoring and evaluation of activities related to educational development.

The 73rd and 74th constitutional amendment acts have provided for decentralization of powers and responsibilities to the Panchayati Raj bodies. In pursuance of the provisions of the acts, all the state governments have taken steps towards devolution of powers to the PRIs with respect to educational governance and management. The 73rd constitutional amendment act has identified 29 items for transfer to the Panchayats, including primary and secondary education. All states have

enacted new Panchayati Raj Acts in order to realize the constitutional mandate of decentralized democracy and development. The acts fully acknowledge that the community is the main actor towards school governance and education related activities.

District Primary Education Project (1993) has been one of the largest education projects implemented with an aim at achieving universalisation of elementary education in the country through district-specific planning with emphasis on decentralized management, participatory processes, empowerment and capacity building at all levels. DPEP stressed on the active role of the local community in promoting enrolment, retention, achievement and school effectiveness. The process was institutionalized through Village Education Committees (VEC) and bodies like the Parent-Teacher Associations (PTAs).

Sarva Shiksha Abhiyan (SSA) launched in the year 2002, aims to Universalize Elementary Education (UEE) through people's involvement and participation. SSA assigns greatest importance to systematic mobilization of the community and creation of an effective system of decentralized decision making. SSA calls for community ownership of school-based interventions through effecting decentralization. Under SSA, concerted efforts have been made to mobilize the community to promote education, to help in development of educational facilities and to oversee the functioning of schools. It advocates for community based monitoring system with full transparency. Every school is expected to share all information with the community, including grants received. SSA envisages cooperation between teachers, parents and Panchayati Raj Institutions.

The National Curriculum Framework (NCF) 2005 is the principle document which provides a mean of evolving a national system of education. The National Curriculum Framework (NCF) 2005 has emphasized strengthening of Panchayati Raj Institutions by adopting a more streamlined approach to encourage community participation as a means of enhancing quality and accountability in education. The Framework elaborates that the parents and community members could come into the school as resource persons to share their knowledge and experiences. The document says that "community involvement can also be sought for maintaining the school and its facilities. The Framework clearly emphasized the role of community and parents' participation in overall development of children education.

In 2002, through the 86th amendment act, Article 21(A) was incorporated in the Indian Constitution which made education a fundamental right. Accordingly the Right of children to Free and Compulsory Education Act (RTE) has come into force from April 1, 2010. Every child in the age group of 6-14 years will be provided 8 years of elementary education in an age appropriate classroom in the vicinity of his/her neighbourhood. The RTE act mandated the formation of School Management Committees (SMC) in every government-funded schools, it was to encourage community and more particularly, parental involvement in school development. To sum up, it can be said that community participation in education through local bodies like the PRIs and a School Management Committees (SMC) has been recognized as very important by most of the policies and recommendations of various committees and commissions in India

School Management Committees (SMC)

The participatory management of schools involving communities has been recognized as a crucial aspect in India. To make the education system more effective and to encourage participation of parents and community members in the decision process, a School Management Committee (SMC) will be formed in every school under the Right to Education (RTE) Act 2009. The role of the SMC is to monitor the school activities, work on development of the school, and decides on proper use of grants and to check whether RTE rules are being implemented in the school or not. The committee will have to conduct meeting every month and after two years a new committee will be formed with new members. As per RTE Act (2009) section 21 (1) and 21(2) "all government and government-aided schools shall constitute School Management Committee (SMC) consisting of the elected representatives of the local authority, parents or guardians of children admitted in such school and teachers: *Provided that at least three-fourth of members of such committee shall be parents or guardians: *Provided further that proportionate representation shall be given to the parents or guardians of children belonging to disadvantaged group and weaker section:* Provided also that fifty percent of members of such committee shall be women. RTE Act has pointed out that the School Management Committee (SMC)s should perform following functions namely: (a) Monitor the

working of the school; (b) Prepare and recommend School Development Plan(SDP) (c) Monitor the utilization of the grants received from the appropriate Government or local authority or any other source and (d) Perform such other functions as may be prescribed. This has resulted in bringing the community and the school closer so as to involve community members in the development of elementary education programmes.

Need for the Present Study

From the above discussion, it is clear that the community participation in the form of School Management Committees (SMC) is very important for managing the school affairs. Under the RTE Act 2009 The Government of India has empowered these School Management Committees (SMC) to monitor the academic performance of children, attendance and quality of education in schools, supervising regular supply of quality and hygienic mid-day meals, supervise and monitor aspects relating to distribution of textbooks, maintenance and repairs of building, creation of infrastructure at the school, ensuring drinking water and toilets, ensuring cleanliness and sanitation, and ensuring the proper utilization of grants. Now School Management Committees (SMC) have been formed in every school. Effective functioning of School Management Committees (SMC) leads to the quality education in schools. Hence the investigator made a survey to know the functioning of School Management Committees (SMC) constituted in the elementary schools of Visakhapatnam district.

Statement of the Problem

“A study on the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district”.

Objectives of the Study

- To find out the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.
- To find out the level of awareness of the School Management Committees (SMC) members in relation to their roles, functions and responsibilities.
- To find out how frequently School Management Committees (SMC) meet, agenda and attendance and the issues discussed in SMC meetings in elementary schools of Visakhapatnam district
- To study whether there exists any difference in the opinions of School Management Committee (SMC) members towards the functioning of School Management Committees (SMC) in respect of their Gender, and Locality, etc.
- To study the problems and suggest measures for effective functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.
- To study the contribution of School Management Committees (SMC) in the promotion of quality education in elementary schools of Visakhapatnam district.

Methodology

The present study is descriptive in nature, made on the basis of data gathered to find out the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.

Sampling and Sample Design

The researcher had selected 26 elementary schools of Visakhapatnam district among them 18 schools are from rural area and 8 schools are from urban area were selected for the study .Thus 26 schools were selected through simple random sampling technique. The head masters from all the 26 schools were covered for the collection of data purpose. Again three School Management Committee (SMC) members for each school were interviewed (Among the three members one is SMC chairman/ active member one is woman member and another one belong SC/ST/OBC group) Total 78 SMC members (Male=32 female=46 Rural=54 Urban= 24) were interviewed to know their opinions towards the functioning of School Management Committees (SMC) in Visakhapatnam district.

Tool Description

This study was designed a quantitative survey through data collection, data from schools, and School Management Committee (SMC) Members through questionnaire. For this purpose the researcher designed and developed the following tools.

- Questionnaire for headmasters of elementary schools:- A questionnaire containing 10 questions to the elementary school headmasters to collect the required data to assess the functioning of School Management Committees (SMC).in elementary schools of Visakhapatnam district.
- Questionnaire for School Management Committees (SMC) members: - It comprises 15 questions “Yes” or “No” type to find out the perceptions of SMC members towards the functioning of School Management Committees (SMC).in elementary schools of Visakhapatnam district.

Data Collection

The investigator collected the information from the selected elementary schools in of Visakhapatnam district. The questionnaire for school headmasters was administered to collect the required data to assess the functioning of School Management Committees (SMC).in elementary schools of Visakhapatnam district in the sampled schools. Through the questionnaire for SMC members the investigator collected the opinions from the SMC towards the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district. The data collected through the questionnaires was used for analytical purposes.

Delimitations of the Study

The study was subjected to several delimitations. Due to the time constraint the investigator had chosen a limited sample and it was confined to collect the data from the selected elementary schools and SMC members towards the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.

Analysis and Interpretation of Data

To know the functioning of School Management Committees (SMC).in Elementary Schools of Visakhapatnam district the data collected through the questionnaires was computed and analyzed in averages and percentages.

Table 1. Responses of headmasters of the schools regarding the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district

Sl. No.	Question Item	Rural	Urban	Overall
1.	No of schools formed SMCs	18 (100%)	8 (100%)	26 (100%)
2.	Frequency of SMC meetings during the previous year			
	A) 1- 2 times	10 (56%)	2(25%)	12 (46%)
	B) 3 - 6 times	6 (33%)	5 (63%)	11 (42%)
	C) More than 6 times	2 (11%)	1 (12%)	3 (12%)
3.	Preparation of agenda and prior intimation before conduct of SMC meetings	5 (28%)	3 (38%)	8 (31%)
4.	Actual and average attendance of members for the SMC meetings			
	A) Below 25% members	9 (50%)	5 (63%)	14 (54%)
	B) Between 25% and 50% members	6 (33%)	2 (25%)	8 (31%)
	C) Above 50% members	3 (17%)	1 (12%)	4 (15%)
5.	Maintaining the minute's book and recording the minute's of SMC meetings.	13 (72%)	6 (75%)	19 (73%)
6.	Discussions in the SMC meetings.			
	A) Enrollment and Attendance	18 (100%)	8 (100%)	26 (100%)
	B) Pupils achievement	6 (33%)	3 (38%)	9 (35%)
	C) School facilities	5 (28%)	3(38 %)	8 (31%)
	D) Midday meals	18 (100%)	8 (100%)	26 (100%)
	E) School grants	8 (44%)	3(38%)	11 (42%)

Sl. No.	Question Item	Rural	Urban	Overall
7.	SMC members involving in preparation of school development plan	3 (17%)	1(12%)	4 (15%)
8.	SMC members involving in enrollment drive to join out of school children	9 (50 %)	3(38%)	12 (46%)
9	SMC members monitoring the attendance of school children	8 (44%)	3 (38 %)	11(42%)
10	Contribution of SMC s/community for school development			
	A) Financial contribution	0 (0%)	0 (0%)	0 (0%)
	B) Infrastructural facilities & others	4 (22%)	4 (50%)	8 (31%)
	C) No contribution	14 (78%)	4 (50%)	18 (69 %)

Table 2. Responses of School Management Committee (SMC) members regarding the functioning of School Management Committees (SMC).in elementary schools of Visakhapatnam district

***Respondents opinions No. of SMC members who responded” YES” for each statement**

Sl. No.	Statement of opinion	Male 32	Female 46	Rural 54	Urban 24	Overall 78
1.	Conduct of SMC meetings by the school as per schedule	15 (47%)	28 (61%)	32 (59%)	11 (46%)	43 (55%)
2.	Attending SMC meetings regularly	13 (41%)	29 (63%)	28 (52%)	14 (58%)	42 (54%)
3.	Monitoring the school activities regularly	12 (38%)	22 (49%)	28 (52%)	6 (25%)	34 (44%)
4.	Teachers are working in accordance with the norms	18 (56%)	30 (65%)	29 (54%)	19 (79%)	48 (62%)
5.	Extending cooperation to the headmaster and teachers in all academic aspects	16 (50%)	24 (52%)	22 (41%)	18 (75%)	40 (51%)
6.	Participation in the enrollment of all children in the school	20 (63%)	32 (70%)	36 (67%)	16 (67%)	52 (67%)
7.	Monitoring the attendance of the children	12 (38%)	24 (52%)	24 (44%)	12 (50%)	36 (46%)
8.	Monitoring the free Text-books and Uniform distribution to all the children	20 (63%)	35 (76%)	42 (78%)	13 (54%)	55 (71%)
9.	Implementation of Mid-day Meal programme in the school	27 (84%)	39 (85%)	52 (96%)	14 (58%)	66 (85%)
10.	Monitoring of utilization of school grants	9 (28%)	7 (15%)	11 (20%)	5 (21%)	16 (21%)
11.	Monitoring of pupils achievement levels	10 (31%)	18 (39%)	20 (37%)	8 (33%)	28 (36%)
12.	Aware about RTE act	10 (31%)	16 (35%)	18 (33%)	8 (33%)	26 (33%)
13.	Aware about role and responsibilities of SMC members	15 (47%)	20 (43%)	27 (50%)	8 (33%)	35 (45%)
14.	Discussions in SMC meetings for school development	22 (69%)	25 (54%)	36 (67%)	11 (46%)	47 (60%)
15.	Participation in preparation of school development plan	5 (16%)	3 (7%)	6 (11%)	2 (8%)	8 (10%)
	Total Average	15 (47%)	23 (50%)	27 (50%)	11 (46%)	38 (49%)

Major Findings of the Study

i) Responses of Head masters about the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.

- It is found that School Management Committees (SMC) have been formed in all elementary Schools (100%) of Visakhapatnam district as it is mandated by RTE act.
- Frequency of SMC meetings conducted during the previous year. It is found that SMC meetings are not conducted regularly. Only 12% of schools conducted more than six meetings 42% of schools conducted 3-6 meetings and 46% of schools conducted only 1-2 meetings during the previous year.
- It is found that in schools there is no preparation of agenda and prior intimation before conduct of SMC meetings .Only 31% of schools (Rural-28% Urban- 38%) are intimating the SMC members with agenda before SMC meetings.
- It is reported by the headmasters that actual attendance for the SMC meetings is very low. In 15% schools only the average attendance is above 50%. It is observed that in 54% of schools the attendance of SMC members is below 25%.
- It is found that in 73% schools (Rural-72% Urban -75%) maintaining the minutes book and recording minutes of SMC meetings.
- It is reported by the headmasters that discussions were held in SMC meetings for school development. In all schools (100%) discussions on Midday meal, Enrollment and attendance, in 35% schools pupils' achievement in 31% schools on school facilities and in 42% schools on school grants.
- It is expressed by the head masters that only in 15% (Rural-17% Urban -12%) schools SMC members are involving in preparation School Development Plan.(SDP).
- It is found that in 46% of schools SMC members are involving in enrollment drive to join out of school children. It is expressed by the headmasters that that in 42% of schools SMC members are monitoring the attendance of school children
- Regarding the community support and contribution for school development only 31% schools (Rural -22% Urban-50%) have got the contributions from the community/SMC for the school development. It is found that 69 % schools did not get any type of contribution from the SMC or community.

ii) Responses of School Management Committees (SMC) members about the functioning of School Management Committees (SMC) in elementary schools of Visakhapatnam district.

- It is expressed by the 55% of the respondents (Male=47% Female=61%) (Rural=59% Urban=46%) that SMC meetings are conducted by the school as per schedule .It is expressed by the 54% of the SMC members (Male=41% Female=63%) (Rural=52% Urban=58%) that they are attending SMC meetings regularly.
- It is reported by only 44% of the respondents (Male=38% Female=49%) (Rural=52% Urban=25%) that SMC members are monitoring the school activities.
- It is found that 62 % of the respondents expressed that teachers are working in accordance with the norms. It is also expressed by 51% SMC members that they are extending cooperation to the headmaster and teachers in all academic aspects.
- It is expressed by 67% of the SMC members (Male=63% Female=70%) (Rural=67% Urban=67%) that they are participating in the enrollment of all children in the school. But it is also found that only 46% SMC members (Male=38% Female=52%) (Rural=44% Urban=50%) monitoring the attendance of the children.
- It is found that 71% of SMC members are monitoring the free text-books and uniform distribution to all the children. It is expressed by the 85% of SMC members that they are monitoring implementation of mid-day meal programme in the school.
- It is found that only 21% (Male=28% Female=15%) (Rural=20% Urban=21%) of SMC members are monitoring the utilization of school grants.
- It is found that only 36% (Male=31% Female=39%) (Rural=37% Urban=33%) of SMC members are monitoring the pupils' achievement levels.
- It is expressed by only 33% (Male=31% Female=35%) (Rural=33% Urban=33%) of the SMC members are aware of RTE act. It is also found that 45% (Male=47% Female=43%) (Rural=50%

-
- Urban=33%) of the SMC members are aware about role and responsibilities of SMC members.
- It is expressed by the 60% of the SMC members (Male=69% Female=54%) (Rural=67% Urban=46%) that the discussions are held in SMC meetings for school development.
 - It is found that only 10% (Male=16% Female=7%) (Rural=11% Urban=8%) of SMC members are participating in preparation of School Development Plan (SDP)

Conclusion

Under the RTE Act 2009 School Management Committees (SMC) are formed in every school and they are empowered to monitor the all aspects of the school functioning .It is found that in many schools they are on paper only and the SMC members are not playing active role for the school development. Many of the SMC members are not aware about their role and responsibilities.SMC meetings are not conducted as per the schedule. There is an urgent need to involve the community participation for improvement in school education. The government should conduct orientation programmes for all the SMC members to educate them. Measures should be taken to strengthen the SMCs for effective functioning which leads to the quality in elementary education.

References

1. AIF (2011). School Management Committee and Right to education act – 2009 resource Material for SMC training American India Foundation, New Delhi,
2. CREATE (2011). Effective School Management Committees. Consortium for Research on Education al access Transitions and Equity.
3. Department of Education, CCL-NLSIU and APF (2005). Government of Karnataka, A study to evaluate the functioning of School Development and Monitoring Committees Karnataka Bangalore.2005
4. GoI (1986). National Policy on Education (1986), Government of India, New Delhi, 1986.
5. GoI (2009). The Right of Children to Free and Compulsory Education, 2009 Department of School and Literacy, New Delhi: Ministry of Human Resource Development.
6. NCERT (2005) National Curriculum Frame Work -2005 Position papers NCERT, Aurobindo Marg, New Delhi.

INFLUENCE OF INSTITUTIONAL CLIMATE ON ACADEMIC ACHIEVEMENT OF THE STUDENTS AND JOB SATISFACTION OF THE TEACHERS

Krushna Chandra Patra

**Asst. Professor, Dept. of Education, Tamralipta Mahavidyalaya, Tamluk, Purba Medinipur
West Bengal, Email : kcpatra_78orissa@rediffmail.com**

Abstract

Job satisfaction of teachers and academic achievement of the students are closely related to the organizational climate of an educational institution. Institutional climate can be pictured as a personality sketch of the institution. Institutional climate includes physical and material resources, emotional tone and attitudes of teachers, interaction between teachers and students, interaction among students, rules and regulations of the institutions. It has four major dimensions i.e. Physical climate, Social climate, Affective climate and Academic climate. Physical climate includes the physical facilities of an institution. Social climate includes active communication and collegial relationship among the principal, teachers and the students. Affective climate is the interaction between teacher and students with affection and mutual trust to each other. Academic climate includes emphasis on academic task of an institution. Though all these four types of climate are responsible to run the institution smoothly, the most important one is social climate. Social climate of an institution can be categorized under six heads viz. Open climate, Autonomous climate, Controlled climate, Familiar climate, Paternal climate and Closed climate. In each type of climate the behaviour patterns of both the teachers and and principal are different which can be categorized under two heads i.e. group behaviour characteristics and leadership behaviour characteristics. Group behaviour characteristics or the behaviour patterns of the teachers include four dimensions viz. disengagement, alienation, esprit and intimacy. The four dimensions of the leader's behavior characteristics or simply principals' behaviour are psycho-physical hindrance, control, production emphasis and humanized trust. This paper tries to correlate the behaviour dimensions and types of institutional climate and suggests how to develop the working climate of an institution where teachers' job satisfaction will be more and students' academic achievement will be higher.

Key Words : Institutional Climate, Job Satisfaction, Academic Achievement.

Introduction

For the proper development of the Nation, proper education must be mediated. The report of Kothari Commission (1964-66) begins with the famous sentence i.e. "The destiny of India is being shaped in her class rooms." Since the destiny of India is being shaped in her class rooms, no doubt the destiny makers are no other than teachers. The teachers carry the responsibilities of making a nation socially, economically, politically and culturally sound on their shoulders . That's why teaching is considered as the noblest profession in the world. Many of the research works report that in Indian context, teachers are not able to perform their duties always as they don't feel satisfied with their jobs. There may be number of reasons behind the dissatisfaction with their jobs, but one of the most important reasons is the organizational climate of the institution where they work.

Concept of Institutional Climate

Institutional climate is the perceived attributes of an institution and its sub-systems as reflected in the way it deals with its members, associated groups and issues (Pareek, 2004). Institutional climate can be pictured as a personality sketch of the institution, as personality describes an individual, so climate defines the essence of an institution (Sharma, 1982). The institutional climate may be defined as a set of measurable properties of the work environment, perceived directly or indirectly by the people who live and work in that environment, which influences their motivation. The institutional climate is a relatively enduring quality of the internal environment that is experienced by its members, influences their behaviour and can be described in terms of particular set of characteristics of the institution. Institutional climate includes physical and material resources, emotional tone and attitudes of teachers, interaction between teachers and students, interaction among students, rules and regulations of the institutions. It also consists of clarity of aims and objectives of

the institution, discipline, clear set of standards, excellence, fairness, participation, support, responsibility, safety, interest and environment.

Dimensions of Institutional Climate

The institutional climate has four major dimensions i.e. Physical climate, Social climate, Affective climate and Academic climate.

- **Physical Climate** : Good physical climate includes, adequate building, comfortable seating arrangement for students and teachers, clean and neat campus, open area, games and sports facilities, furniture, proper arrangement for light and air, civil amenities etc.
- **Social Climate**: The social climate of institution includes active communication between teachers and students, collegial relationship among principal, teachers and students, collective decision making, conflict resolution etc.
- **Affective Climate**: The affective climate of the institution includes teacher's interaction with all students in caring, supportive, responsive and respectful manner, mutual trust between students and teachers, sense of belongingness, respect of individual differences etc.
- **Academic Climate**: Academic climate includes emphasis on academic tasks, teaching methods suited to individual needs, monitoring of academic progress of whole class, prompt communication of results to students, emphasis on achievements and performance, availability of competent teachers.

Among these 4 dimensions, the most important one is social climate which can be again categorized as follows:

- **Open climate** describes the openness and authenticity of interaction that exists among the principal, teachers, students and parents. Hoy and Sabo (1998) state that an open climate reflects the principal's and teachers' cooperatives, supportive and receptive attitudes to each other's ideas and their commitment to work. The principal shows genuine concern for teachers motivates and encourages staff members, gives the staff freedom to carry out their duties in the best way they know, and does not allow routine duties to disrupt teachers' instructional responsibilities. They care, respect and help one another as colleagues and even at a personal level (Halpin 1966).
- **Autonomous** climate portrays an atmosphere where teachers are given a good measure of freedom to operate in the institution. The principal models enthusiasm and diligence. Both teachers and students are happy. There is no external threat or influence. Teachers have great desire to work and students are highly motivated to learn.
- **Controlled climate** refers that type of climate, the major characteristic of which is hard work. The principal often employs a direct approach, keeps his/her distance from teachers, students and parents in order to avoid familiarity.
- **Familiar climate** depicts a laissez-faire atmosphere. The principal is concerned about maintaining a friendly atmosphere at the expense of task accomplishment. Thus, a considerable percentage of teachers are not committed to their primary assignment. Some who are committed resent the way the principal runs the college; they do not share the same views with the principal and their colleagues. As a result, those who are not committed form a clique because they share the same attitude and they become friends. Familiarity between the principal and teachers is so much that the college work suffers.
- **Paternal climate** depicts an atmosphere where the principal is very hard working, but has no effect on the staff; to them, hard work is not a popular term. There is a degree of closeness between the principal and teachers, but the principal's expectation from teachers is rather impractical. All the same, he/she is considerate and energetic, but his/her leadership approach is benevolently autocratic. As a result, most teachers, students and parents prefer to maintain distance from the principal. Often students cannot express their difficulties or problems with boldness and parents visit the college only when it is absolutely necessary.
- **Closed climate** represents the 'antithesis of the open climate'. The main characteristic of this type of climate identified by Halpin (1966) is lack of commitment and/or non-productivity. There is no commitment, especially on the part of the principal and teachers. The principal is rigid and controlling, inconsiderate, unsupportive and unresponsive. Consequently, most teachers are frustrated, ineffective, and lack of respect for the principal.

Dimensions of Behaviour pattern in relation to Organizational Climate

The behaviour pattern can be categorized under two heads as follows:

A) Group Behaviour Characteristics (Teachers' Behaviour)

Under this dimension there are four sub dimensions –

- i) **Disengagement** – It refers to the teachers' tendency to be 'not with it'. This dimension describes a group which is 'going through the motions' or a group that is 'not in gear'.
- ii) **Alienation** – It refers to the behaviour patterns among the teachers including the head of the institution (Principal) which are characterized highly formal and impersonal. It reveals the degree to which the principal 'goes by the book' and adheres to policies rather than dealing with the teachers in an informal and face to face situation. It also indicates the emotional distance between the teachers and the principal, and at the same time, among the teachers.
- iii) **Esprit** – It refers to morale. The teachers feel that their social needs are being satisfied and that they are at the same time enjoying a sense of accomplishment in their job.
- iv) **Intimacy** – It refers to the teachers' enjoyment of friendly social relations with each other. This dimension describes a social needs satisfaction which is not necessary associated with task-accomplishment.

B) Leader Behaviour Characteristics (Principal's behaviour)

Under this dimension there are four sub dimensions –

- i) **Psycho-physical Hindrance** – It refers to the feeling among the group members that the principal burdens them with routine duties, management demands and other administrative requirements which they consider as unnecessary. At the same time they perceive the principal as highly dictatorial in behaviour.
- ii) **Control** – It refers to the degree to which the principal's behaviour can be categorized as bureaucratic and impersonal in nature, although task oriented in behaviour, the extent which he tries to raise the degree of effectiveness and efficiency by helping the group work towards the common goal by providing adequate operational guidance and secretarial services.
- iii) **Production Emphasis** – It refers to behaviour by the principal which is characterized by close supervision of the staff. He is highly directive and plays the role of a 'straw boss.' His communication tends to go in only one direction, and he is not sensitive to feedback from the staff.
- iv) **Humanized Thrust** – It refers to the behaviour of principal which is marked by his attempts to motivate the teachers through personal example. He does not ask the teachers to give themselves any more than they willingly give themselves. The behaviour of the principal though unmistakably task-oriented, is at the same time characterized by an inclination to treat the teachers humanly and tender – heartedly. He attempts to do something extra for them in humanistic terms and consequently his behaviour is viewed favourably by the teachers.

Relationship between behavioural dimensions and Institutional Climate

The relationship between behavioural dimensions and Institutional Climate can be shown diagrammatically as follows:

Table 1. Diagrammatic Description of Institutional Climate

Climate	Group Behaviour Characteristic				Leader Behaviour Characteristic			
	Disengagement	Alienation	Esprit	Intimacy	Psycho-Physical Hindrance	Control	Production Emphasis	Humanized Trust
Open	L	L	H	M	M	L	M	H
Autonomous	L	M	H	H	H	M	L	L
Familiar	L	H	M	H	L	M	H	L
Controlled	L	M	M	L	M	H	H	L
Paternal	H	M	L	L	H	L	L	H
Closed	H	H	L	L	H	H	M	L

H: High, M: Moderate, L: Low.

Discussion and Conclusion

Many of the research studies reported that the type of Institutional climate and teachers' job satisfaction are closely related. Open type of climate provides more job satisfaction to the teachers. Therefore, it is expected that the managing body should look after to create an open type climate in institutions. The students' achievement is also related to the organizational climate of an institution. Open type climate, followed by Autonomous and Controlled climate are positively related to students' academic achievement.

The organizational climate of an educational institution not only depends upon the head of the institution but also depends upon the teachers' behaviour patterns, involvement in the team work, dedication to job and performance of the duties assigned to them. At present, many research works report that many of the teachers especially at higher education level are not dedicated towards their job. They engage in politicizing institution by making groups among themselves and show disengagement behaviour patterns, which is an alarming situation not only for institution but for the whole education system of a country also.

References

1. Akhilesh.(2013). A comparative study of Institutional climate of aided and self-financed teacher education institutions. *Asian Journal of Multi-dimensional Research*, 2(7), 41-47.
2. Allen, D. K. (2003). Organizational Climate and Strategic Change in Higher Education: Organizational Insecurity. *Journal of Higher Education*, 46(1) : 61-92.
3. Halpin, A. W. 1966. Change and organizational climate. *Journal of Educational Administration*, 10(1): 38-81.
4. Halpin, A. W. and D. B. Croft. (1963). *The Organizational Climate of Schools*: Midwest Administration Center. University of Chicago, Chicago, USA. pp. 89-110.
5. Hoy, W. K. and Sabo, D. J. (1998). *Quality Middle School: Open and Healthy*. Corwin Press Inc, California. Pp.11-14, 125-129
6. Kumaran, D. (2003). Organizational climate and academic performance. *EduTracks*, 2(10), pp. 22-31.
7. Mehrotra, A. (2004). A comparative study of leadership styles of principals in relation to job satisfaction of teachers and organizational climate in government and private senior secondary schools of Delhi. *Indian Educational Abstracts*, pp.87-88.
8. Pareek, U. (2004). *Understanding organizational behaviour*. New Delhi: Oxford University Press.
9. Sharma, M. (1982). *Diagnosing school climate*. Naya Bas: International Consultants.

SOCIAL JUSTICE IN ISLAM AND ITS IMPACT ON SUFISM

Md. Sablul Hoque

Assistant Professor, Department of History, D. N. College, Murshidabad, West Bengal

Email : md.sablul@gmail.com

Abstract

The word 'Islam' means 'peace'. So, Islam as a religion is eager to establish peace in the society. However, Islam is not only a religion but a complete code of life and as such; it focuses on every spheres of human life. It urges human beings to bring peace and prosperity of the society as a whole. It stresses on peaceful co-existence of human beings irrespective of their race, religion or complexion etc. So, every individual of the society is responsible for the betterment of it, if his freedom is ensured. And Islam does so. Freedom of every individual is that white or black, poor or rich is vehemently ensured. In this way, a man can be free from the bondage of another man and his social position becomes honorable. To free individuals from the bondage of man sovereignty of Almighty Allah is ensured. Even, Islam does not recognize any mediator in the process of relation between Allah and His banda. In this way, every individual's honor is established in the society as well as possibility of oppression and exploitation is removed. In Islam there is no place of ecclesiastical system ; no pir, fakir, saint or prophet can act as the arbitrator between Allah and His Banda .So, all are equal to Allah and He responds to everyone's prayer. Allah favors only parhejgari and taqwa. And it is on this basis that Islamic society is developed, where everyone depends on Allah for help or reject etc and everyone's due honor is restored.

Islamic society is not only a ritualistic one. Every action, if performed in a just way and just purpose, is considered *ibadat* or worshipping. As such, charity and other social services are in the purview of *ibadat*. Even, smiling talking with the guest or others, service to the creatures, are considered virtuous works. So, with the vigor, encouragement and mental satisfaction social service is done by the virtuous people, which create an atmosphere in which everyone's dignity is honored. The rich gives away Islamic poor taxes in the form of *zakat*, *ushur* and *fitra* to the needy, but high and low sense does not arise in between them, rather, a sense of social tie of brotherhood works in the process in which every individual gets his/her due dignity on the humanitarian ground and sense of brotherhood that arises from the womb of proper education; as such, Islam encourages spread of education of all branches of knowledge including theology and science.

In thus way, Islam tries it's best to establish equality of humanity in the society, which places all including women to the very high esteem position, ensuring for them all sorts of safety and security and making them heiress of their kith and kin and parents' possessions . In fact, there is no discrimination between races or religions or sexes in Islam . We know well that right implies duty. Islam confirms mutual responsibility of the individuals in the family, society and the state life. Offsprings should obey and respect their parents and parents should rear them properly without cherishing any type of discriminative attitude towards them. Every individual of the society should be conscious of his/her own duty and not harm the rights and dignities of others. The state polity should be framed in such a way that the subjects can enjoy their rights peacefully, their safety and security are ensured. Such type of ideal society in the Islamic framework is very much relevant to the present millennium and the ages to come to eradicate all sorts of wrongs from the society. It is noteworthy that Sufism was influenced by Islamic doctrines profoundly. So, the Sufis followed the path of egalitarianism. They treated every being equally and effected the growth of syncretic cult.

A general definition of social justice is hard to arrive at. Social justice generally refers to the idea of creating a society that is based on the principles of equality and solidarity, that understand and values human rights and that recognizes the dignity of every human being . It involves a greater degree of economic egalitarianism through progressive taxation, income redistribution or even properly redistribution¹. Social justice and development are integral parts for the development of a good and just society. The most impoverished and marginalized should have share of the development, their basic needs should be met². Islam has emphasized on various policies that organize relationships among members of the society. One of the most important principles is social justice with important values that it involves like peace, love, brotherhood and prosperity. Justice in Islam is

not only practiced on Muslims, rather, it is practiced on every human being regardless one's belief or religion³. This doctrine of Islam influenced Sufism greatly.

According to Islam every individual should be free from human bondage. And Islam emphasizes that all human beings have the honorable position, dignity and self-respect in the society. As such, any person can not be a slave of any human being (as all human beings are slaves or servants of Allah, the Magnificent Creator). In other word, a slave can't be a slave of any other slave. However, Islam firmly declares that sovereignty only belongs to God. This ideology frees a human mind from the slavery of anybody. The first and foremost belief in Islam is the *kalema* "La Ilaha Illallah" (there is no God but Allah) which purifies human soul from worshipping any being in this world. And the development of such free human soul and mind is the most important step in the course of making welfare, free, just and purified society.

To make one's mind and soul free from human influence, Islam doesn't recognize any arbitrator or mediator to develop holy relation with Allah. So, the Muslims' compulsory duty is to seek help of Him and worship none but Him. Any Muslim can achieve blessings of Allah only by his good deeds and there is no necessity of seeking help of a *pir* or *a-lim* or a *darbesh* or a *fakir* etc. as intermediary⁴ as Omnipotent Allah doesn't recognize any difference among His *bandas* (servants) rather prefers to bestow His *rahmat* on them according to the merits and degrees of their deeds and faith. God radiates equally, not distinguishing between person to person⁵.

It's good to mention here that there is no place of *Sannyas* in Islam and it doesn't concentrate only in ritualistic prayers, rather emphasizes on gathering *halal ruzi* and all round social welfare. Al-Qur-an instructs it's followers to scatter on the earth in pursuance of livelihood after prayer and it is considered as *ibadat*. An individual can't go without society. So, all types of social services are also a part of *ibadat*. Hazrat Umar, the 2nd Caliph of the Muslim world, curses those Muslims who confine themselves only in *namaz*, *roza*, *hajj* etc ignoring social service. In this connection, Hazrat Muhammad (s.m.) says, "Every individual of the society is compelled to eradicate the wrongs". In the Islamic point of view, *sharia* or *dwin*, worldly deeds and society are co-related with each other.

We can't progress without our collective effort. Collective effort can't be fruitful or our mind and soul can't be free without proper education. For this reason Islam doesn't cherish any prejudice against wisdom or scientific enquiry rather encourages acquiring them. Our greatest prophet says "Acquiring knowledge is compulsory for every male and female(*talabul ilme farijatun 'ala kulle Muslim*); one who travels for acquiring knowledge travels in the path of *behest* and ink of a pen of an intellectual is superior to martyr's blood. So, Islam's point of view towards the philosophers and intellectuals is totally different to that of European clerics and authorities. As the moon has influence over the stars' light (from the earth), similarly wise and learned men have the influence over the (illiterate) *darbesh*, says, Hazrat Muhammad (s.m.). So, each and every Muslim's responsibility is to equip himself properly with intellect. Not only that, he has the great responsibility to spread this on the earth and guide the people to the righteous path. In this regard, the Holy Qur-an says, "Ye are the best people, evolved for mankind. Enjoining what is right, forbidding what is wrong and believing in Allah (3:110). Again, the main purpose of stressing importance on learning is to develop human quality as well as the salvation of humanity, its enrichment and excellence and anyone who raises barrier against it is punishable.

Islam also emphasizes equality in the society or establishing *adl-o-insaf* (Justice) in which there must be good and friendly balance among all human values. Equality of humanity in the society means career opens to talent, not on birth, race or religion etc. All values should be respected properly. Economic value also included with them. In case of distribution of wealth, Islam guarantees economic rights of the poor over the wealthy persons. To establish economic equality up to a certain level in the society, Islam stresses on gradual development and enrichment of every social individual. In fact, economic equality / problem is really the basic pillar of any society, without which no society can survive⁶. Socialism claims that it has discovered 'Social Justice' now, in the 20th century. Hearing this high sounding claim some cried out: 'In fact this is Justice', Islam has no Justice, having permitted unlimited private property and individual ownership. But this is a blatant lie, since the fact is that social justice is the greatest pillar of Islam⁷, but it is not founded on those bases on which it rests on Socialism, limited as they are there to the physical needs, and which transforms man into a beast⁸. As against this foundation of social justice here in Islam is the perfect and at the highest level of humanity, of which social justice forms a part, and the highest human justice also is covered by it.

In fact, social justice has great importance in the social framework, and capital doesn't play the most important role.

Obviously, capital is not a factual possession of a person. All the worldly goods belong to Allah and it is He who makes the party or collection, His vice-regent (and as such, man becomes the trustee of the goods for the time being). A person calling himself the owner of goods in this world remains its trustee so long as he strives with it and put in labor to preserve and increase it, and his utilization of it is appropriate. If he wasted it by excess or spent where he oughtn't to have spent it, his utilization to it shall be deemed wrongful, and the ruler will be in rights if he confiscates the whole or part of his assets in the interest of the party and entrusting it to him who can utilize it much better⁹. Similarly, person in authority is also entitled to take away the goods whenever he feels it is necessary in the interest of the society and to keep it out of harm way that is sure to touch it in case of imbalance of economy. That the worker putting in his labor in any business is also entitled to gains accruing to the capitalist¹⁰.

When the social justice of Islam shall come into existence on economic and human basis, nobody shall remain deprived of his due function in life nor shall he be allowed to cross the limits where he can be a source of trouble to others, since the basis of mutual relations in the Islamic society is not hatred and strife but love and brotherhood. Here we won't find a class of haves and another of have-nots. Rather, here all the individual have limited means at their command, and the states has a right to take away their surplus goods from them and give it to those under straitened circumstances, since it is their due and not alms bestowed on them. To achieve this goal concentration of wealth in few hands is prohibited in Islam. To prevent this tendency of concentrating of wealth Islam has taken some prohibitive measures. These include abolition of interest, prohibition of acquisition of wealth through illegal and unfair means, prohibition of hoarding of wealth.¹² Any form of oppression over the weak, such as, in the form of imposition of heavy taxes as we see in the sultanate period in forms of poll tax, house tax¹³ etc. is strictly prohibited in Islam. It enjoins upon the well-to-do to fulfill the needs of the poor and the destitute. According to the noble Qur-an, the poor and the needy have share in the wealth of the rich.¹⁴ This due should be given in such a way that the self-respect of the poor is not injured, and they are not lowered in dignity. Moreover, there is a promise of great reward if anyone complies with the *sharia*. So, the rich spends gladly for the welfare of the poor and weak people.

However, it is not necessary to give away this goods to them in the form of cash only. Schools may be opened for them, hospitals and health resorts may be provided for them, as also cheap method of transport. In short, they may be furnished with all the facilities that can be provided within the means of the state.

With the above point of view, Islam practically takes some measures. In the economic sphere some taxes are imposed in the form of *zakat*, *ushur* and *fitra* which are distributed among the poor, weak and *miskins* as not mercy but these are their dues. If any rich does not comply with this doctrine his place in the afterworld shall be in hell, on the contrary, the pursuer shall be rewarded greatly. If the above mentioned taxes aren't sufficient to fulfill the needs of the weak and poor, more taxes should be imposed on the wealthy persons to solve the problem. On the other hand, Qur-an enjoins its followers to spend what is beyond their needs.¹⁵

In short, Islam keeps vigilance on every side of our practical life and makes laws as well as takes necessary steps to solve the problems of the society. It inspires to express the individual's worthiness, power and ability. At last it gets him reached to the gateway of the feeling of consciousness and complete and unadulterated freedom without which the individual can never shake off his weakness, ill-feeling and slave-like attitude. This is the primary and original base of social justice. Other rights are depended on it.

So, in the Islamic point of view, all human beings are equal, no one is superior to other. Actually, no Arab has any superiority over non-Arab nor has the non-Arab any superiority over Arab or the white is not superior to the black and vice-versa (Hadith). To Allah there is no importance of race or clan or sex or complexion but *parhezgari* and *taqwa* both of which collectively create difference from man to man. These are praiseworthy qualities with which racial superiority has no relation. In fact, Islam is free from all sorts of sectarian, racial, communal and ideological bigotry. The greatest prophet Hazrat Muhammad's saying is mention-worthy in this purpose: I am a banda (servant) of Allah like all of you and nothing more than that (Hadith); so, don't praise me beyond the

limit.

It is already mentioned that Islam doesn't recognize distinction between the sexes. Women have highly honored position in Islam. They were treated as chattel and were denied the status of human being before the advent of Islam. Islam restored their human status and gave them equal social and economic rights along with men. They can own and acquire property and dispose it off at their discretion. Women can be heir of their parents, their husbands, their children and near relatives' property like other male members of the concerned family. They are allowed to earn their livelihood from any dignified profession or vocation of their choice.¹⁶ However, the religion imposes more economic responsibilities on sons than daughters and so the difference in distributing *miras* between son and daughter. A woman is honored in Islam by enjoining its followers to bear all the economic burden of her by her male relatives.¹⁷ At the same time it is mention worthy that a woman can achieve money or other property in the form of *Mehr* (bride dowry) from bridegroom in their marriage time but not vice-versa. Giving *Mehr* to a bride is compulsory obligation in Islam. "Give them their due *Mehr* regarding it as a compulsory obligation"-Sura Nisa. This economic right of the women is not as a result of any economic or worldly pressure but totally on humanitarian ground. Islam ensures more and more status to women. We find in the hadith: paradise is under the feet of one's mother; to off- springs mother has the three times esteem than that of their father; a man is considered as good if he is good in the eyes of his wife; if daughters are educated properly and give their marriages to good bridegrooms, their parents shall enter the paradise. If anyone brings false allegation of adultery against an honest woman, the accuser shall be flogged publicly. However, no punishment shall be awarded depending on mere suspicion. Women have religious rights also. She can offer prayer in the mosque. Like so many places, in Metiyaburuz of Kolkata, West Bengal, the women offer their Eid prayer in the mosques¹⁸.

Islam is not always busy with its followers. It enjoins them to respect others' faiths and dislikes to abuse or laugh at them. Even Islam abhors personal disgrace of any person. It is conscious for the welfare of the infidels in other spheres also. In the Islamic state they can enjoy all facilities in religion, economy, politics etc like their Muslim natives. The Qur'an comments, "Your religion to you my religion to me" (109:6). Hazrat Muhammad (S. M.) vehemently forbids to oppress the infidels and says, "Those who torment the Zimmis torment me".

Islam guarantees each and everyone's security and self-esteem. So, Al-Our-an enjoins its followers like this: "O ye who believe! Enter not houses other than your own, until ye have asked permission and saluted those in them". Rights and duties go hand by hand. Islam is conscious about this. As such, it not only ensures freedom of the individuals but imposes mutual responsibilities on them. A society's first and important unit is the family in which parents are at the highest stage of reverence. Allah through the holy Qur'an orders the off-springs in such a way: "Thy Lord hath decreed that ye worship

None but Him, and ye be kind to parents. If one of them or both attain old age in thy life, say not to them a word of contempt, nor repel them but speak unto them a gracious word. And out of kindness lower to them the wing of humility, and say: My Lord! Have mercy on them both as they did care for me when I was little" (23-24).

The Muslims are chosen people of *Allah*. So, they have great responsibility to eradicate wrongs from the society. "And there may spring from you a band of people who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful"(3:104). Every Muslim individual shall be asked regarding their performing the duty of guiding people to honest deeds. And if any one fails to do so he shall be punished (on the Day of Judgment). The Qur'an also directs the Muslims to take proper care of orphans, *miskins* and poor. The security of wealth of orphans has been ensured. The slaves were perhaps the most exploited class in human history. Islam declares the emancipation of slaves as the most pious act and enjoins its followers to set the slaves free if they (the owners) want to earn God's pleasure.

Every Muslim individual is answerable to Allah for neglecting his social duties. They even should fight for the cause of the weak, the poor and helpless children. This fight against wrongs on humanity is honored giving it a status of *zihad*. Not only that "those who try for the welfare of poor widow and *miskins* their efforts shall be considered in the cause of Allah"(Hadith). On the other hand, if any individual of any faith remains unfed the whole night as a result of negligence of the concerned society, the whole society shall be sinner and convicted beyond forgive. In fact, the entire

Muslim community is as like as a single body that feels pain for being hurt on any part of it (Hadith).

In many cases justice can't be meted out for want of witness. For this reason, Islam enjoins its followers to give witness even it goes against anyone's parents or other relations. Violation of Human Rights is strictly prohibited in Islam, even in wartime. Not only that all creatures' safety shall be ensured to be favorite to Almighty Allah: "If you show mercy on the creatures on the earth, blessings come down on you from above" (*Hadith*). It is reported that once a man poured water in the mouth of a dog about to die in thirst. At this, Allah became very much pleased on the man and forgave all his sins.

Again, Islam ensures dignity and right of all individuals including the workers. Manual labor finds a respected place in Islam. *Allah* says that He loves them who work to earn their livelihood. The best livelihood is that which is earned honestly and by manual labor (*Hadith*). Thus Islam places the workers to a very high esteem and glorified position of which any ism, society or faith can't imagine. And this is the real justice meted out by Islam to the workers. Hazrat Muhammad (s.m.) is very vocal in meting out

Justice to the labor. He instructs, "Disburse among the workers their wages prior to drying up their sweat as a result of working". To protect the labors against the economic exploitation by the capitalist their fair wages should be fixed. Artificial price hike creates much trouble in the society, especially to the toiling class. As such, Islam severely criticizes hoarding of goods and black marketing. Similarly, transactions of bribe, interest are strictly prohibited in Islam for the better interest of the society.

In the formation of a peaceful and pleasant society the state has a great role to play. As such, Islam focuses on the state or its ruler's responsibilities. A ruler has the responsibility over all his subjects irrespective of their race or religion. A ruler should be impartial, benevolent, conscious and responsible in case of dealing with his subjects. Forcible conversion, oppression, exploitation etc. of the infidels are vehemently prohibited. Al-Qur-an gives instruction: "Don't be encouraged to mete out injustice to any religious community as a result of prejudice against them". In the *qiyamat*, the most favorite of *Allah* will be he who is a just ruler. On the contrary, the unjust, oppressor, exploiter and dishonest ruler will be the most hated enemy and worthy of incurring severe punishment. Prior to perform any important work a ruler should consult with his important subjects for the interest of the people. In Islam the state neither interferes in the personal freedom of the individual as a representative of the society nor the personal freedom gives a free rope to the individual to commit all sorts of excesses. Further, personal freedom doesn't mean that other people should be enslaved. The religion doesn't believe in short-sightedness and selfishness. Rather in the sight of Islam, humanity is a continuous and joint chain, in which our act of today certainly has a profound influence on the morrow.

Islam emphasizes on collective peace and security with great vehemence. It guarantees pleasant life of all the individuals. Therefore, the security and prosperity of the individuals must necessarily be ensured by crime-free society. The crimes that have been prohibited by Islam are those that destroy collective peace. And if they are not prevented effectively all the affairs of life become topsy-turvy, anarchy shall reign supreme and people shall be affected with uneasiness and fear. The experts in psychology say that unless the primary instinct of man, that of self - protection, is satisfied other natural instincts don't come into play. So, the religion vehemently prohibits the crimes of murder, theft etc. To Islam to murder an innocent person means the murder of the whole mankind. On the other hand, to save an innocent's life means to save the entire human beings. For this reason, Islam awards capital punishment to the murderer. The punishment for theft creates much uproar in the intellectual level. So its clarification is needed. Theft is a crime approaching murder in its heinousness. In theft

Man's 2nd most important natural desire that is protection of possessions, is violated, which, after protection of life, has the 2nd place in importance. Theft, if not punished, (However, minor theft or theft led by extreme poverty are not punishable in Islam, so to speak) can bring about the same conditions which are created by license in case of murder. Since if people were all the time occupied by the protection of their possessions it will not be possible for them to concentrate on any useful work. So, serious crimes may come into existence. It is a historical fact that inland trade and world commerce prospered only when peace and security have usually established and there were no danger of plunder and robbery. On the other hand, plunder and robbery became the important bottlenecks in

the transaction of trade and commerce.

When the Islamic society was afoot with all its beautiful traits, it was a reality, a fact which has its imprint in bright letters in the pages of history. The history tells us that Islam is the only way of society which had promoted this sentiment of respect of talent and good opinion, freedom of speech, love and co-operation, on purely human basis and there was not a shade of exploitation and political greed in it. Some practical examples of this kind are as follows:

- i) Both Qutbuddin Aibak and Iltutmish were slaves but talented and the former became the sultan of Delhi in 1206 A. D. and the latter in 1211 A. D. respectively .
- ii) Hazrat Muhammad (s. m.) as a commander-in-chief arrayed his soldiers according to his own plan in the battle of Badr in 7th century. A soldier named Hubab Ibnul Munzir advised Hazrat Muhammad (s. m.) that his arraying of soldiers was wrong and expressed his own plan. The prophet realized his defect in the plan and accepted Hubab's opinion to array the soldiers.
- iii) There is a very bright chapter in the history of freedom of speech in Islam. Once Hazrat Umar (r. a.), the 2nd Caliph of the Muslim world decided to fix the amount of *Mohrana*. At this, an ordinary woman protested against his decision and said you had no right to fix the amount of *mehr* as the holy Qur-an is against this. The Caliph realized his own wrong, praised the woman and accepted her suggestion.
- iv) Once the above -said Hazrat Umar (r. a.) met an old and blind Jew (the Jews were staunch enemies of the Muslims) begging from door to door. The Caliph brought the old Jew home, meted out kind treatment to him and gave him so much that he no longer stood in need of begging. He also issued orders to the officer in-charge of the public treasury to look for all such persons to extend help to them.
- v) When the heathens of *Mekkah* come as prisoners of war to the Muslims in *Medinah*, on the prophet's directive, they come to prefer prisoners over themselves and their own wives and children, and feed them what they can't afford to eat, though a state of war still exists . In every period of history the human treatment is meted out to the prisoners of war by the Muslims.

Important Traits of Social Justice in Islam:

- i) Giving loan to the needy person without any interest is two-fold pious work. If anyone is unable to repay the debt in time giving him more time to repay that is also a virtuous deed.
- ii) Burial ritual shall be observed by at least few persons of the society; otherwise, the whole society will be the sinner.
- iii) Creating disturbance in the society is worse than murder.
- iv) In the social festivals all persons, be that white or black, poor or rich, can take food sitting side by side collectively and even from a single plate .
- v) What you like for yourself like that for others also, otherwise you can't be a true believer.
- vi) "Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing Fire!" - Al-Qur-an.
- vii) "And O my people! Give just measure and weight, nor withhold from the people the things that are their due" - Al-Qur-an.
- viii) In the religious congregation democratic right is observed: person, whether poor or rich, white or black, ruler or ruled, having better theological knowledge shall lead the prayer; early comers will make the front and first row and others according to their time of arrival.

Social justice of Islam influences Sufism greatly. When Sufis penetrated into India, then its society was passing through a crucial stage. The caste system was very powerful and all the amenities of civic and moral life were denied to the lower castes' people .They had no right to go to the temple for worship; they were not even allowed to recite their scriptures of religious texts. Sufis come to India with a new challenge to remove all inhuman bigotries and spread the Islamic teaching of equality and brotherhood.

Sufis established their khanqahs (hospices) and opened the door for all, irrespective of caste, creed and religion .Their egalitarian attitude, broad-minded and sympathetic outlook attracted the Indian people. All the discriminations and distinctions which were forcibly imposed upon the lower classes were broken down. All the people, those who came to the hospices lived, slept and ate altogether. The holy book was open and accessible to all and all the previous dissimilarities vanished there. Men and women, irrespective, enjoyed the same rights and conveniences. Specially the Chishti

khanqahs avoided all discriminations between the disciples and stressed on a classless society and this attracted a large number of people into their fold .Nizam-al-din Auliya's humanistic attitude was extremely lofty. So he once said that devotion to God did not mean detachment from the world, that the highest form of devotion to God is removal of misery of the distressed people, extension of a helping hand to the need of the helpless and the feeding of the hungry men.

The Sufi Darghas (shrines) which are found all over India are regarded as an important representation of Hindu-Muslim Unity. Thus, in Bengal, at Pathar-Chapri (district-Birbhum) and at Nagar (district-Murshidabad), during the period of *urs* (festival of the Pir) as well as the connected fairs countless people of various castes and religions come from every corner of Bengal and pay their homage to the reverend soul of the *Shaykhhs*.The Sufis who lived with their *murids* in their respective hospices performed an important social role . Their magnamity and tolerant attitude towards people, irrespective of birth or creed, paved the way for interaction between the followers of different faith.¹⁹

So, from the above discussion, we can say that Islamic code of social justice has its relevance even to-day and the days to come. At present war-prisoners face totally inhuman treatment which is shame of the civilization and the severity of which is beyond description. On the other hand, modern society is divided into so many sects: Haves and have-nots, Black and White, high and low and so on. As a result, international, national or social tension prevails, which engulfs almost everyone. Islamic social justice is very much relevant to eradicate such wrongs.

Modern people don't get justice from any corner. Parents are ill treated by their children ---- so many old houses raise their heads in different towns to accommodate old aged parents driven out from their domiciles by their own children! If Islamic code of social justice is established / enacted in this regard, tension, frustration, deprivation etc. will disappear, every member shall get his/her due position and respect etc., peace and prosperity will visit us and old-houses will find no place in our society . Not only that, every member can express himself/ herself properly disappearing bossism as well as slave-like treatment ; the ruler will be duty-bound and benevolent ; oppression and exploitation will be replaced by political, social, economic and humanitarian equality and justice .Even today, social justice of Islam is very much relevant in Sufism.

References

1. <http://www.en.wikipedia.org>, P. 1
2. <http://www.nefdev.org>, P. 1
3. M.M. Zuhuruddin Ahmad, *Mystic Tendencies in Islam*, (Delhi:Low Price Publications, 1993),p. 8
4. <http://www.islamicweb.com>, P. 1
5. Muhammad Qutb, *Islam and the Modern Materialistic Thought*, (Delhi : Hindustan Publications, 1985), P. 188
6. Ibid
7. Ibid
8. Ibid, P. 189
9. Ibid
10. <http://www.muslimtents.com>, P. 4
11. Irfan Habib, " Agrarian Economy " in *The Cambridge Economic History of India*, vol. 1 : (c. 1200 – c.1750), (eds . Tapan Raychaudhury and Irfan Habib), (Delhi, Orient Longman, rep. 2004), Pp. 54-55
12. <http://www.muslimtents.com>, P. 4
13. Ibid, P. 5
14. Ibid, P. 6
15. Dr. Zakir Nayek, *Prashnottore Islame Nareer Adhikar* (Beng.), (Kolkata, Mallick Brothers, 2008), P. 44
16. Dr. Muhammad Shahidullah, " Eid-ul-Fitr : Eidgahe Namaz Ebang Muslim Naree " ((Beng), *Saptahik Kalam : Eid Sankhya* 2008, vol.47-48, 2008, P. 12
17. Iqtidar Hussain Siddiqui, " Sufi Cults and the Making of a pluralist Society " in *Sufi Cults and the Evolution of Medieval Indian Culture*, (ed. Anup Taneja), (Delhi, Indian Council of Historical Research, 2003), P. 49

A STUDY OF THE ATTITUDE OF THE B. ED. TRAINEE TEACHERS TOWARDS VEDIC MATHEMATICS

Sanika Andhrutkar

Student, Jai Bhagwan College of Education and Research, Vitava Thane, Maharashtra

Email : sanika.andhrutkar@gmail.com

Dr. Susheel V Joshi

Asst. Professor, Jai Bhagwan College of Education and Research, Vitava Thane, Maharashtra

Abstract

This paper focuses on the attitude of the B.Ed. trainee teachers towards Vedic Mathematics. In the present research the method implemented was the descriptive type survey and the trainee teachers showed a favourable attitude towards Vedic Mathematics, yet they did not want the complete substitution of their regular mathematics curriculum by Vedic Mathematics.

Key Words : Vedic Mathematics, Curriculum, Attitude, Teachers.

Introduction

There are many students who feel that the nightmare of all subjects is Mathematics. Even those who are grownups recall that their worst feared subject is Mathematics. But to those who like it, that is the life and soul. However, we are here to talk about a rather smart way to deal with the subject and with the invasion of technology, a big question is staring at the eyes of the student community- how good are their calculation skills. As per a recent survey, it is reported that the computing talent is getting lost. Even for a minor 15×15 calculation, most of them are depending on calculator. The situation has become bad and students are not being guided properly in this. Well, to those who find Mathematics a scare, they should go for Vedic Mathematics. Some of the most complicated formulae can be solved without holding a pen and paper. Stuff like square roots, cube roots, fifth roots can be resolved with simple concepts.

Review of Related Literature

- Mr. Pradeep Kumar is an avid researcher and a remarkable trainer. He has over 20 years experience in industry. His work on Indian Mathematics (Vedic Maths) is most referred work across the country. He trains teachers to teach maths to children through games. He applies Vedic Math principles and Games to bring desired improvement in students. Hundreds of schools and thousands of teachers teach children using his methodology. Magical Methods has grown from a small entity to a behemoth under him.
- Gaurav Tekriwal has founded The Vedic Maths Forum India. He has also written a book on High Speed Vedic Math.

Objectives

1. To enhance the inbuilt skills and qualities of the student.
2. To develop mathematics interest in student.
3. To give student an opportunity of learn a new technique which would help them in their career.
4. To make the student aware of complex mathematical problems and guide them for solving those problems with easy and proven technique.
5. To make the student fearless of a so called danger of mathematics.
6. To make the student feel proud on a technique that is invented by an Indian.

Statement of the Study

A study of the attitude of the B.Ed. trainee teachers towards Vedic Mathematics.

Aim of the Study

A study of the attitude of the B.Ed. trainee teachers towards Vedic Mathematics.

Objectives of the Study

To find out the attitude of the B.Ed. trainee teachers towards Vedic Mathematics

Tools used in the Research: In the present research the tool used was the check list method. There were in all 13 statements in the check list. Each of the statement DI was calculated where the statement whose value was above 0.20 was retained.

Methodology of the Research: the method used for the present research was descriptive type survey.

Sampling Technique of the Present Research: the sample was collected by random sampling technique.

Sample of the Present Research: The population of present study consisted of all the B.Ed. students of Jai Bhagwan College of education Kalwa, Thane, Maharashtra, India, and affiliated to University of Mumbai.

No of Male teachers	No of Female teachers	Total
10	40	50

Analysis technique used in this research program was questionnaire prepared by researcher itself.

Results of the Research:

Question-wise Data Report

Q-1: What according to you is Vedic Mathematics? Do you think it's helpful ? Yes or No

Question	Yes	No
Q-1	38	12
	76.00%	24.00%

According to data analysis, 76% students know what Vedic mathematics and think that it is helpful while remaining 24% students not.

Q2: Have you been any time exposed to Vedic Mathematics ? Yes or No

Question	Yes	No
Q-2	17	33
	34%	66%

Ans: According to data analysis, 34% students are exposed to Vedic mathematics while remaining 66% students are not.

Q 3: Do you feel interested to know about Vedic Mathematics ? Yes or No

Question	Yes	No
Q-3	44	6
	88%	12%

According to data analysis, 88% students are interested to know about Vedic mathematics while remaining 12% students are not.

Q-4: Vedic Mathematics uses Sanskrit Shlokas and Sutras, would you like to teach Mathematics using these Sutras and Shlokas? Yes or No

Question	Yes	No
Q-4	16	34
	32%	68%

Ans: According to data analysis, 32% students are interested to teach mathematics using Sutras and Shlokas while remaining 68% students are not.

Q-5: Do you feel Vedic Mathematics can replace regular mathematics course? Yes or No

Question	Yes	No
Q-5	11	39
	22%	78%

Ans: According to data analysis, 22% students feel to replace regular mathematics course with Vedic Mathematics while remaining 78% students do not.

Q-6: Should teachers be given a chance to explore Vedic Mathematics ? Yes or No

Question	Yes	No
Q-6	43	7
	86%	14%

Ans: According to data analysis, 86% students feel that the teacher should be given a chance to explore Vedic Mathematics while remaining 14% students does not.

Q-7: Would you be willing to experiment with Vedic Mathematics ? Yes or No

Question	Yes	No
Q-7	30	20
	60%	40%

Ans: According to data analysis, 60% students are willing to experiment with Vedic Mathematics while remaining 40% students are not.

Q-8: Vedic Mathematics would require training. Would you voluntarily opt for such training ? Yes or No

Question	Yes	No
Q-8	33	17
	66%	34%

Ans: According to data analysis, 66% students are ready for Vedic Mathematics training while remaining 34% students are not.

Q-9: Are you satisfied with present mathematics course ? Yes or No

Question	Yes	No
Q-9	39	11
	78%	22%

Ans: According to data analysis, 78% students are satisfied with present mathematics while remaining 22% students are not.

Q-10: Students in general have a phobia for mathematics. Do you feel Vedic Mathematics can be an alternative solution to remove this phobia ? Yes or No

Question	Yes	No
Q-10	36	14
	72%	28%

Ans: According to data analysis, 72% students feel that Vedic Mathematics can be an alternative solution to remove mathematics phobia while remaining 28% students not.

Q-11: Do you feel Vedic Mathematics because of its Shlokas and Sutras would cause discrimination in class ? Yes or No

Question	Yes	No
Q-11	29	21
	58%	42%

Ans: According to data analysis, 58% students feel that Vedic Mathematics Shlokas and Sutras can cause discrimination in class while remaining 42% students not.

Q-12: Do you feel Vedic Mathematics will be useful in this competitive world ? Yes or No

Question	Yes	No
Q-12	36	14
	72%	28%

Ans: According to data analysis, 72% students feel that Vedic Mathematics will be useful in this competitive world while remaining 28% students not.

Q-13: Do you feel Vedic Mathematics has international value ? Yes or No

Question	Yes	No
Q-13	21	29
	42%	58%

Ans: According to data analysis, 42% students feel that Vedic Mathematics has international value while remaining 58% students not.

Gender-wise Data Report

Q-1: What according to you is Vedic Mathematics? Do you think it's helpful ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
32	8	6	4
80%	20%	60%	40%

Ans: According to data analysis, out of 40 female trainee students, 80% know what Vedic mathematics is and thinks it is useful while remaining 20% students are not. According to data analysis, out of 10 male trainee students, 60% know what Vedic mathematics is and thinks it is useful while remaining 40% students not.

Q-2: Have you been any time exposed to Vedic Mathematics ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
14	26	3	7
35%	65%	30%	70%

Ans: According to data analysis, out of 40 female trainee students, 35% had been exposed to Vedic mathematics is while remaining 65% students are not. According to data analysis, out of 10 male trainee students, 30% had been exposed to Vedic mathematics is while remaining 70% students are not.

Q-3: Do you feel interested to know about Vedic Mathematics ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
35	5	9	1
87%	13%	90%	10%

Ans : According to data analysis, out of 40 female trainee students, 87% are interested to know Vedic mathematics is while remaining 13% students are not. According to data analysis, out of 10 male trainee students, 90% are interested to know Vedic mathematics is while remaining 10% students are not.

Q-4: Vedic Mathematics uses Sanskrit Shlokas and Sutras, would you like to teach Mathematics using these Sutras and Shlokas? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
14	26	2	8
35%	65%	20%	80%

Ans: According to data analysis, out of 40 female trainee students, 35% like to teach Mathematics using Sanskrit Sutras and Shlokas while remaining 65% students are not. According to data analysis, out of 10 male trainee students, 20% like to teach Mathematics using Sanskrit Sutras and Shlokas while remaining 80% students are no

Q-5: Do you feel Vedic Mathematics can replace regular mathematics course? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
9	31	2	8
22%	78%	20%	80%

Ans: According to data analysis, out of 40 female trainee students, 22% feel Vedic Mathematics can replace regular mathematics course while remaining 78% not. According to data analysis, out of 10 male trainee students, 20% feel Vedic Mathematics can replace regular mathematics course while remaining 80% not.

Q-6: Should teachers be given a chance to explore Vedic Mathematics ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
34	6	9	1
85%	15%	90%	10%

Ans: According to data analysis, out of 40 female trainee students, 85% willing to take a chance to explore Vedic Mathematics while remaining 15% not. According to data analysis, out of 10 male trainee students, 90% willing to take a chance to explore Vedic Mathematics while remaining 10% not.

Q-7: Would you be willing to experiment with Vedic Mathematics ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
21	19	9	1
52%	48%	90%	10%

Ans : According to data analysis, out of 40 female trainee students, 52% willing to experiment Vedic Mathematics while remaining 48% not. According to data analysis, out of 10 male trainee students, 90% willing to experiment Vedic Mathematics while remaining 10% not.

Q-8: Vedic Mathematics would require training. Would you voluntarily opt for such training ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
27	13	6	4

Ans: According to data analysis, out of 40 female trainee students, 67% willing to undergo training for Vedic Mathematics while remaining 33% not. According to data analysis, out of 10 male trainee students, 60% willing to undergo training for Vedic Mathematics while remaining 40% not.

Q-9: Are you satisfied with present mathematics course ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
32	8	7	3
80%	20%	70%	30%

Ans: According to data analysis, out of 40 female trainee students, 80% are satisfied with present mathematics while remaining 20% not. According to data analysis, out of 10 male trainee students, 70% are satisfied with present mathematics while remaining 30% not.

Q-10: Students in general have a phobia for mathematics. Do you feel Vedic Mathematics can be an alternative solution to remove this phobia ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
28	12	8	2
70%	30%	80%	20%

Ans : According to data analysis, out of 40 female trainee students, 70% feel that Vedic mathematics can be an alternative solution to remove mathematics phobia while remaining 30% not. According to data analysis, out of 10 male trainee students, 80% feel that Vedic mathematics can be an alternative solution to remove mathematics phobia while remaining 20% not.

Q-11: Do you feel Vedic Mathematics because of its Shlokas and Sutras would cause discrimination in class ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
24	16	5	5
60%	40%	50%	50%

Ans: According to data analysis, out of 40 female trainee students, 60% feel that Vedic mathematics Shlokas and Sutras would cause discrimination in class while remaining 40% not. According to data analysis, out of 10 male trainee students, 50% feel that Vedic mathematics Shlokas and Sutras would cause discrimination in class while remaining 50% not.

Q-12: Do you feel Vedic Mathematics will be useful in this competitive world ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
29	11	7	3
72%	28%	70%	30%

Ans: According to data analysis, out of 40 female trainee students, 72% feel that Vedic Mathematics will be useful in this competitive world while remaining 28% not. According to data analysis, out of 10 male trainee students, 70% feel that Vedic Mathematics will be useful in this competitive world while remaining 30% not.

Q-13: Do you feel Vedic Mathematics has international value ? Yes or No

Female "Yes"	Female "No"	Male "Yes"	Male "No"
18	22	3	7
45%	55%	30%	70%

Ans: According to data analysis, out of 40 female trainee students, 45% feel Vedic Mathematics has international value while remaining 55% not. According to data analysis, out of 10 male trainee students, 30% feel Vedic Mathematics has international value while remaining 70% not.

Conclusion

From the above result, after data analysis, it can be concluded that the Vedic Mathematics strategy is proved to more effective as compared to that of traditional methods. Students of the experimental group showed a high degree of inclination towards Vedic Mathematics. The attitude towards Vedic Mathematics was positive. This could be because of inherent nature of Vedic Mathematics which is in contrast with traditional mathematics where one has to simply remember and logically use the formulae and concept in order to arrive at right answer. Vedic Mathematics in this sense offers more thrill and excitement as the very procedure of solving problems which involves unique methodology. Also the tedious task of memorizing and regurgitating information is avoided. Students showed a liking to learn all contents through usage of Vedic Mathematics. It made them feel as if they were back in past era of Gurukul where in much emphasis was laid on learning by using culture and tradition as a backbone. Though the students showed a favourable attitude towards Vedic Mathematics, yet they did not want the complete substitution of their regular mathematics curriculum by Vedic Mathematics. The Vedic Mathematics modules and classes may be emphasised more on mathematical meaning of ideas, including how the idea, concept or skill is connected in multiple ways to other mathematical ideas in a logically consistent and sensible manner.

Suggestion for the Further Study

- A comparative study of Vedic Mathematics and computer assisted learning of traditional mathematics.
- A comparative study of attitude of teachers exposed to Vedic Mathematics and not exposed to it.
- A study of attitude of parents on introduction of Vedic Mathematics in school [i.e. state level].
- A comparative study of attitude of teachers towards Vedic Mathematics teaching in state board, CBSE board and international boards.

- A study of attitude of students towards Vedic Mathematics of state level board school and students of CBSE syllabus school.
- A study of effectiveness of Vedic Mathematics module on student's achievement.

References

1. Abhyankar, K. D. A rational approach to study ancient literature, Current science, 87 (Aug.2004) 415-416.
2. Adams, E. S., and D.A. Farber. Beyond the Formalism Debate: Expert Reasoning, Fuzzy Logic and Complex Statutes, Vanderbilt Law Review, 52 (1999), 1243-1340.<http://law.vanderbilt.edu/lawreview/vol525/adams.pdf>
3. Allen, J., S. Bhattacharya and F. Smarandache. Fuzziness and Funds allocation in Portfolio Optimization.<http://lanl.arxiv.org/ftp/math/papers/0203/0203073.pdf>
4. Anitha, V. Application of Bidirectional Associative Memory Model to Study Female Infanticide, Masters Dissertation, Guide: Dr. W. B. Vasantha Kandasamy, Department of
5. Ashbacher, C. Introduction to Neutrosophic Logic, American Research Press, Rehoboth, 2002.
6. Axelord, R. (ed.) Structure of Decision: The Cognitive Maps of Political Elites, Princeton Univ. Press, New Jersey, 1976.198
7. Balaram, P. The Shanghai Rankings, Current Science, 86,2004, 1347-1348 <http://ed.sjtu.edu.in/ranking.htm>).
8. Balu, M.S. Application of Fuzzy Theory to Indian Politics, Masters Dissertation, Guide: Dr. W. B. Vasantha Kandasamy, Department of Mathematics, Indian Institute of Technology, April 2001.
9. Banini, G. A., and R. A. Bearman. Application of Fuzzy Maps to Factors Affecting Slurry Rheology, Int. J.of Mineral Processing, 52 (1998) 233-244.
10. Bechtel, J. H. An Innovative Knowledge Based System using Fuzzy Cognitive Maps for Command and Control, Storming Media, Nov 1997. <http://www.stormingmedia.us/cgibin/32/3271/A327183.php>
11. <http://www.gallup.unm.edu/~smarandache/IntrodNeutLogic.pdf>
12. Mathematics, Indian Institute of Technology, Chennai, March2000.

RIGHTS WITH EMERGING DISCOURSE ON NEW INTERNATIONAL LEGAL ORDER : PARADIGM SHIFTING TO MDGS

Vijay Pd. Jayshwal

Assistant lecturer, Kathmandu School of Law, Nepal, Email : vijayjayshwal@yahoo.com

Abstract

This paper starts with conceptualizing the new rights in the international legal order which justify the MDGs as myth or Reality. The second part of the paper will illustrate those all facts and figure till date countries have achieved and last of the paper will examine the South Asian politics under MDGs. Let's see some of the glimpse of paper, Conventional idea of rights has been erasing from the modern international legal hemisphere where rights are being advocating for the protection and assurance of others rights. Denial of one right does have adverse affect on the others so that in modern international law basically "rights to have right" concept has emerged. Conventional thesis of rights were always state centric which ask concentration of state for the respect to, protect to and fulfillment. Modern International legal order didn't seem to have given more attention to those rights but talk about the capabilities approach where beneficiaries are being capable to exercise the granted rights. Inviolability of Physical Integrity, Personal identification, Freedom of choice, Right to free acquire knowledge, and economic entrepreneur are sole concern of the modern international legal sphere. The Millennium Development Goals (MDGs) consist of 8 goals and 18 targets to be achieved by 2015, agreed by 23 international organizations and 192 countries. These include reducing extreme poverty, reducing child mortality rates, fighting disease epidemics, and building a global partnership for development.

Key Words : MDG, Rights to Have Rights, Conventional Thesis, Physical Integrity. and Capabilities.

Overview

The Millennium Development Goals¹, with the ultimate aim of improving human rights and human development, have been in place for a decade. Since 2008, massive financial and food price crises, and the recent resurgence of fiscal austerity politics, coupled with the accelerated frequency of natural disasters and political conflict, are reasons for the shortfalls in their implementation.² The MDGs represent the idea that there exists a fundamental level of rights and freedoms to which all humans are entitled.³ They are: 1 - End poverty and hunger. 2 - Achieve a universal primary education for all. 3 - Promote gender equality and empower women. 4 - Reduce child mortality. 5 - Improve maternal health. 6 - Combat HIV/AIDS malaria and other diseases. 7 - Ensure environmental sustainability. 8 - Promote a global partnership for development. The goals are further split into 21 targets, measurable via 60 indicators.⁴ In most cases the baseline year is 1990 and the deadline for completion is 2015. The setting of such ambitious targets and the regular reporting of results has helped maintain the international communities focus on the task ahead, as well as ensuring that those responsible for ensuring the goals are met be held accountable.⁵ The 8 goals are desirable, nobody in their right mind could disagree with the goal of reducing extreme poverty and hunger by a half or

¹ The Millennium Development Goals (MDGs) consist of 8 goals and 18 targets to be achieved by 2015, agreed by 23 international organizations and 192 countries. These include reducing extreme poverty, reducing child mortality rates, fighting disease epidemics, and building a global partnership for development. This is not unnecessary alarming question to be asked with these nations about the success ratio of MDG.

² GABRIELE KÖHLER, "The MDGs and Social Policy Innovations from South Asia", Comparative Research Program on Poverty | NOVEMBER 2, 2011

³ United Nations "Millennium Development Goals: At a Glance" UN Department of Public Information 2010 March

⁴ These are sun specific themes which shall be used to measure the progress report of the MDGs achievement.

⁵ Andrew Jackson and Anil Singh, "Measuring South Asia's progress towards the Millennium Development Goals" South Asian Network for Agricultural & Social Development (SANSAD)

ensuring environmental sustainability.⁶ Known since 2001 as the MDG are widely cited as the primary yardstick against which advances in international development efforts are to be judged.⁷ There are two widely accepted views regarding the MDG. One is the optimistic view which says that we have hope to meet the target via end of 2015 and that is somehow true because at the Global level the level of poverty can be halved but at the national level, there is big NO. India and China rapid progress may soon reached the target of halving the poverty.⁸ There is another pessimistic view which says that MDG target shall be inspirational for many countries basically Sub Saharan Africa which will miss them by a wide range of margin. Of the 47 African Countries, 42 are considered “Off Track” for at least half of the targets and 12 are “Off Track” for all the targets.⁹ Meeting the goals for the majority of country indicators would require more than doubling the rate of progress.¹⁰ Bruns estimate that 86 out of 155 countries are at risk of not achieving the goal of universal primary education. 27 of these countries are not even expected to break the 50 % competition threshold by 2015. These forecasts exclude the 16 developing countries with no data- all of which are likely to have extremely low indicators. The UNDP (2003) estimates that on current rates of progress, sub-Saharan Africa would not meet the hunger, primary education and child mortality targets for at least another country. This apparently bleak state of affairs is already leading to complaints that the rich countries are not living up to their end of the MDG bargain.¹¹ The MDGs may perhaps create an unnecessary pessimism toward aid by labeling many development successes as failures. Development is a long term and complex process dependent on relieving more than supply-side constraints on resources. *The MDGs might be better viewed not as realistic targets but as a reminders of the stark contrast between the world we want and the world we have, and a call to redouble our search for interventions to close the gap.* Another developing concept of MDGs is to link it with the human rights and development. In words of prof. Yuvraj Sangroula, Interface of Human Rights and development must be the center position of emerging jurisprudence. Human Rights and developmental efforts inevitably constitute an interface. Together, they make up a prerequisite for overall human security, freedoms and dignity. Respect for, and commitment to, the human rights and fundamental freedoms set out in the Universal Declaration of Human Rights is a constant theme throughout our work.¹² In other parts of the world, the “99%” made their voices heard through the global occupy movement protesting economic, political and social inequality.¹³ Knowingly and unknowingly human civilizations were not bit far from the respect and protect of human rights of own self and others. Hernán Santa Cruz of Chile, member of the drafting sub-Committee, wrote: *“I perceived clearly that I was participating in a truly significant historic event in which a consensus had been reached as to the supreme value of the human person, a value that did not originate in the decision of a worldly power, but rather in the fact of existing—which gave rise to the inalienable right to live free from want and oppression and to fully develop one’s personality. In the Great Hall, there was an atmosphere of genuine solidarity and brotherhood among men and women from all latitudes, the like of which I have not seen again in any international setting.”*¹⁴ Human rights are a central part of our daily life to achieve the International Development Targets set by the UN MDG (Millennium Development Goals) because they provide a means of empowering all people to make effective

⁶ Samir Amin, “*The Millennium Development Goals: A Critique from the South*”

⁷ In December 2000, the UN General Assembly requested that secretary general Kofi Annan prepare a road map of how to achieve the targets of the MDG to which the leaders at the Millenium Summit has committed.

⁸ www.developmentgoals.org accessed on 2013/09/14

⁹ Michale A.Clemens, Charles. J.Kenny and Todd J.Moss, “*The Trouble with the MDGs: Confronting Expectations of Aid and Development Success*” Center for Global Development May 2004

¹⁰ Carceles discuss the goals for Africa adopted at the 1998 Second Tokyo International Conference on African Development(TICADII).

¹¹ Andrew Balls, “*Donors Fail on Education Funding*” Financial Times March 29,2004

¹² http://www2.ohchr.org/english/issues/development/docs/human_rights acceded on 2013/09/02

¹³ <http://www.un.org/en/events/humanrightsday/> acceded on 2013/09/02

¹⁴ <http://www.un.org/en/documents/udhr/history.shtml> acceded on 2013/09/02

decisions about their own lives.¹⁵ MDG itself has incorporated the various notions of human rights which have targeted for the development. The foundation of human rights is occupied central assertion that our basic rights are discoverable directly in the facts of nature.¹⁶

Politics of Povertization and MDGS

More than one billion people in the world live on less than one dollar a day. In total, 2.7 billion struggle to survive on less than two dollars per day. Poverty in the developing world, however, goes far beyond income poverty¹⁷. More than 800 million people go to bed hungry every day. 300 million are children. Of these 300 million children, only eight percent are victims of famine or other emergency situations. More than 90 percent are suffering long-term malnourishment and micronutrient deficiency. Every 3.6 seconds another person dies of starvation and the large majorities are children under the age of 5¹⁸. The poverty and deprivation expose common people to an utterly acute state of insecurity of life, the threat to the right to life being the most glaring one- every year over 18 million people die across world pre-maturally due to poverty related cause which is one third of all human deaths. Every day, fifty thousand people die due to poverty, of which four thousand are children below five.¹⁹ It is very weak argument when we heard among some intellectual saying that the duty of international community is to help poverty- stricken societies is not absolute because they are not responsible to this poverty.²⁰ The human dignity of poor people and others as described by the very old oriental philosophical writing and value system comprises of five qualities of human beings- free from want, free from disease, free from exploitation, free from early death, and free from violence.²¹ The povertization of MDGs is very minutely done by the international communities. The issues of poverty is also addressed by the development treaties where state have the primary responsibility for creation of national and international conditions favourable to the realization of the Right to Development.²² The founder of the United Nations at San francisco Conference was the most influential countries and most of them had economies already developed well. The matter of economic development thus could not be an issue of priority of debate for them. They were this virtually guided by a misconception that what they were making the UN was 'an institution for collective security' but not as an institution which could take responsibility for the economic development and social security of the poor people of the world who are living the life of no value and worst.²³ The MDGs are the concrete targets accompanying this general pledge.²⁴ It was shocked for the international community when USA made reservation to the declaration on food made during the World Food Summit held in Rome on 10-13 June 2003 just after two years of MDGs adoption.²⁵ Thomas Pogge has pointed that, there are three sources of the international institutions order that

¹⁵ "Realizing human rights for poor people" DFID by a team led by Rosalind Eyben and Clare Ferguson. Inputs came from Sarah Beeching, David Clarke, Sam Gibson, Annabel Gerry, William Kingsmill, Sarah Maguire, Sam Selvadurai, Sheelagh Stewart, Miriam Temin, David Woolnough and David Wood. *Acceded on 2013/03/04*

¹⁶ <http://www.amazon.com/Human-Rights-Henry-B-Veatch/dp/0807133213>, *acceded on 2013/03/04*

¹⁷ http://www.unmillenniumproject.org/resources/fastfacts_e.htm, *acceded on 2013/03/04*

¹⁸ *Ibid* *acceded on 2013/03/04*

¹⁹ Thomas Pogge, *World Poverty and Human Rights: Cosmopolitan Responsibilities and Reform*, Cambridge: Polity 2002,pg-2

²⁰ Thomas Brooks, "Is Global Poverty a Crime" Available online at <http://ssrn.org/abstract> accessed on 2013/09/04

²¹ Yubraj Sangroula, "Jurisprudence: The Philosophy of Law" publication by Kathmandu School of Law 2010,

²² Article 3(1) of the Declaration of the Right to Development, 1986

²³ Otto Spijkers, "Human Rights and Development from an International, Dutch and Personal Perspective" available on URL <http://papers.ssrn.com> accessed on 2013/09/04

²⁴ Alston, "Ships Passing in the Night: The Current State of Human Rights and Development Debate seen through the Lens of the MDG" in the Human Rights Quarterly Vol 27 (2005), no-03

²⁵ <http://www.fao.org/wfs> and for the conference <http://www.fao.org/Worldfoodsummit> accessed on 2013/09/04

engender poverty and inequality among people. First source consists of international economic bodies such as World Trade Organization, which has enabled the exacerbation of death from global poverty through monetary agreements that favor affluent States at the cost of poor states.²⁶ The second source is protectionist exemptions insisted upon by affluent states which have had huge impact on employment, incomes, and economic growth and tax revenues in the developing countries where many live in the brink of a starvation.²⁷ The third source concerns with international resources privilege whereby dictator of the developing countries sell large swathes of national resources and incur foreboding debts, enhancing themselves at the great expenses of the welfare of the people.²⁸ Developing countries has worsened and risk of internal conflicts has heightened.²⁹ A billion people were lifted from abject poverty between 1980 and 2010. China accounts for nearly three quarters of these or 680 million people brought out of misery, by reducing its extreme-poverty rate from 84% in 1980 to 10% now, according to a report in The Economist. The report adds that with "poorer governance in India and Africa, the next two targets, means that China's experience is unlikely to be swiftly replicated there". As China's share of the world's extreme poor (living below \$1.25 per day per person level) has dramatically declined, India's share has significantly increased. India now contributes 33% (up from 22 % in 1981). While the extreme poor in Sub-Saharan Africa represented only 11 percent of the world's total in 1981, they now account for 34% of the world's extreme poor, and China comes next contributing 13 percent (down from 43 percent in 1981), according to the World Bank report titled State of the Poor. The share of poverty in South Asia region excluding India has slightly increased from 7% in 1981 to 9% now, according to the report.³⁰

Universalims of Education and its Philosophical Underpinings

The philosophy of education is a field of applied philosophy that examines the aims, forms, methods, and results of education as both a process and a field of study.³¹ The rationality behind the term fundamental right is that the constitution is the fundamental law of land and the reflection of general will of the people.³² Fundamental rights are modern name for what have been traditionally

²⁶ Thomas Pogge, *World Poverty and Human Rights: Cosmopolitan Responsibilites and Reform*, Cambridge: Polity 2002,pg-19

²⁷ Ibid,pg-18

²⁸ Ibid, pg- 113-14

²⁹ *Human Rights and Human Security*; International Studies in Human Rights 2002, Vol.70.Kulwer Law International,pg-1

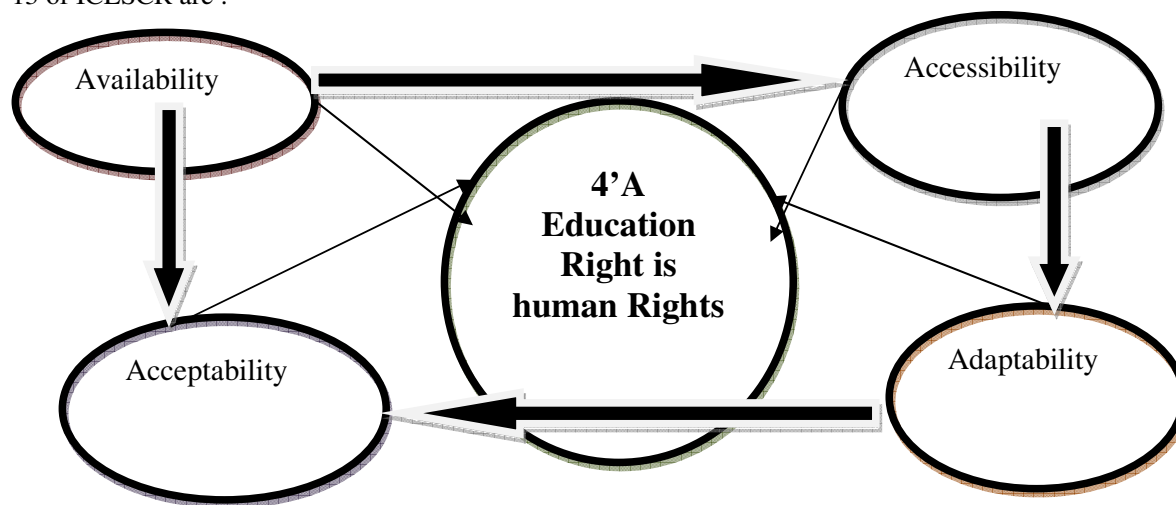
³⁰ How poor is India? An Oxford study found last year that India has more poor than the poor population of all of sub-Saharan Africa. The latest World Bank data shows that India's poverty rate of 27.5%, based on India's current poverty line of \$1.03 per person per day, is more than 10 percentage points higher than Pakistan's 17.2%. Assam (urban), Punjab and Himachal Pradesh are the only three Indian states with similar or lower poverty rates than Pakistan's. Chinese success can at least partially be attributed to its communist party's heavy handed actions to suppress political chaos on the streets and sustain rapid economic growth since 1980s. Tienanmen Square in Beijing was the scene of the communist government crackdown by the units of the People's Liberation Army (PLA) against mass students protests in 1989, an action that was widely condemned by the western world and the United Nations. Since the death of Chairman Mao and passing of the leadership to late Deng Xiaoping in 1980s, the Chinese communist party has pursued liberalizing the nation's economy without political liberalization, in the same way other East Asians did earlier. Available on <http://www.riazhaq.com/2013/06/indias-share-of-worlds-poorest-jumped.html> accessed on 2013/09/04

³¹ Frankena, William K.; Raybeck, Nathan; Burbules, Nicholas (2002). *"Philosophy of Education"*. In Guthrie, James W. Encyclopedia of Education, 2nd edition. New York, NY: Macmillan Reference. ISBN 0-02-865594-X

³² Bhimarjun Acharya, 'Judiciary: A Guardian of the Constitution', *Essay on Constitutional Law*, (1999) 30/31, Nepal Law Society, P.77.

known as natural rights.³³ State is more obliged to protect and respect the fundamental rights of the people. That is why; special procedure is mentioned in the constitution for the remedy of its violation.³⁴ Education is also a fundamental rights and protected by the respective constitution. The scenario of Nepal is quite different than the other South Asian Countries. Education management, quality, relevance, access are some of the critical issues of education in Nepal.³⁵ Even in the present time, still 12.6% of the children are deprived from education in primary level. 28.5% of the children are deprived from education in lower secondary education. 43.3% of the children are deprived from education in secondary education.³⁶ Right to education is regarded as socio- economic rights and the immediate remedy cannot be achieved as in the case of civil and political rights. This is because the socio- economic rights are the matter to be progressively realized.³⁷

The indicators of Right to education as mentioned in the General Comment no. 13 on Article 13 of ICESCR are :



This diagram exemplifies the whole jurisprudence of Right to Education which is second target in the MDGs. The 4 A's concept of education talked about the interconnection between each A and their

³³ S.R.Sharma, *Encyclopedia of Constitutional Law*, Anmol Publication pvt. Ltd, 1st edition, p5, Golak Nath vs. State of Punjab, AIR, 1967, Supreme Court 1653

³⁴ The Article 32 of the Interim Constitution of Nepal, 2063 has mentioned "Right to Constitutional Remedy" which states: "The right to proceed in the manner set out in Article 107 for the enforcement of the rights conferred in this Part is guaranteed. The Article 107(2): The Supreme Court shall, for the enforcement of the fundamental rights conferred by this constitution, for the enforcement of any other legal right for which no other remedy has been provided or for which the remedy even though provided appears to be inadequate or ineffective, or for the settlement of any constitutional or legal question involved in any dispute of public interest or concern, have the extraordinary power to issue necessary and appropriate orders to enforce such rights or settle the dispute. For these purposes, the Supreme Court may, with a view to imparting full justice and providing the appropriate remedy, issue appropriate orders and writs including the writs of habeas corpus, mandamus, certiorari, prohibition and quo warranto.

³⁵ Education in Nepal, available at: <https://www.cia.gov/library/publications/the-world-factbook/fields/2103.html#np>, accessed on 21st September, 2013.

³⁶ Interim Plan, 2063/064, pg: 262.

³⁷ Article 2(1) of ICESCR, 1966: Each State Party to the present Covenant undertakes to take steps, individually and through international assistance and co-operation, especially economic and technical, to the maximum of its available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant by all appropriate means, including particularly the adoption of legislative measures.

connection with the right to education as a whole. The right to education is enshrined in Article 26³⁸ of the Universal Declaration of Human Rights and Articles 13³⁹ and 14⁴⁰ of the International Covenant on Economic, Social and Cultural Rights (1966).

Between 2000 and 2011, the number of children out of school declined by almost half—from 102 million to 57 million. Stalled progress means that the world is unlikely to meet the target of universal primary education by 2015.⁴¹ In 2012, the United Nations Secretary-General launched the Global Education First initiative to make education a development priority, with the objective of reaching every child and improving learning outcomes. Though access to education has improved worldwide, an estimated 250 million children of primary school age lack basic reading, writing and numeracy skills, whether in school or not.⁴²

Promote Gender Equality and Empower Women

Equality is a dynamic concept changing with time, information experience and development⁴³. The right to equality has been guided by two doctrines- equality before the law and equal protection of the law. Equality before the law is a negative formulation and it means that no privileges would be acceptable. Whereas according to equal protection of law, if all persons are created equal and remain equal throughout their lives, then the same laws should apply to them⁴⁴. International human right instruments such as CEDAW and CERD provides right to equality based on substantive equality. Since people have suffered varying levels of subordination, right to equality provided by those instruments provides special measures to address varying degree of capabilities to enjoy rights.

They should be formed into different groups according to their need and similarity, and according to such need they would need to be treated differently⁴⁵. *RinaBajracharya and others V RNAC*⁴⁶ *Meera Gurung v department of immigration*,⁴⁷ *Meera Dhungana V HMG*⁴⁸ are three

³⁸ Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit...available on http://www.hrea.org/index.php?doc_id=402 accessed on 2013/09/21

³⁹ Education is both a human right in itself and an indispensable means of realizing other human rights. As an empowerment right, education is the primary vehicle by which economically and socially marginalized adults and children can lift themselves out of poverty and obtain the means to participate fully in their communities. Education has a vital role in empowering women, safeguarding children from exploitative and hazardous labour and sexual exploitation, promoting human rights and democracy, protecting the environment, and controlling population growth. Increasingly, education is recognized as one of the best financial investments States can make. But the importance of education is not just practical: a well-educated, enlightened and active mind, able to wander freely and widely, is one of the joys and rewards of human existence available on <http://www.right-to-education.org/node/218> accessed on 2013/09/21

⁴⁰ Each State Party to the present Covenant which, at the time of becoming a Party, has not been able to secure in its metropolitan territory or other territories under its jurisdiction compulsory primary education, free of charge, undertakes, within two years, to work out and adopt a detailed plan of action for the progressive implementation, within a reasonable number of years, to be fixed in the plan, of the principle of compulsory education free of charge for all. Available on <http://www.minorityrights.org/?lid=3157> accessed on 2013/09/21

⁴¹ www.un.org/millenniumgoals/.../report-2013/mdg-report-2013-english. accessed on 2013/09/21

⁴² www.undp.org/.../mdg/the-millennium-development-goals-report-2013 accessed on 2013/09/21

⁴³ Special Measure For Women & Their impact, Forum for women Law and Development (FWLD), April 2003, p-16

⁴⁴ Supra note 2

⁴⁵ Ibid

⁴⁶ writ No. 2812 of 2054

⁴⁷ NKP 2051, V 36, P 68

⁴⁸ writ No 55 of 2055

measures judicial precedent where Nepalese court have favour the judgment in terms of gender equality which has helped to meet the third target of the MDGs. As per the report 2013 of MDGs, Gender parity is closest to being achieved at the primary level; however, only 2 out of 130 countries have achieved that target at all levels of education. Globally, 40 out of 100 wage earning jobs in the non-agricultural sector are held by women. As of 31 January 2013, the average share of women members in parliaments worldwide was just over 20 per cent. Considerable progress has been made over time in primary education. But girls continue to face high barriers to schooling in Northern Africa, sub-Saharan Africa and Western Asia. In sub-Saharan Africa, the net enrolment rate for girls has risen substantially— from 47 per cent to 75 per cent between 1990 and 2011. Over the same period, the rate for boys rose from 58 per cent to 79 per cent. Although more girls are now in school in sub-Saharan Africa, only 93 girls are enrolled in primary school for every 100 boys. Eastern Asia is the only developing region where girls have greater access to primary school than boys. Other developing regions—the Caucasus and Central Asia, Latin American and the Caribbean, South-Eastern Asia and Southern Asia—are within the limits of gender parity with GPIs ranging between 0.97 and 1.03.

Reduce Child Mortality

Since 1990, the child mortality rate has dropped by 41 per cent; 14,000 fewer children are dying each day. Still, 6.9 million children under age five died in 2011—mostly from preventable diseases. In sub-Saharan Africa, one in nine children die before age five, more than 16 times the average for developed regions. Worldwide, the mortality rate for children under five dropped by 41 per cent—from 87 deaths per 1,000 live births in 1990 to 51 in 2011. Despite this enormous accomplishment, more rapid progress is needed to meet the 2015 target of a two thirds reduction in child deaths. In 2011, an estimated 6.9 million children—19,000 a day—died from mostly preventable diseases. The overwhelming majority of these deaths occurred in the poorest regions and countries of the world, and in the most underprivileged areas within countries. Improvements in child survival are evident in all regions, led by Eastern Asia and Northern Africa, the only regions that have met the target so far. Latin America and the Caribbean, South-Eastern Asia and Western Asia have reduced their under-five mortality rate by more than 50 per cent. Sub-Saharan Africa and Southern Asia have achieved reductions of 39 per cent and 47 per cent, respectively. Since the adoption of the MDGs in 2000, the rate of decline in under-five mortality has accelerated globally and in many regions. Sub-Saharan Africa—with the highest child death rate in the world—has doubled its average rate of reduction from 1.5 per cent a year in 1990–2000 to 3.1 per cent a year in 2000–2011. In sub-Saharan Africa but also other regions, countries with the highest child mortality rates are driving the downward trend: 45 out of 66 such countries have increased their rates of reduction over the previous decade. Still, the pace of change must accelerate even further, particularly in sub-Saharan Africa and Southern Asia, if the MDG target is to be met.

Improve Maternal Health

Maternal mortality is the culmination of a series of detrimental events in a woman's life, pregnancy being the last one. The underlying pathology is the lack of education, sanitation, accessible health care, as well as poor nutrition and poverty. These affect women during pregnancy and childbirth when they are more vulnerable. This 10-year review of literature from the developing world focuses on, and discusses the determinants of maternal mortality. Methods of reducing maternal mortality through policy addressing health care needs are touched on.⁴⁹ Maternal mortality has nearly halved since 1990. An estimated 287,000 maternal deaths occurred in 2010 worldwide, a decline of 47 per cent from 1990.

All regions have made progress but accelerated interventions are required in order meet the target. In Eastern Asia, Northern Africa and Southern Asia, maternal mortality has declined by around two-thirds. Nearly 50 million babies worldwide are delivered without skilled care. The maternal mortality ratio in developing regions is still 15 times higher than in the developed regions. The rural-

⁴⁹ <http://www.ncbi.nlm.nih.gov/pubmed/1872781> accessed on 2013/09/21

urban gap in skilled care during childbirth has narrowed.⁵⁰ The health of women becomes serious when issues of maternity come. There are number of international, regional, and national treaties, convention, statutes and others specific laws which deal about the maternal health. The right to the highest attainable standard of health (article 12 of the International Covenant on Economic, Social and Cultural Rights) Health is a fundamental human right indispensable for the exercise of other human rights. Every human being is entitled to the enjoyment of the highest attainable standard of health conducive to living a life in dignity. The realization of the right to health may be pursue through numerous, complementary approaches, such as the formulation of health policies, or the implementation of health programmes developed by the World Health Organization (WHO), or the adoption of specific legal instruments. Moreover, the right to health includes certain components which are legally enforceable.⁵¹

Combat HIV/AIDS Malaria and other Diseases

These part will be start with the true incidents from Nepal where victim are being re-victimized by the own family members. These are the voices of many women who have lost their husbands. They choose to identify as *ekal mahila* (single women), instead of submitting to the stigma attached to being a 'widow'. Some of them have lost their husbands to natural causes, others to politics. Some are separated or divorced and others have had husbands gone missing.⁵²

Ensure Environmental Sustainability

The issues of ensuring the sustainability of environment is interconnected with the sustainable development or in other words environmental sustainability is itself sustainable development. Development⁵³ minus social change will paralyzed the development in real sense. Development without the protecting and securing the resources which has been used for the fulfillment of unlimited desire of human being would lead to degradation and loss of life. Development basically sustainable development⁵⁴ put more stress on the need of people not the desire of us. It preserves the environment

⁵⁰ <http://www.un.org/millenniumgoals/maternal.shtml> accessed on 2013/09/21

⁵¹ COMMITTEE ON ECONOMIC, SOCIAL AND CULTURAL RIGHTS Twenty-second session Geneva, 25 April-12 May 2000 Agenda item 3

⁵² <http://www.ncasc.gov.np/index1.php?option=search&st=Search+for&go=Submit+Query> accessed on 2013/09/21

⁵³ A prominent question in the literature has been taken place like how to define and give precise shape to the word development and its nature. It is obvious that there is no unique and universal acceptable definition of development. Different propositions ranging from "too restrictive" to "too wide" have a common denominator which can be expressed as follow: - Development enhances positive changes, transformation. As Professor Chinkin & Wright explain "Development as channelled through the financial, monetary and trading wings of the Brettonwoods system had tended to entrench and extend a Western free market economic model. This capitalist model depends on growth and expansion, the proliferation and export of First World technology, the gearing of developing economics to serving First World industrial needs, and the exploitation of Third World economics & social structure"(Cf. Sara Dillon, A farewell to "*Linkage*" International Trade Law & Global Sustainability Indicators,55 Rutgers L.rev 87 (2002) page-306. Development with respect to the human rights will make more sustainable and long lasting. Then capitalist model of development never focus on the sustainability approach to the development rather it gives more concentration on the accumulation of profit through imposing their ideas and technology in the developing countries. The paradigm of development has been shifted from the western model of eastern or human rights friendly model. The economic growth is not pioneer to measure the development statics of any country. Economic growth minus development will not bring any changes in the life of hunger people.

⁵⁴ Rao Dr. Rega Surya, "*Lecture on Environmental Law*" 1st edit-2001 published by Asia Law House, Hyderabad, page-65, par-01, line -03The concept of sustainable development came to be known in international sphere for the first time in the "Stockholon Declaration of 1972" and was given a definite shape in 1897 by the World Commission on Environment and Development" in its report entitled "Our common future". The expression sustainable development means, development

not for this generation but for future generation too. Infrastructure development is not only necessary but also a right of people for their prosperity. It is indispensable for the progressive transformation of every society⁵⁵. The pollution emission, destruction of natural habitat and forests, desertification and extinction of wildlife are environment downsides of the infrastructure development. A seismic success of a human being is a kina citadel, fortifying his future, but sometimes shattering the doors for the outside world. Today all have consumed themselves in that fortress which is blurring their eyes, their ostentatious personality with amorphous smoke of developing more and more and leaving that fragment of society which has always been suffering.⁵⁶ The Sustainable Development (SD) is the

that meets the needs of the present generation without comprising the quality of the future generation to meet their needs. To be sustainable development it must possess both economical and ecological sustainability. The environment and development are the means not the ends itself. The environment and development are for the people, not the people for environment and development. The concept of sustainable development has taken a concrete stage because natural resources base in continually under a stage of stress and degradation. The concept of sustainability lies in maintains harmony between meeting basic human needs along with emphasis on protection and conservation of natural resources. In fact, any economic activity that continues without a healthy balance between the natural resources, its ecology and environment shall result in sustainable development. Hence, earth, ecology and environment are the three central concerns of sustainable development. The fundamental challenges in the 21th century are to find ways for sustainable development and that are environmentally sound (Khan Dr. IA, “*Environment Law*” 1st edit-2000, published by Central Law Agency, Allahabad, Page-207, Para-02, line-13). In *Indian Council for Envir0-Legal Action v Union of India (1996) SCC 281*, popularly known as Coastal Zone Protection case, the supreme court emphasized the importance of the doctrine of sustainable development as follows, “while economic development should not be allowed to take place at the cost of ecology or by causing wide spread environmental destruction and violation; at the same time, the necessity tp preserve ecology and environment should not hamper economic and other development. Both development and environment must go hand in hand, in other words, there should not be development at the cost of environments vice-versa, but there should be development while taking due care and ensuring the protection of environment”

⁵⁵ Dr. Yubraj Sangroula, “*Jurisprudence (The Philosophy of Law, Oriental Perspective with Special Reference to Nepal)*” page-260, para-02, line-02, published by Kathmandu School of Law, 1st Edit-2010, The over budgeting of the government in the field of infrastructure is misleading to the scholar for giving any concrete ideas about the development. There is wrong conception in most of the South Asian countries and developing countries about the development. We always give more concentrate on the infrastructure development such as, making “A” level roads, fine and fancy apartments; big-big MNCs company (Multi National Company) which has big negative impact on the environment. Theses sort of development only bring the material changes without concerning the life and security of the upcoming generations. Development and preservation of environment is the basic rights of people. Since most of the South Asian countries have put the environment and development rights under the directive principle and state policy under the constitution which lack the element of justiciability (legal enforcement). But in some of the most landmark cases in relation of the justiciability of development and environment rights or called in terms of international human rights instrument is Economic, Social and Cultural Rights has got the legal enforcement like in complaint No.31/2005 *European Roma Rights Centre V Bulgaria*, para-29, the European Committee on Social Rights (ESCR) clarified that the ESC(Economic, Social Council) creates positive obligations on State, and the fulfillment of such rights “ requires a positive intervention by the state: the state must take the legal and practical measures which are necessary and adequate to the goal of protecting the rights in question”. These cases bring new hope for the economic, social and cultural rights and also for the development rights. So that development doesn’t merely mean the infrastructural but also others too.

⁵⁶ Arora Priyanka, “ *Development Surge without Regard for a Life*” 1st eidt-2012 published by G.B.Pant University of Agriculture and Technology,,page-174,para-02,line-15 the excess consumption of the products and natural resources are becoming the vital problem for the

pattern of growth in which resource use aims to meet human needs while preserving the environment so that these needs can be met not only in the present, but also for generations to come (sometimes taught as ELF-Environment, Local people, Future). There is close relationship between human being and environment a development. Today we talk of environmental protection with keeping development in side⁵⁷. The idea that, for the benefit of future generations, present generations should be modest in their exploitation of natural resources has found widespread international support since the Maltese Proposal at the UN General Assembly of 1967, which contended that there was a common heritage of mankind and this also needed legal protection by the international community. The concept of present generation should be modest for the benefit of future generation is based on the fact that natural resources such as sea bed are not the fruits of labor of present generation and thus resources can only be exploit with adequate consideration of the rights of the future generation.⁵⁸ Some cases like, *Rural Litigation and Entitlements Kendra, Dehradun v State of UP*⁵⁹ the apex court for the first time interpreted that the right to life and personal liberty includes, the right to a wholesome environment. It held that right to live is not a real right to live that is should accompany with free and pure air, land, water.

*Calcutta Youth Front v State of West Bengal*⁶⁰, the SC contended that there must be a balance between ecology and development. Development is necessary for the human beings. At the same time no one should do harm or injury to the environment.

Since the right to life connotes quality of life a person has a right to the enjoyment of pollution free air and water to enjoy the full life. The Sc has developed the right to environment has an implied fundamental rights form right to life under article 21 of the Indian constitution. In 1990's the SC for the first time came close to almost declaring the right to environment in article 21 in *Chhetriya Pardhusan Sangrash Samiti v State of UP*⁶¹ SC has observed, every citizen has a fundamental right o have the enjoiment of quality of life an living as contemplated in article 21 of the Indian constitution.

sustainability of the environment. Human beings are becoming more selfish and trying to fulfill all the desire through degrading or making harm to the environment. The centre of development must be the life of human being not the luxury of some people. The development projects must put more stress on the environment friendly project, economic sustainability and sociopolitical sustainability. The need for poor people must be the target of the development. In India, a million children die within the first 28 days of life which is quarter of such deaths worldwide. Of the lucky ones that are able to survive, 8.3 million babies are born underweight. Every third child of the world, who is underweight and is under the age of five is an Indian is the example given by Kunak Kochal and Manya Rastogi in the paper, “*Integrated Development for Happiness and Satisfaction*” published by the same university page-235

⁵⁷ Das Monomita Kundan, “*Delhi Law Review volume XXVII*” year 2005 published by Faculty of law(University of Delhi) page-116,para-01,line-o3. There is traditional reluctance for the regulation of consumption and population. The view of Stuart Hart in his article published in the *Harvard Buisness review* wherein he states that, “the achievement of sustainability will mean billions of dollars in products, services, and technologies that barely exist today. Whereas yesterday’s businesses were often obvious to their negative impact on the environment.....increasingly, companies will be selling solutions to the world’s environmental problems” (Strategies for a sustainable World” Harvard Business review, 67, Jan-Feb 1997). The Indian supreme court had made land mark decision in the case of *Moulana Mufi Syed Md. Noorur rehman Barkati v State of West Bengal (AIR, 1999 Cal 15)* “the noise pollution emanating from Namaz calls over microphones is violative of the fundamental rights enshrined in Article 19(1)(a) of the constitution. The court rejected the contention on the ground that no one can claim an absolute right to suspend others’ rights or disturb their fundamental rights of sleep and leisure and citizens have a right to be protected against excessive sound.

⁵⁸ Dr. S.R. Myneni, “*Environmental Law*” 1st Edit 2008, published by the Asia Law House, Hyderabad, page-188, para-04, line- 23

⁵⁹ AIR,1998 SC 2187

⁶⁰ AIR 1988 SC 436

⁶¹ AIR 1990 SC 2060

Promote a Global Partnership for Development

In 2012, net official development assistance (ODA) from developed countries stood at \$125.6 billion, representing 0.29 per cent of donors' combined gross national income. This is a 4 per cent drop in real terms from 2011, which was 2 per cent below the 2010 level. The decline is attributed to the economic and financial crisis and euro zone turmoil, which have led many governments to implement austerity measures and reduce their aid budgets. This is the first time since 1996–1997 that ODA has fallen in two consecutive years. The drop in 2012 reflected a 7 per cent fall in contributions to multilateral organizations in real terms, partly offset by a 2 per cent rise in aid for bilateral projects and programmes. Despite current fiscal pressures, some countries belonging to the Development Assistance Committee (DAC) of the Organisation for Economic Co-operation and Development (OECD) have maintained or increased their aid budgets in pursuit of targets they have set. Net ODA (meaning ODA after loan repayments are deducted) rose in real terms in 9 of the 24 DAC countries, with the largest increases by Australia, Austria, Iceland (which joined the DAC in 2013), Luxembourg and the Republic of Korea. The United Kingdom maintained its aid at 0.56 per cent of gross national income, but has budgeted to increase that to 0.7 per cent in 2013–2014. Goal 8: Develop a global partnership for development. A recent DAC *Survey of Donors' Forward Spending Plans* projects a 9 per cent real increase in country programmable aid in 2013, resulting mainly from planned increases by some donors and from soft loans from multilateral organizations. Country programmable aid excludes domestic expenditures in donor countries and other items that are either unpredictable by nature (such as debt relief or humanitarian aid), or not part of cooperation agreements between government. It is considered a good proxy of aid available at the country level. Total country programmable aid is expected to remain stable over the years 2014 to 2016. In 2012, the largest donors by volume were the United.

Conclusion

There is continuous growth in the field of international law and regime which shall make productive support to understand the MDGs from the jurisprudential perspectives. The target of MDGs is specific and in words of optimistic person is achievable. There are two broad perspectives to look the MDGs, one is from the Global Perspective which didn't give any preferences to the national achievement and it is possible to count the achievement in each MDGs target. But there is another national perspective where the achievement of countries specific must be taken into consideration. MDGs itself can't be called as non achievable but the tendency of developed nation towards the developing nation is not as they promised at the time of Millennium Declaration. There is different inter strategy of each countries to look the target of MDGs such as the developed countries don't have the propriety to be in accordance with the MDGs while the developing nation have pressure from each countries to achieve it. So, there must be common understanding for the same cause.

South Asia basically China and India is growing tremendously in terms of Military strength, Nuclear power and economic growth. This is something for which world community are successfully maintaining their power in the international politics such as, USA is showing her hegemony in the world politics which can be rightly proven by the current conflict over the Syrian issues. Until and unless there wouldn't be full disarmament and zero commitment to war and any such activity which shall keep human achievement at questions. Serious problems the South Asian Countries are facing regarding democracy are fueling poverty as it is one of the causes for widening income disparity. Human security is seriously challenged by instable democracy and widening income disparity. There are number of issues such as 'cycle of polices to in the South Asia which never become the beneficiary target shall not address these different problems'. Nobody in their right mind could disagree with the goal of reducing extreme poverty and hunger by a half or ensuring environmental sustainability. So their goals are of course the same as what all committed humanitarians should be. However, from the beginning, he maintains the goals are so contradictory in places or simply statements with no substance in other places that the 8 goals are ultimately unachievable. There are some remarkable questions to be asked with the MDGs itself and its vision. Like, Are these goals at best pipe dreams or are they a more sinister smoke screen for a well planned process of further exploitation of resources, people, culture and society in general? Are they part of a neocolonial or imperialist process designed by a triad of northern powers the US, the EU, and Japan? "Are not the authors of the document (*CIA consultant*) actually pursuing other priorities that have nothing to do

with ‘poverty reduction’ and all the rest?” the answer differ from critics to critics, in words of Samir Amin, there is direct threat by the approach of MDGs.

So, reviewing whole jurisprudence elaborated about, author came into conclusion saying that MDGs have well target but it is very hard to achieve by 2015 in all areas. The international community must consider the rights of all goals mentioned under the MDGs with due consideration. They need to develop common understanding between the developed and developing countries about number of issues regain when they had done at the time of Millennium meetings.

References

1. Acharya, B. (1999). 'Judiciary: A Guardian of the Constitution', Essay on Constitutional Law, 30/31, Nepal Law Society, P.77.
2. Alston, (2005). "Ships Passing in the Night: The Current State of Human Rights and Development Debate seen through the Lens of the MDG" in the Human Rights Quarterly Vol 27 (2005), no-03
3. Amin, S. "The Millennium Development Goals: A Critique from the South"
4. Arora P. (2012). "Development Surge without Regard for a Life" 1st edit, published by G. B. Pant University of Agriculture and Technology, page-174, para-02, line-15
5. Balls, A. (2004). "Donors Fail on Education Funding" Financial Times March 29.
6. Brooks, T. "Is Global Poverty a Crime" Available online at <http://ssrn.org/abstract> accessed on 2013/09/04
7. Clemens, M. A. (2004). Charles. J. Kenny and Todd J. Moss, "The Trouble with the MDGs : Confronting Expectations of Aid and Development Success" Center for Global Development May 2004
8. Committee on Economic, Social and Cultural Rights Twenty-second session Geneva, 25 April-12 May 2000 Agenda item 3
9. Das M. K. (2005). "Delhi Law Review volume XXVII" year 2005 published by Faculty of law(University of Delhi) p. 116, para-01, line-o3.
10. Frankena, W. K.; Raybeck, N.; Burbules, N. (2002). "Philosophy of Education". In Guthrie, James W. Encyclopedia of Education, 2nd edition. New York, NY: Macmillan Reference. ISBN 0-02-865594-X
11. Human Rights and Human Security (2002). International Studies in Human Rights, Vol.70. Kulwer Law International, pg-
12. Jackson, A. and Singh, A. "Measuring South Asia's progress towards the Millennium Development Goals" South Asian Network for Agricultural & Social Development (SANSAD)
13. Köhler, G. (2011). "The MDGs and Social Policy Innovations from South Asia", Comparative Research Program on Poverty.
14. Myneni, Dr. S. R. (2008). "Environmental Law" 1st Edit, published by the Asia Law House, Hyderabad, p. 188, para-04, line- 23
15. Pogge, T. (2002). World Poverty and Human Rights: Cosmopolitan Responsibilities and Reform, Cambridge: Polity, pg-19
16. Pogge, T. (2002). World Poverty and Human Rights: Cosmopolitan Responsibilities and Reform, Cambridge: Polity 2002, pg-2
17. Rao Dr. R. S. (2001). "Lecture on Environmental Law" 1st edit, published by Asia Law House, Hyderabad, page-65, par-01, line -03.
18. Sangroula, Dr. Y. (2010). "Jurisprudence (The Philosophy of Law, Oriental Perspective with Special Reference to Nepal)" p.-260, para-02, line-02, pub. by Kathmandu School of Law, 1st Edit.
19. Sangroula, Y. (2010). "Jurisprudence: The Philosophy of Law" publication by Kathmandu School of Law 2010,
20. Sharma, S. R. Encyclopedia of Constitutional Law, Anmol Publication pvt. Ltd, 1st edition, p5
21. Spijkers, O. "Human Rights and Development from an International, Dutch and Personal Perspective" available on URL <http://papers.ssrn.com> accessed on 2013/09/04
22. United Nations (2010). "Millennium Development Goals: At a Glance" UN Department of Public Information.

Web Sites

1. <http://www.fao.org/wfs> and for the conference <http://www.fao.org/Worldfoodsummit> accessed on 2013/09/04
2. <http://www.ncasc.gov.np/index1.php?option=search&st=Search+for&go=Submit+Query> accessed on 2013/09/21
3. <http://www.ncbi.nlm.nih.gov/pubmed/1872781> accessed on 2013/09/21
4. <http://www.un.org/millenniumgoals/maternal.shtml> accessed on 2013/09/21
5. <https://www.cia.gov/library/publications/the-world-factbook/fields/2103.html#np>, accessed on 21st September, 2013.
6. Special Measure For Women & Their impact, Forum for women Law and Development (FWLD), April 2003, p-16
7. www.developmentgoals.org accessed on 2013/09/14
8. www.un.org/millenniumgoals/.../report-2013/mdg-report-2013-english. accessed on 2013/09/21
9. www.undp.org/.../mdg/the-millennium-development-goals-report-2013 accessed on 2013/09/21

DEVELOPMENT AND INTER-DISTRICT DISPARITIES OF HIGHER EDUCATION IN HIMACHAL PRADESH

Pardeep Kumar

Research Scholar, Department of Education, H. P. University, Shimla, Himachal Pradesh
Email : listengarg@gmail.com

Sudarshana Rana

Professor, Department of Education, H. P. University, Shimla, Himachal Pradesh

Abstract

The uneven access to educational resources causes non-uniform expansion of the higher education among people. The geographical conditions, financial resources and awareness further determine the student's enrolment to higher education. Although, the state of Himachal Pradesh is the most literate state after Kerala, but the expansion of higher education in Himachal Pradesh has been uneven due to various reasons. Here, development of higher education and the inter-district disparities in Himachal Pradesh in terms of student's enrolment and teacher/students ratio is presented. The data for the last seven years is also presented; analyzed and plausible explanations for this uneven access to higher education are discussed.

Introduction

The educational system, especially the higher education plays a vital role in the social and economic development of a nation. Higher education has formed a continuum and a basis for the progress of human society. Education not only inculcates social, economic and cultural awareness but is also an important medium for enhancing values among the human beings. History has established beyond doubt, the crucial role played by human resources in the development of nations and education has been universally recognized as one of the basic requirement for human development.

After independence, India has witnessed major changes in the area of higher education with the rapid industrialization required to restructure its agriculture based economy and to rebuild itself as a dynamic, modern, strong and self-reliant nation (Altbach, 1991). This requires a huge infrastructure in higher and technical education, industries and research laboratories covering a wide range of disciplines and hence creating a pool of talented people who can address the future challenges and making India a self-reliant nation. This process led to the rise of knowledge-based industry in India. To address these requirements, various research institutes, universities and industrial organizations have been established across India after independence. Until last a few years, the state of Himachal Pradesh, due to its geographical location had only a few higher educational institutes/universities. Recently, to raise the gross enrolment ratio in higher education, the center government has proposed to set up various universities across India. The government of Himachal Pradesh has also taken some concrete steps in this direction. As a result more than 15 universities, various B. Ed and professional colleges have been established in private sector of Himachal Pradesh (Agarwal, 2012). In this paper, our objective is to discuss the educational development and previous enrolment trends of higher education in Himachal Pradesh. The data starting from the year 2004-11 is presented and analyzed. The disparities in access to higher education in different districts depend on factors such as variation in geographical conditions, population density and awareness among the people. Here the motive is to discuss the development and inter-district disparities of higher education across 12 districts of Himachal Pradesh.

Development of Higher Education in Himachal Pradesh:

Himachal Pradesh has one of the highest literacy rates in India, next only to Kerala. Hamirpur district is among the top districts in the country in terms of literacy rates. Literacy rates among women are also quite encouraging in the state (Agarwal, 2012). The standard of education in the state has reached a considerably high level as compared to other states in India with several reputed educational institutes located in the state for higher studies.

Four state, sixteen private and one central university characterize the higher education

landscape of Himachal Pradesh (Table 1). The state currently does not have any deemed university. In addition to these universities, there are two Institutes of National Importance located in the state. Three of the four state universities were established prior to 1990, with the Himachal Pradesh University being the oldest university in the state established in 1970.

Table 1. Distribution of Universities and University level Institutes at State and National level

Type of University	Himachal Pradesh (2011-12)	India (2011-12)
Central Universities	1	43
State Universities	4	289
Deemed Universities	0	130
Private Universities	16	94
Institution of National Importance	2	50
Institutions established under state legislative act	0	5
Total	23	611

Source: UGC, 2011-12

The newest state university established was the Himachal Pradesh Technical University, Hamirpur which was setup recently in the year 2010. The state has a high number of private universities, which accounts for 13.39% of all private universities in the country with only Rajasthan and Uttar Pradesh having more private universities. The universities in the state offer a wide variety of specializations at undergraduate, postgraduate and doctoral levels. Some of the popular specializations found in the state are in the fields of agriculture, horticulture, forestry, information technology, biotechnology, science and technology and management. Apart from these fields, courses are also offered in general studies pertaining to arts, science, commerce, social science and humanities. The state has two Institutes of National Importance in the form of an Indian Institute of Technology (IIT) at Mandi and a National Institute of Technology (NIT) at Hamirpur. The central university of the state is called the Central University of Himachal Pradesh and is located in two campuses; one at Dehra Gopipur and the other in Dharamshala. The university was founded in 2009 as a result of the government's policy to establish central universities in each of the states that do not already have one.

Chaudhary Sarwan Kumar (CSK) Himachal Pradesh Krishi- Vishwavidyalya in Palampur is one of the most renowned 'hill agriculture' institutes in world and was established in 1978. The university offers UG and PG courses as well as research activities in college departments and has five advanced research centres at the main campus.

Dr. Yashwant Singh Parmar University of Horticulture and Forestry is another state university and it has earned a unique distinction in India for imparting teaching, research and extension education in horticulture, forestry and allied disciplines. Almost all the private universities in the state were recognized between 2009 and 2012.

The Indian Institute of Advanced Study (IIAS) is a prestigious research institute located in Shimla. It was set up by the Ministry of Education, Government of India in 1964 and started functioning from October 20, 1965. The higher & technical institutes of the state are spread out evenly in the state. There are institutes located in the north in Dharamshala and Palampur, in Hamirpur in the west, in Mandi & Solan in the central region and in Shimla and Sirmaur in the southern region of the state.

The state of Himachal Pradesh has 77 colleges in total, of which 87% are government colleges, followed by an even number of government Sanskrit colleges (6.5%) and private colleges (6.5%). It is evident from Table 2 that colleges in the state are primarily government funded and there is limited investment made by the private sector in education; however, there are 16 private universities that provide higher and technical education through their own school and departments of various faculties.

Table 2. Distribution of Colleges by Funding in 2011-12

Type of Colleges	Number of Colleges
Government Colleges	67
Government Sanskrit Colleges	5
Private Colleges	5
Private B. Ed. Colleges	75

Source: Department of Higher Education, Government of Himachal Pradesh (2013).

Disparity of Higher Education in Himachal Pradesh

There has been an unprecedented rise in the number of educational institutions and gross enrolment ratio in the state in past few years. This has provided a large number of opportunities to the youths of the hilly state. However in the past, due to limited excess to these educational resources, there were disparities in the system of higher education in Himachal Pradesh. Below, we present the available data on student's enrolment and teacher/students ratio in higher education from 2004-11.

Table 3. Data on enrolment in various institutes across Himachal Pradesh

Years	No. of Institutions (Government)	Students enrolled in different institutes	No. of teachers in institutions	Teacher / students ratio
District Hamirpur				
2004-05	6	9238	161	1:57
2005-06	6	8971	151	1:59
2006-07	6	8003	143	1:56
2007-08	5	6133	103	1:59
2008-09	5	6932	107	1:65
2009-10	5	7571	130	1:58
2010-11	5	7107	170	1:42
District Mandi				
2004-05	6	12440	182	1:68
2005-06	7	11634	181	1:64
2006-07	8	11112	181	1:61
2007-08	9	11301	183	1:62
2008-09	9	11630	178	1:65
2009-10	9	12998	242	1:54
2010-11	9	14007	292	1:48
District Bilaspur				
2004-05	2	4308	64	1:67
2005-06	2	3832	60	1:64
2006-07	2	3828	63	1:61
2007-08	4	3517	66	1:53
2008-09	4	3962	73	1:54
2009-10	4	3871	93	1:42
2010-11	4	4628	107	1:43
District Una				
2004-05	3	3220	60	1:54
2005-06	3	7108	129	1:55
2006-07	5	6678	133	1:50
2007-08	6	6391	143	1:45
2008-09	5	4665	69	1:68
2009-10	5	5198	80	1:65
2010-11	5	6022	98	1:67
District Kangra				
2005-06	11	13212	305	1:43
2006-07	14	13798	360	1:38

2007-08	14	12777	365	1:35
2008-09	19	15876	435	1:36
2009-10	20	19114	673	1:28
2010-11	20	20446	599	1:34
District Solan				
2004-05	4	4956	118	1:42
2005-06	4	3221	212	1:15
2006-07	4	2175	218	1:10
2007-08	4	3265	208	1:16
2008-09	4	4556	111	1:41
2009-10	4	5093	117	1:44
2010-11	4	6274	121	1:52
District Kullu				
2004-05	2	4509	53	1:85
2005-06	2	4133	55	1:75
2006-07	4	4433	64	1:69
2007-08	4	3988	62	1:64
2008-09	4	4573	67	1:69
2009-10	4	5220	79	1:66
2010-11	4	6197	92	1:67
District Sirmour				
2004-05	3	3105	65	1:48
2005-06	4	3109	62	1:50
2006-07	6	3777	62	1:61
2007-08	6	3475	78	1:45
2008-09	6	3475	78	1:45
2009-10	6	3529	93	1:38
2010-11	6	3834	97	1:40
District Chamba				
2004-05	2	2425	51	1:48
2005-06	2	2623	41	1:64
2006-07	5	2743	73	1:38
2007-08	7	2146	80	1:27
2008-09	6	2569	66	1:39
2009-10	6	2835	72	1:39
2010-11	6	3374	87	1:39
District Shimla				
2004-05	-	13223	304	1:43
2005-06	-	12890	266	1:49
2006-07	-	12043	238	1:51
2007-08	-	11811	239	1:49
2008-09	1	10886	238	1:46
2009-10	9	12858	270	1:48
District Kinnaur				
2004-05	1	330	15	1:22
2005-06	1	333	15	1:23
2006-07	1	275	21	1:14
2007-08	1	242	20	1:12
2008-09	1	292	20	1:15
2009-10	1	321	21	1:15
2010-11	1	407	22	1:18

District Lahul-Spiti				
2004-05	1	95	12	1:8
2005-06	1	69	12	1:6
2006-07	1	60	13	1:5
2007-08	1	54	12	1:5
2008-09	1	82	10	1:8
2009-10	1	106	12	1:9

Source: Directorate of Higher Education, Shimla & respective District Statistical Offices (2013)

Table 3, shows that district Hamirpur had 6 institutes during 2004-05 which reduced to 5 during the year 2007-2008. The enrollment of the students was highest i.e., 9238 in the year 2004-05. There has been increase in the number of teachers in the year 2010-11, i.e., 170 in comparison to 2004-05 i.e., 161. The teacher/students ratio was 1:57 in the year 2004-05 which improved to 1:42 in the year 2010-11. The data in the Table 3 reveals that teacher/students ratio does not change much. Although, there has been a significant decrease in the students enrollment in the year 2010-11 as compared to the year 2004-05 (Annual report, Himachal Pradesh, 2005-11).

District Mandi had 6 institutes with 12440 students enrolled during the year 2004-05. The number of institutes as well as student's enrolment has increased to 9 and 14007, respectively during 2010-11. Data also reveals that district Mandi has shown improvement in the teacher/students ratio (1:68 in 2004-05 as compared to 1:48 in 2010-11).

Almost similar trends have been observed for district Bilaspur with teacher/students ratio of 1:67 during 2004-05 as compared to 1:43 during 2010-11. The total number of teachers also increased from 64 to 107 during this period. Further, there has been marginal increase in the student's enrolments during the year 2010-11.

For district Una, the students enrolment was maximum (7108) during 2005-06 and it reduced to 6022 during the year 2010-11. Both, number of teachers as well as teacher/students ratio has degraded during 2010-11 as compared to 2004-05.

The data for district Kangra shows that in the year 2005-06, the number of institutions was eleven which increased to twenty in the year 2010-11. The enrollment of the students was highest i.e., 20446 during the year 2010-11. The number of teachers in the year 2005-06 was 305 which almost doubled to 599 in the year 2010-11. The data reveals that teacher/student ratio does not change much.

Data for district Solan reveals that number of higher educational institutes remained 4 and maximum student's enrolment has been observed during 2010-11. The enrolment was lowest (2175) during 2006-07 with improved teacher/student ratio of 1:10.

District Kullu had only 2 institutes which have now increased to 4. Number of students enrolled has also increased from 4509 to 6197 during this period. Teacher/student ratio was worst (1:85) during 2004-05 as compared to 1:67 during 2010-11.

Data for district Sirmour reveals that there were only 3 institutes with 3105 students' enrolment and 65 teachers during the year 2004-05. This resulted in a teacher/students ratio of 1:48. Total number of institutes increased to six in the year 2010-11 with maximum student's enrollment of 3834 and improved teacher/students ratio of 1:40. This indicates a better improvement of the educational resources.

In district Chamba, there were only two institutes during the years 2004-05. These increased to six during the year 2010-11 with student's enrollment of 3374. The teacher/ students ratio also improved from 1:48 (2004-05) to 1:39 (2010-11).

In district shimla, the teacher/students ratio has been consistent during the past few years. Maximum student's enrolments (13223) were witnessed during the year 2004-05. After 2004-05, there is minor change in student's enrolment.

In district Kinnaur, total number of institutes remained one from 2004-05 to 2010-11. The student enrollment as well as number of teachers remained almost same throughout the years i.e., from 2004-05 to 2010-11. Thus, the teacher students ratio did not change much.

In district Lahul and Spiti, total number of institutes remained one from 2004-05 to 2009-10. The student enrollment was maximum (106) during the year 2009-10 and minimum during the year 2007-08. The number of teachers in the institutes as well as teacher/students ratio remained almost same from 2004-05 to 2009-10 (Statistical Abstract of Himachal Pradesh, 2011).

Discussion on Inter-district Disparities

The state of Himachal Pradesh comprises of twelve districts. Out of these twelve districts, Hamirpur being the smallest in area and enjoys the status of high literacy rate. Although, the access to higher education has shown positive trends in the past but there are various factors which cause disparities in access to the educational resources across the state. Here, we continue the discussion in terms of student's enrollment and teacher/students ratio from the year 2004-05. During the year 2004-05, the institutes in Shimla witnessed the maximum student's enrollment of 13223 (see Table 3). This was followed by Kangra and Mandi with 13212 and 12440 enrollments, respectively. The minimum enrollment (95 students) was noticed for Lahaul-Spiti while Kinnaur observed a little higher (330 students) enrollment during the same year. Teacher-students ratio is considered as a figure of merit in terms of providing quality education to the students. During the year 2004-05, the teacher/students ratio for districts Hamirpur and Mandi was, respectively, 1:57 and 1:68, whereas for districts Kinnaur and Lahaul-Spiti the ratio was 1:22 and 1:8, respectively. It appears that districts Kinnaur and Lahaul-Spiti were better performer in terms of teacher-students ratio. However, the actual reason could be due to lesser student's enrollments as compared to the student's enrollments in Hamirpur and Mandi. Further, Lahaul-Spiti being the largest district of the state had only one government institute for higher education. Kinnaur also has only one government institute since 2004. On the other hand, the number of institutes has decreased from six (2004) to five (2010) in Hamirpur and increased from six to nine in Mandi. Out of all districts, Kangra has witnessed significant growth in student's enrollments from 13212 (2005-06) to 20446 (2010-11). Not only the students but also the number of teachers has almost doubled during these years in Kangra. This has resulted in improved teacher-students ratio in Kangra. Contrary to the expectations, district Shimla has observed reduced student enrollment (12858) during the year 2009-10 as compared to the year 2004-05 (13223 enrollments). However, the teacher/students ratio has not changed much over these years.

Plausible Explanations

The preceding section involves discussion on the change in enrolment pattern through years. A decrease in enrolment has been observed in some districts. Here, we discuss some of the plausible reasons for such changes. In last few years, new degree colleges have been established in addition to the privately managed professional colleges and universities. Students now have more options of higher education as compared to situation in the past. As a result the enrolment in government degree colleges has reduced significantly due to redistribution of the students in other professional colleges. A figure of remark is that due to migration of the students in other colleges the teacher/students ratio in degree colleges has improved. Second reason could be establishment of new universities in the neighboring states which offer courses at very low fees structure. Third reason is the establishment of many poly-technical colleges, which offer vocational courses and hence provides better job prospectus after completing diplomas. Fourth reason could be due to migration of students direct to industry after school education. Where, they equip themselves with technical skills and better job prospectus. Distance education is also one of the reasons for lower enrolment in higher education in traditional degree courses.

Conclusions

We presented the available data on student's enrolments and teacher/students ratio. Inter-district disparities in terms of student's enrolments and teacher/students ratio were analyzed. All these factors are strongly related to available resources for higher education, awareness among the people, financial status of the people and geographical location of the institutes. Some of the districts have observed reduction in enrolments which could be due to opening of new professional colleges, universities within the state and neighboring states. Due to which the students migrate to these institutes in search of professional courses and for better job prospectus.

References

1. Agarwal, P. (2012). Annual Status of Higher Education of States and UTs in India (120-133).
2. American Psychological Association. (2010). Publication Manual of the American Psychological Association (6th Ed.). Washington, DC.

-
3. Altbach, P. G. (1991). The Dilemma of Change in Indian Higher Education, Higher Education, Vol. 26, 3-20.
 4. Annual Report (2010-11). U.G.C. Annual Report.
 5. Annual Reports (2005-11). Himachal Pradesh. Annual Report: Shimla
 6. Director of Census Operations Himachal Pradesh, Census of India 2011 “Provisional Population Totals Himachal Pradesh”. Shimla: Directorate of Census Operations, Himachal Pradesh.
 7. Government of Himachal Pradesh (2011): Statistical Abstract of Himachal Pradesh. Directorate of Economics and Statistics.

A STUDY ON INNOVATIVE METHODS OF ASSESSMENT IN TEACHER EDUCATION**R. Jayanthi****Research Scholar, Bharathidasan University, Thiruchirappalli, Tamil Nadu****Dr. S. K. Panneerselvam****Assistant Professor – CDE, Bharathidasan University, Thiruchirappalli, Tamil Nadu****Abstract**

This research paper on Innovative methods of evaluation in teacher education focuses on validating an effective system for self- evaluation of teacher trainees about their teaching practice. The paper attempts to refine the evaluation framework through the process of self-evaluation and thus brings about more innovation into the system. Self-evaluation by teacher trainees is a tool, basically a questionnaire, which covers four key domains namely, Lesson planning and Preparation, Classroom environment, Instructional strategy and Professional responsibility. The tool carries questions on various components covering essentials of each domain and thus transforms surface level evaluation system into an in-depth evaluation system. Usually the evaluation technique employs tools that are subject to biased opinion of the evaluator or open to subjective evaluation. But, the suggested self-evaluation system does not suffer from these kinds of deficiencies since the system substantiates each domain with adequate evidences. The suggestion of the researcher is that the finding will help identifying the domains for improvement of teacher trainees and empower them with exposure to best practices in deliberations.

Key Words : Evaluation-Knowledge-Effectiveness-Reflective-Efficiency.

Introduction

Teacher trainees are going to be future educators, trainers and evaluators in their profession. They are trainers, in the sense that they will be training the student force towards acquisition of knowledge and life skills. To carry out this task, teacher trainee must be capable of evaluating themselves first. According to Carroll (1981), self-evaluation is important for self- understanding and instructional improvement. Koziol and Burns are of the opinion that self- evaluation increases the effectiveness of teaching when the process is repeated. Keeping in mind these theories, the researcher attempts to evaluate the soul of teacher education program through self-evaluation by teacher trainees.

Having set the context of the research on Self Evaluation, the practical aspect of teacher training focuses on developing and acquiring skills in major four key domains namely, Lesson Planning and Preparation, Classroom environment, Instructional Strategy and Professional responsibility, so that they can put the same into practice while working independently in future. Chief objectives of Practice teaching in schools is to acquire and develop teaching competency, confidence in managing students and their needs, hands on experience in preparing and maintaining school records and communicating parents. Efficiency of this teaching practice program can be assessed better if self evaluation of future teacher also is included.

Present practice is that teaching practice of trainees is evaluated by the guide assigned by the concerned school and respective teacher educator. According to Stones (1984) and Cogan (1973), teacher trainees are benefitted a lot by constructive feedback and reflective interaction of skilled supervisors. But the researcher is of the opinion that this process of evaluation is incomplete if it is not supported by self-evaluation. Self- evaluation is a process of review and an intelligent reflection of what has happened in the classroom. This helps them to know about themselves well, identify their area for improvement and promote innovations in teaching.

Definition of Key Terms

Teacher Trainees are individuals who are in the process of obtaining a bachelor's degree in Education for qualifying themselves to teach in high schools. Teacher Trainee Self-evaluation is defined as teacher trainees judging the quality of their work, based on evidence and explicit criteria, for the purpose of doing better work in the future.

Objectives

To identify and assess the strong and weak domains namely Planning and Preparation, Classroom environment, Instruction and Professional responsibility of teacher trainees

Hypothesis

Based on two demographic variables (gender and nature of teaching practice school) and four dependent variables of self evaluation namely, lesson planning and preparation, classroom environment, instructions and responsibility, following hypothesis were assumed,

1. There is no significant difference between male and female teacher trainees with respect to each one of the four domains of self-evaluation.
2. There is no significant difference between the natures of schools of training practice of teacher trainees with respect to four domains of self-evaluation.

Method and Sample Size

Present study was undertaken adopting survey method. Random sampling technique was used .300 teacher trainees from different colleges of Education in Trichy District constituted the sample. This includes 120 males and 180 females from self financing colleges of Education.

Procedure

Participants were given clear instructions about the questionnaire and advised to be very sincere and honest in their response .Further they were instructed to select a small content of their choice and were asked to prepare a lesson plan as per the format prepared by the researcher, as a sort of evidence, in accordance with different aspects in domain one.

Tools

Self Evaluation of Teacher Trainees (SETT) tool was constructed, standardized and validated by the researcher after consultation with experts. Questionnaire consisted of 17 questions; 6 for domain 1, 4 each for domain 2 and domain 3 and 3 for domain 4. Questionnaire was constructed on three point scale, 1) Needs improvement, 2) Satisfactory and 3) Proficient. Demographic details like gender and the nature of school of teaching practice were also collected. To obtain better results, responses of questionnaire of the participants and the corresponding lesson preparation were scrutinized and if only they tallied, those participants' data were included for investigation and analysis. Finally data of 110 participants were selected for present study.

Statistics Techniques Used

Descriptive analysis was used to find strong and weak domains, while Students t-test and One-way ANOVA were used for test of significance of demographic variables.

Data Analysis

Table 1. Frequency distribution entire sample pertaining to domains

Domains	Needs Improvement		Satisfactory		Proficient		Total	
	Freq.	Per.	Freq.	Per	Freq.	Per.	Freq.	Per
Lesson preparation	43	39.1	54.	49.1	13	11.8	110	100
Classroom Management	55	50	54	49	1	0.9	110	100
Instructional Strategy	57	51.8	52	47.3	1	0.9	110	100
Professional Responsibility	81	73.6	25	22.7	4	3.6	110	100

It can be inferred from table 1, that teacher trainees vary in their scores pertaining to four domains in self evaluation of teaching practice. About 39.1% in domain 1, 50% in domain 2, 51.8% in domain 3 and 73.6% in domain 4 need improvement in their teacher training practices. About 49.1% in domain 1, 49.1% in domain 2, 47.3% in domain 3 and 22.7% in domain 4 are at satisfactory level in their teacher training practices. And about 11.8% in domain 1, 0.9% in domain 2, 0.9% in domain 3 and 3.6% in domain 4 are proficient in their teacher training practices.

Table 2. Test of significance of demographic variables at 0.05 Level

Domains		Mean	Std. Deviation	't' value	'F' value	Sig/Not sig.
Lesson preparation	Girls School	1.7576	.6139	NA	1.4444	Not Sig.
	Boys School	1.8039	.6934			
	Mixed School	1.5385	.6469			
	Male T. Trainee	1.7377	.6299	0.183	NA	Not Sig.
	Female T. Trainee	1.7143	.7071			
Classroom Management`	Girls School	1.6061	.5556	NA	1.920	Not Sig.
	Boys School	1.5294	.5041			
	Mixed School	1.3462	.4852			
	Male T. Trainee	1.4918	.5361	-0.387	NA	Not Sig.
	Female T. Trainee	1.5306	.5042			
Instructional Strategy	Girls School	1.5152	.5658	NA	0.291	Not Sig.
	Boys School	1.4510	.5025			
	Mixed School	1.5385	.5084			
	Male T. Trainee	1.4590	.5346	-0.716	NA	Not Sig.
	Female T. Trainee	1.5306	.5042			
Professional Responsibility	Girls School	1.2727	.5168	NA	0.141	Not Sig.
	Boys School	1.2941	.5402			
	Mixed School	1.3462	.5616			
	Male T. Trainee	1.2951	.5581	-0.107	NA	Not Sig.
	Female T. Trainee	1.3061	.5084			

It is inferred from table2, that there is no significant difference between mean values of male and female teacher trainees and also nature of schools with respect to domain 1, 2, 3 and 4 at 5% level of significance.

Findings

The research reveals that comparatively a very low percentage of teacher trainees have attained proficient level in domain 1, 2, 3 and 4 of self-evaluation in teacher training practices, since the maximum proficiency among domains is only 12%. About 50% of teacher trainees are at satisfactory level in domain 1, 2 and 3, meanwhile only 23% are at satisfactory level in domain 4. More than half of the teacher trainees require improvement in domain 2 and 3, while in domain 1 about 40% of them need improvement. Teacher trainees requiring improvement in domain 4 are at the higher side constituting around 74%.

The research also reveals the mean values of male and female teacher trainees do not show much variation across the four domains in self-evaluation of teacher training practice. Same is the case with the nature of schools where the teacher trainees practice teaching.

Conclusion

Right from the inception of teacher education in India in 1890s, the preparation of teacher trainees for teaching profession has undergone various changes, with the increase in the demand of Indian society. Today's classrooms are student centred and in the years to come it will be technology oriented. Need of the hour is to produce proficient products through the process of teacher training, not even to speak of satisfactory .It is a team work between teacher education colleges to identify and strengthen the teacher trainees in weaker domains not only with active involvement of teaching practice providing schools but also with earnest commitment from the side of teacher trainees..Teachers are like an army to their nation. They should come out as full- fledged personnel to lead and protect the student force against all evils apart from disseminating knowledge.

References

1. Abraham, R. (1999) Emotional Intelligence in Organizations, A conceptualization, Genetic, Social and general psychology monographs 125 (2), 209 -225.

-
2. Aggarwal, Y. P. (1990) Statistical methods, concepts, applications and computations. Sterling Publishers Pvt. Ltd, New Delhi.
 3. Aggarwal, Y. P. Statistical Methods Concepts Application and Computation, Sterling Publishers (P) Ltd., New Delhi.
 4. Bhargava (1986), Values in relation to religious and moral education, Journal of Indian Education, Vol.13, No.2. pp. 15-17.
 5. Bhatnagar, S. (1983). Indian Education Today and Tomorrow. Meerut: Internation, pp. 124-148.
 6. Buch. M. B.(1974). A survey of Research in Education, center of advanced study in education and psychology, Baroda, Indian.
 7. Buch, M. B. (1978 – 83). Third Survey of Research in Education. p. 133.
 8. Cradler, J. and Bridgforth, E. (2002). Recent research on the effects of technology on teaching and Learning. [Online]. West Ed. Retrieved 25/10/2002, 2002, from the World Wide Web: www.wested.org/techpolicy/research.html
 9. Gogate, S. B. (1982), A critical study of the dropouts at the +2 stage (new XI & XII) in Raigad (Kolaba) District Maharashtra. Buch., M.B., Third Survey of Research in Education (1978-83).
 10. Haris, M. B and Ream, F. (1972). "A program to improve study habits in schools", Vol. 9, July
 11. Kane, N. (1962). From "Influence of certain psycho-sociological factors on scholastic achievement of DIET students", Ph.D. Thesis in Education by Govinda Reddy .V (2002), S. V. University, Tirupati. P.74.
 12. Margenau, J. K. (1959). Characteristics of Teachers in relation to their values, The American Council of Education, Washington, p.25.
 13. Roy (1986). Professional Ethics for teachers, Quality Management in Teacher Education, Sainath Graphics, TECEF, Bangalore
 14. Sharma, C. R. (1974). Journal of Educational Research and Extension, Vol.2-No.2,pp.122.
 15. Statistical Handbook (2005). Handbook of Department of Economics and Statistics. Government of Tamil Nadu, Chennai. Retrieved on May 20, 2006, from <http://www.tn.gov.in>.

CROSS CATEGORY VARIATIONS IN THE PROFIT OF FOOD VENDORS BETWEEN 2010–2012

Sovik Mukherjee

Student, Department of Economics, Jadavpur University, Kolkata, West Bengal

Email : sovik1992@gmail.com

Abstract

Studies on "street vendors" in different cities have shown that each city has its own historical significance of street vending and own ways of carrying it through a combination of resettlement and negotiation. In Kolkata, pavement hawking is almost a daily phenomenon and the hawkers represent one of the largest and more organised sectors in the case of informal economy. Street vending has become a major and a critical issue in the 21st century in countries like India. The linkage between the changing nature of the urban economy and the emergence of the informal sector, as well as the services it provides to a large section of the urban poor, there has been no mention of including this sector in the calculations of the GDP of any country. Even though the national policy talks about the contribution made by this sector, they do not intend to find the solutions of including it in the economic system. In fact, there is no official account of the income generated by this sector. In India, academic research on this phenomenon of food vending is still in its embryonic form although the social activists have been writing on the issues affecting this sector. The uniqueness of this sector led me to undertake this project through which I have tried to get a closer look into the factors which have played a major role in its functioning.

Key Words : Food Vendors, Cost, Profit, Variations across categories, Jel Classification Codes : C12, C21, Z10.

Introduction

Street vendors have been in existence since ancient times. In all the civilizations, ancient and medieval, one reads accounts of travelling merchants who not only sold their wares in the town by going from house to house but they also traded in the neighbouring countries. In modern times, we rarely see street vendors being treated with the same dignity and tolerance. They are mainly targeted by the municipal authorities and police in the urban areas as illegal traders. The urban middle class complains constantly on how these vendors make the urban life a living hell as they block pavements, create traffic problems (though, some representatives of middle class prefer to buy from street vendors, as goods they sell are cheaper, though the quality is as good as those in the overpriced departmental stores and shopping malls). Street foods are an extremely heterogeneous category encompassing different forms of meals, snacks, drinks and a variety of other things. They show great variation in terms of the ingredients, methods of processing, scale of production and consumption. Various attempts have been made to define them, but the most widely cited definition is that of FAO (1989): *"Street foods are ready-to-eat foods and beverages prepared and/or sold by vendors and hawkers especially in streets and other similar public places"*.

The activities comprising the food vending sector are marked by a number of features such as –: the ease of entry, reliance on indigenous resources, family/household ownership of the enterprise, small-scale operatives, high labour intensity, use of traditional technology and skills acquired outside formal education system and operating in unregulated and competitive markets (HART 1973). Those who participate in this sector are principally the urban poor and this has been seen by some as an innovative response on their part when denied access to more formal employment structures. There has been a substantial increase in the number of food vendors especially in the developing countries of Asia and Africa. A section of the workers employed in the formal sector lost their jobs because of the economic slowdown, closures, down-sizing in the industries they worked in and they or their family members had to seek low paid work in the informal sector in order to survive.

Globalisation as we know of it at present started in the mid-1980s. Until this time most of the less developed countries had protected markets and regulated economies. Imports from other countries, especially developed countries, were regulated most strictly. When the markets in the less developed countries started opening up due to pressures from agencies like the International Monetary

Fund, World Bank and other allies, these economies underwent radical changes and not all were for their own good. Globalisation meant opening up of markets and creation of new employment opportunities. But, it should be noted that another feature of globalisation is the displacement of workers in large enterprises. A large section of these workers or their spouses turned to street food vending as an alternative source of income. This can be seen in the case of several Asian countries (like India, Mongolia, Philippines), Brazil, Mexico and Columbia in Latin America and South Africa, Kenya etc. In Asia the small group of wealthy and dynamic countries known as Asian Tigers faced a sudden slump in the financial sector in 1997. As a result street vending increased rapidly. Hence, we find that there are links between street vending and global trends in the economy.

Objectives and Scope of Study

In this study, I will primarily focus on the street food vendors. Official data on the street food trade are largely lacking, but a number of studies have been conducted which shows that street food trade is a large and a very complex sector, providing means of livelihood and an affordable source of food to millions of people. The potential of street foods for improving the food security and nutritional status of the urban population remains totally unexplored. In my analysis, I have incorporated the different categories of food vendors based on mobility, processing, nature of involvement in the work execution. But, my prime focus is on the Processed and Unprocessed Category. So the research question is: how has the profit of food vendors changed between 2010-12 – has it varied across categories or is the variation same on the whole?

I would like to empirically test for this variation across processed and unprocessed category of food vendors. I have restricted the scope of my study to food vendors in and around different parts of Kolkata (selected areas) due to time constraint. The analysis will be based on a survey, a primary research finding. Food vendors have been categorized as per food processing under two headings:- Processed and Unprocessed. The main objective of this is to analyse the percentage change in :-cost of inputs and other associated costs and the profit of food vendors between 2010 and 2012 and whether these variations differ across categories or is the same on the whole. I have also tried to analyse the effect of the percentage changes in overall cost of production and percentage change in revenue on the percentage change in profit of food vendors.

Literature Review

Bandyopadhyay (2009b), very proficiently describes the internal hierarchies of domination and the subordination within the informal sector and analyses that how in the name of human rights, certain rights get sidelined completely while the others are upheld, just like the issue of pavement dwellers got completely sidelined in the wake of realization of human rights of street vendors. A project on the street food vendors by the Global Change Programme, Jadavpur University was creating awareness on this issue. The report (Roy, 2005) documented aimed at giving legal status to these street food vendors, to enact, implement and change appropriate laws and acts to avoid the ambiguities regarding the difference of legal status of legal and illegal vendors. A whole lot of suggestions were made by her in her study and most of which have been incorporated in the National Policy of Urban Street Vendors, 2009 draft policy. Donovan (2008) talks about how the street vendors, instead of being looked at as creative entrepreneurs are looked at as contributors of environmental congestion as well as crime. MANUSHI has done collaborative work with the street vendors and the New Delhi Municipal Corporation (NDMC). This has been done in order to provide a conducive environment for the street vendors to continue vending and also to make the administrative work of the NDMC easy to manage (Kishwar, 2003).

A pilot survey was carried out on street vendors vending on the area around Gariahat and Rashbehari Avenue by Pratibandhi Udyog in 2008 under the directions of the KMC. Bhowmik (2005) discusses the policies in different countries with respect to these street vendors. Bhowmik (2012) collected data from ten cities. Ten cities were identified based on some specific features. Some of the cities such as --- Bengaluru, Bhubaneswar, Imphal and Patna were covered earlier in his study in 2000. In 2011, a study was conducted by the Global Change Programme, Jadavpur University - "Roy, Sen P, Roy C, Mehta, Dutta, Sen, Bandyopadhyay (2011) -- "Socio-Economic Study of Street Vending in Kolkata" - highlighting the major socio-economic issues relating to the issue of street vending in Kolkata and the report was submitted to KMC (Kolkata Municipal Corporation). The

report provides a detailed theoretical framework on how one should to define a --: Vending, No Vending and a Restricted Vending Zone. It has also suggested a guide map for undertaking the Integrated City Development Programme (ICDP). This study mainly focuses on the unique challenges of developing countries in managing the urban public space and walk ways with the presence of huge informal sector. This area needs to be explored further so I have taken a modest step in that direction.

Survey Procedure

My first step was to get the relevant and sufficient data that would help me in finding a solution to my research question. Initially, I conducted a pilot survey among 20 street food vendors mainly from the Jadavpur area -- which helped a lot in finalising the questionnaire. As a second step, a final survey was conducted across different parts of Kolkata and in certain selective areas around Kolkata to gain a broader view about the situation around. The areas have been chosen based on where the concentration of hawkers is more in Kolkata and some randomly chosen places around Kolkata as per my convenience. This survey has been conducted in the following places namely: Behala, Patuli, Jadavpur, Gariahat, Rashbehari, Bhowanipore, Rabindra-Sadan, Esplanade, Dalhousie Square, College Square, Shyambazar, Howrah Maidan, Salkia, Birati and Kalna in the Burdwan District. I had collected data on 180 street food vendors (samples) and this would not have been possible without the help of my friends. Then I had divided these 180 samples into processed and unprocessed category and carried on with my analysis. The last segment is related to the changes in the cost of inputs, other associated costs, revenue and profits of the food vendors. Since many food vendors do not want to reveal their true quantitative values -- I have kept a provision for the percentage change between the given time span. Those who do not get this percentage issue they could reveal the quantitative values of these components - this was difficult but some questions with 0,1 responses were there which would indirectly give an idea about the data.

Tools : Stata 10, SPSS 19 and Microsoft Excel 2007 has been used in this analysis.

Analytical Framework :

Case I

Here, we shall analyse the effects of changes in only the cost of production on profit. The functional form of the regression equation is stated below:

$$y = f(x_1)$$

where y is the % change in profit of food vendors and x_1 is the % change in overall cost of production.

I have assumed a regression equation as :

$$y_i = \alpha + \beta x_i + u_i, i = 1, 2, \dots, 180$$

where α is the intercept and β is the slope coefficient of the i^{th} independent variable.

It has been assumed that the model follows all the assumptions of CLRM so that we can apply OLS estimation procedure. Assumptions of CLRM are as follows:

$$u_i \sim N(0, \sigma^2) \forall i$$

$\text{Cov}(x_i, u_i) = 0 \forall i$, where x_i is the independent variable and u_i is the i^{th} error term

$\text{Cov}(u_i, u_j) = 0 \forall i \neq j \Rightarrow$ no autocorrelation in error terms.

I want to see whether cost changes significantly influence profit changes.

$$H_0 : \beta = 0$$

$$H_A : \beta \neq 0$$

Table 1a

Variable	Coefficient	Standard Error	t-STAT	[95% Confidence Interval]
COST CHANGE (%)	-0.1850168	0.0941312	-1.97	-.3707735 .0007399
CONSTANT	-0.7089736	3.423905	-0.21	-7.465643 6.047696

*Significant at 5% level, Results as obtained from Stata 10

From the value of the β coefficient in Table 1a it is clear that % change in profit is negatively related to % change in cost. Now to check the significance of β (the slope parameter) i.e. whether cost changes have significantly influence profit changes we carried out a test of significance. The results obtained have been shown in Table 1a and the value of the t-stat is -1.97. $|t| = 1.97 \Rightarrow$ now it becomes a two sided test at Degrees of freedom(df) = $(104+76-1) = 179$.

$$|t| = 1.97 > t_{\text{crit}}^{5\%} (=1.96).$$

Therefore, we fail to accept the null hypothesis that $\beta=0$ and conclude that β is significant and $\neq 0$. In 95% of the cases the estimated value of β lies within the confidence interval. Hence, % changes in overall costs of production have a role to play in the changes in profit (%).

Case 2

Here I will be dealing with cross sectional data- i.e, data collected at the same point of time (between 2010-12) from the different street food vendors. I will analyse the % change in profits incorporating the effects of % change in costs and % change in revenue.

The functional form of the regression equation is stated below:

$$y = f(x_1, x_2)$$

where y is the % change in profits of the food vendors, x_1 is the % change in the overall cost of production and x_2 is the % change in revenue

I have assumed a regression equation as: $y_k = \alpha + \beta_1 x_{1k} + \beta_2 x_{2k} + u_k$, $k = 1, 2, \dots, 180$

Consider the method of (OLS) to carry on with the analysis:

Table 1b

Variable	Coefficient	Standard Error	t-STAT
Revenue Change (%)	0.483428	0.0620867	7.79
Cost Change (%)	-0.2488116	0.0818806	-3.04
Constant	-6.73936	3.062892	-2.2

*Significant at 5% level, Results as obtained from Stata 10

Since β_1 measures the effect of % change in cost on per unit % change in profit, holding the % change in revenue constant, and β_2 measures the effect of % change in revenue on per unit % change in profit, holding the % change in cost constant. It is very clear from Table 1b that the degree of intensity of the influence of revenue change (%) on the % change in profit is more as compared to the % changes in cost. If the % change in revenue rises the % change in profit will also tend to rise at the rate of 0.48 of % change in revenue, assuming cost change (%) remains unaltered. Both the t statistics in the case of revenue and cost changes (%) are significant at 5% as well as 1% level of significance and therefore has a major role to play in determining the % changes in profit.

Model that I have proposed here is:

I am trying to analyse the same thing but through a completely different approach. In this model I have introduced a processing dummy to check whether the % change in profit is similar across categories or not.

The functional form of the regression equation is stated below:

$$y = f(x_1, d_1)$$

Where y is the % change in the profits of food vendors, x_1 is the % change in the overall cost of production and d_1 is the processing dummy.

$d_1 = 1$, if food vendor belongs to the processed category

$= 0$, if food vendor belongs to the unprocessed category

I have assumed a regression equation as:

$$y_i = \alpha_1 + \alpha_2 d_{1i} + \beta x_i + u_i, i = 1, 2, \dots, 180$$

Keeping assumptions of CLRM intact, I carry on with the analysis:

Carrying out the regression analysis we see that the-

- Unrestricted Residual Sum of Squares (URSS) = 112023.743
- Restricted Residual Sum of Squares (RRSS) = 112889.551

Now, we will have to test for the significance of the dummy:

$$H_0 : d_1 = 0$$

$$H_A : d_1 \neq 0$$

$$(RRSS - URSS)/q$$

$$\text{The Required F statistic is} = \frac{(URSS)/(n - k)}{(RRSS - URSS)/q}$$

where, q = number of restrictions in form of dummy

k = number of restrictions + number of parameters to be estimated

Now, in our case we see that,

$$F = \frac{(RRSS - URSS)/1}{(URSS)/(177)}$$

= 1.368 < $F_{crit}^{5\%} \Rightarrow$ we fail to reject the null hypothesis and conclude that the processing dummy is insignificant. The implication of this is that the processing dummy has no role to play i.e. there is no effect of the dummy on % changes in profit. The cost of production has increased on the average for the food vendors as a whole.

I have also conducted split sample mean difference test to check whether the variations in cost and profit on the average are the same across categories or not.

1) The Test follows....Let the Average Population % change in cost in Processed Category be M_m & in Unprocessed be L_mlet the sample average % change in cost in Processed Category be M_c & in Unprocessed be L_c . The Standard Error of the $(M_c - L_c)$ is $(SD \text{ of pooled sample}) \times \sqrt{(1/104 + 1/76)}$.

$$H_0: M_m - L_m = 0$$

$$H_A: M_m - L_m \neq 0$$

The Test Statistic: $t = \{(M_c - L_c) - (M_m - L_m)\} / SE_{(M_c - L_c)}$

Now, $M_m - L_m = 0$ at H_0 . $M_c = 31.27$, $L_c = 29.26$, $SE_{(M_c - L_c)} = 3.022$

$t = 0.664$ at $df = (104 + 76 - 2) = 178$. So, $t = 0.664 < t_{crit}^{5\%} (=1.960)$therefore we fail to reject the null hypothesis and conclude that there is not much variations in the average % change in cost of production across both the categories. The implications of this are that in 95% of the cases the % change in the cost on the average in both the groups is almost the same. There is as such no significant variation in the average % change in cost across categories of the street food vendors -variations may be there but they are very negligible. Failing to reject the null hypothesis implies that the samples have been drawn from the same population and the variation in % changes in cost is more or less same on the whole implying food vendors in general have experienced an increase in overall cost of production i.e. input cost along with other associated costs.

2) I have ignored the outlier present in the unprocessed category without loss of generality. The Test follows....Let the Average Population % change in profit in Processed Category be M_m & in Unprocessed be L_m let the sample average % change in profit in Processed Category be M_p & in Unprocessed be L_p . The Standard Error of $(M_p - L_p)$ is $(SD \text{ of pooled sample}) \times \sqrt{(1/104 + 1/75)}$.

$$H_0: M_m - L_m = 0$$

$$H_A: M_m - L_m \neq 0$$

The Test Statistic : $t = \{(M_p - L_p) - (M_m - L_m)\} / SE_{(M_p - L_p)}$.

Now, $M_m - L_m = 0$ at H_0 . $M_p = -8.367$, $L_p = -3.560$, $SE_{(M_p - L_p)} = 3.824$

$t = -1.257$ at $df = (104 + 75 - 2) = 177$. So, $|t| = 1.257 < t_{crit}^{5\%} (=1.960)$therefore we fail to reject the null hypothesis and conclude that there is not much variations in the average % change in profit across both the categories. The implications of failing to reject the null hypothesis is that in 95% of the cases the % change in profit on the average in both the groups is almost the same. There is as such no significant variation in average % change in profit across categories of food vendors -variations may be there but they are very negligible.

The samples have been drawn from the same population and the variation in % changes in profit is more or less same on the whole implying food vendors in general have experienced a decline in profit on the average in this time span of two years between 2010 and 2012 be it for increase in the overall cost of the production or may be due to any other reasons like changes in scale of operations, change in location leading to decline in customers and thereby leading to fall in revenue.

Limitations

Due to time limitations, I have only chosen the street food vending sector in our analysis. Authentication of data is not guaranteed as the respondents may have misquoted the values. As most of these vendors donot maintain/have proper records, in most cases the vendors provided an approximate value of the cost, revenue and profit change in this period between 2010-2012. This article is analysed over 180 samples which is not sufficient to reach a conclusion.

Conclusion

Street food vending in developing countries like India is a burning issue in the present

scenario. This study throws light on some of the issues related to this particular phenomenon. In my analysis I have found out that a majority of the food vendors are male. It has been observed that 50% of the food vendors belong to the age group of 30-40 years indicating that the majority belong to the productive age group. As per my analysis, level of education does not influence the choice of this profession. Majority of the mobile food vendors do not have family business. It has been observed that within the study period almost 55% of the food vendors have not undertaken any changes in their scale of operations. My analysis shows that mobile food vendors are mostly the single handlers of operation. The proportion of multiple person involvement in case of the processed category is a touch higher as compared to the unprocessed category.

The % change in the cost and revenue has considerably influenced the % change in profit of these street food vendors. Analysing these components, I have come to a conclusion that the percentage change in cost has significantly influenced the % change in profit of the food vendors in general, between 2010-2012. Also, the profit of the street food vendors (irrespective of the category) has declined on the average in this span of two years. It is to bring to your notice that the majority of food vendors (almost 70%) suffer from shortage of funds and local harassment. Financing this form of a business is a major issue and sometimes the unions play an important role in the disbursement of the credit to the vendors. There needs to be a change in the municipal authorities perception to reduce the chaos on the footpaths. I therefore suggest that the KMC should formalise all the street vendors and provide them with licenses. If this entire system is formalised it will give the KMC the authority to regulate their activities. In the absence of any such regulation and lack of formalisation of these vending activities street vending has become a major area of concern. Increase in governance will also reduce the chances of illegal intruders. The busy service areas with huge concentration of food vendors can begin to rethink in terms of more indoor canteen facilities. The street vendors may be included in this process. This will not only reduce the congestion on pavements but will also ensure a standard quality of food. Looking at the scenario, I feel that our Central Government as well as respective state governments should take up this issue of legalization of the street food vendors at the earliest. This would lead to a detailed analysis of the Indian economy. Suitable planning norms for reservation of space for the street food vendors in accordance with their current population and a projected growth rate may be devised. So making a provision for them within city development plans should be taken up.

References

1. Bandyopadhyay, R. (2009a): "Hawkers' Movement in Kolkata, 1975-2007", Economic and Political Weekly, Vol. XLIV, No. 17.
2. Bhowmik, S. K. (2012): "Street Vending in Ten cities in India", 2012, NASVI Report.
3. Bhowmik, S. K. (2000): "Hawkers and the Urban Informal Sector: A Study of Street Vending In Seven Cities", NASVI Report.
4. Donovan, M. G. (2008): "Informal Cities and the Contestation of Public Space: The Case of Bogotas's Street Vendors 1988-2003", 2008, Urban Studies, 45(1).
5. Government of India, "2009 National Policy on the Urban Street Vendors", 2009, Ministry of Housing and Urban Poverty Alleviation, New Delhi.
6. Kishwar, M. (2003). "Major Breakthrough for Street Vendors: MANUSHI Hawker Market Project Gets Supreme Court Clearance", MANUSHI, No. 135.
7. Maddala, G. S. (2007). Introduction to Econometrics, Wiley-India Edition.
8. Pratibandhi Udyog (2008): "A Report on the Survey of Street Hawkers or vendors at Gariahat Road and Rashbehari Avenue", Pratibandhi Udyog.
9. Roy J., Sen P, Roy C., Mehta R., Dutta S., Sen S. and Bandyopadhyay R. : "Socio-Economic Study of Street Vending in Kolkata", Global Change Programme, Jadavpur University, 2011.
10. Roy, J. (2005): "Analysis of Street Food Vending in Kolkata: Analysis of Livelihood, Health and Environmental Issues.", Global Change Programme, Jadavpur University, 2005.

CROSS BORDER TRADE BETWEEN BANGLADESH AND NORTH EAST INDIA**Suparna Roy****Assistant Professor, Department of History, Assam University, Silchar, Assam****Email : suparnaroy46@yahoo.in****Abstract**

Bangladesh and North East India has a long standing relationship due to its historical background, geographical positions and cultural similarities. The north eastern region has age-old socio-economic ties with Bangladesh. The economies of both are also very similar and are agrarian in nature. Both can be identified as under developed. The contribution of manufacturing sector is low in both the areas and that of service sector is commendable. The partition of the country has disrupted the structure of age-old flow of goods and services between these two areas. But old road links and waterways are still being used in many places for export-import trade between Bangladesh and the North East. In fact, the land borders between Bangladesh and the North Eastern Region are more accessible and cost effective than the borders with other neighbouring countries such as China, Myanmar and Bhutan. Bangladesh is almost surrounded by India apart from a small stretch of about 200 km which it shares with Myanmar. Bangladesh shares a 4096.7 km long border with India out of which 1880 km is shared by the North Eastern Region of India. The bilateral relationship is today increasingly permeated by greater economic context. For the promotion of greater regional economic co-operation, a major initiative was undertaken in 1991. Later on, it was decided to establish a South Asian Free Trading Arrangement (SAFTA) in 2001. The increase in trading activities along the border is bound to expand over all economic development of the region. Active trade, backed up by broader economic co-operation, can greatly benefit the peoples on both sides of the border from the matching of the complementarities in the resource bases. The development model resulting from India's Look East Policy has tremendous potential for the North Eastern Region. It is through the trade route that North East India can unshackle itself from the evils of poverty, unemployment and backwardness. Similarly, Bangladesh can also gain much from this increasing trade relation. Bangladesh and North Eastern Region has better positional advantage to connect the two economies by road, rail, water and air transport.

Introduction

Trade between India and Bangladesh has the legacy of history. Before partition of undivided India in 1947 there existed domestic trade between different regions of present India and Bangladesh. The undivided Assam (present North Eastern region consisting of eight states) and counterparts of Bangladesh were mostly dependent on mutual trade. In the post partition days, the emergence of other states in the north eastern region of India resulted in the opening of trade routes between Bangladesh and North eastern region through three states, namely, Meghalaya, Assam and Tripura. Karimganj is the only border trade point in Assam between India and Bangladesh in the post independence period. The southern part of Assam had a unique history of its own. "Until 1874, Sylhet formed an integral part of Bengal, being included in the Dacca division, but in that year by proclamation dated 12th September, it was transferred to the newly created province of Assam together with the adjoining district of Cachar" (Hunter, 1879). Originally, an integral part of Sylhet district which was tagged with Assam in 1874 from the Dacca division of the then Bengal in order to make Assam a viable state, at the moment of partition of India, a referendum was inflicted on Sylhet district, to be or not to be within the Indian union. The referendum opined in favour of going to East Pakistan and the entire district of Sylhet became a part of East Pakistan and it observed Pakistan Independence day on 14th August, 1947. As a result of the Radcliffe Boundary Commission Award, making the Kushiara river as the natural boundary between Assam and East Pakistan, three and half thanas of Karimganj sub-division of the Sylhet district, viz, Ratabari, Patharkandi, Badarpur and half of Karimganj came back to Assam on 17th August, 1947. This part is what now constitutes Karimganj district which till 1st July, 1983 was a sub-division of Cachar district (Nath, 1995).

With the SAARC initiative the volume of trade with Bangladesh has increased since 90's. Due to the logistic advantage traditionally trade with Bangladesh via north eastern states was mainly informal (Dutta and Roy, 2000). Things have changed during the past couple of years due to the

liberalization in trade restrictions amongst the SAARC countries. As a result volume of trade and balance of payments has improved. But the comparative advantages between India and Bangladesh trade mainly with north eastern region of India is still both underutilized and under explored.

Objectives of the Study

The present study is mainly aimed to analyse the trade relation between Bangladesh and North Eastern region of India in the historical perspective. The study also attempts to highlight the present status and dependency between the two areas.

Data Source and Methodology

The study is based on secondary sources of materials and secondary data. The main sources of secondary data are the official publications from different government and semi-government agencies.

Theoretical Framework Of Cross Border Trade:

Trade of commodities can flow between individuals or human groups and between countries. If such exchange of goods is done on international boundary of two countries it is known as “cross border trade”. The peripheral areas along the international boundary are considered as ‘border’. The borders have their own natural environment, human endowment, history, strategic importance and its own constraints. This trade activity between the borders of the two countries develops the socio-cultural and economic relationship. In recent days the term ‘border trade’ has given a global importance all over the world.

One of the most important ways emphasized by the Mercantilists for strengthening a nation was the idea of trade. This is because that was the only way of enriching a nation which was not endowed by nature. Adam Smith had himself argued that cross border trade was essential for economic efficiency and development. Adam Smith showed how all countries would gain from international trade through international division of labour. Ricardian theory of Comparative Cost (Ricardo, 1817) gives a more valid and widely acclaimed explanation of international trade. Ricardo did not object to Smith’s analysis of absolute advantage as the basis of international trade. But he went even further and argued that even if the countries did not have absolute advantage in any line of production over the other’s, international trade would still be beneficial, bringing gains from trade to all the participating countries. The basic intuition is: If country A is better than country B in making cars and country B is better than country A at producing paddy- both obviously gain if A specializes making cars and B paddy- it is a case of absolute advantage. Even if country A is better than B at making both, still both can benefit if each of them specializes at making the one it does best. According to Ricardo, a country should specialize and export those goods in which it has comparative advantage. This theory highlighted the need for removal of artificial restriction in the form of tariffs and other means of trade restriction so that various countries specialize on the basis of their comparative costs and derive mutual benefits from international trade.

The theory of trade developed by Heckscher (1919) and Ohlin (1933) provides a thorough and plausible explanation of international trade as compared to the classical comparative advantage model. The theory states that the main determinant of pattern of production, specialization and trade among regions is the relative availability of factors supply. Some countries have much capital, others have much labour. The theory says that countries that are rich in capital will export capital intensive goods and countries that have much labour will export labour intensive goods (Sodersten, 1970). To Ohlin the main cause of trade between regions is the difference in prices of commodities.

The remarkable contribution of Heckscher and Ohlin models which received serious attention from economists across the world over the years was its results closely related to ‘Factor Price Equalization Theorem’. It was Samuelson (1948) who provided a rigorous proof to the Heckscher-Ohlin theorem of factor price equalization. The factor price equalization theorem states that international trade brings about equalization in the absolute and relative returns to homogeneous factors of production and in their prices.

India’s North East : Look East Policy

India’s North Eastern Region comprising the states of Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura, Sikkim and Arunachal Pradesh. These eight states have a common

border with four foreign countries namely Bangladesh, Bhutan, China and Myanmar. A large section of the people in the region is of Tibeto-Mongoloids origins speaking variety of languages. The growth rate of population is higher in all the states of North Eastern Region as compared to all India average. This high rate of increase in population is primarily due to the influx of immigrants from inside and outside of India. As a result, the decadal variation in the North Eastern states seems to be very high as compared to all India average. This region is connected with the rest of India only through a narrow corridor in North Bengal having an approximate width of 33 km on the eastern side and 21 km on the western side. This narrow corridor is popularly known as “Siliguri neck” or the “chicken’s neck”. North East India is mostly hilly. It has plains on both sides of the river Brahmaputra and the Himalayan range around it. The region accounts for 7.8% of the total land space of the country. A brief profile of NER is given in Table-1.

Table 1. Per Capita Income, Literacy Rate And Health Care Facility of the North Eastern States

State	Per capita GDP (US \$) 2009	Literacy rate (percent) 2011	Bangla speaking population 2011
Arunachal Pradesh	1,090	67.0	97,149
Assam	626	73.2	7,343,338
Manipur	602	79.8	27,100
Meghalaya	899	75.5	185,692
Mizoram	971	91.6	80,389
Nagaland	453	80.1	58,890
Tripura	756	87.8	2,147,994
Sikkim	1,033	82.2	6,320
NER	804	79.65	9,946,872
India	1,087	74.04	83,369,769

Source : Basic Statistics of North Eastern Region, NEDFI Data Bank,
http://www.censusindia.gov.in/Census_Data_2001/Census_Data_Online/Language/parta.htm

The region is also rich in bio-diversity, various mineral resources, with a combination of human, natural, cultural and ethical beauty and deep forests. The flora and fauna of this region is also numerous and varied. Despite these, the richness has yet to be developed and exploited for the benefit the region as well as the country Madhab (2005). The North Eastern Region has only 2 percent of the border with the Indian main land and 98 percent with the international border with Bangladesh, Myanmar, China and Bhutan. As we have often talked with the isolation of North Eastern Region which resulted in its economic backwardness from the main stream. In the new WTO regime, the time has come for converting this geographical isolation into an opportunity. Such situation only comes if North Eastern Region adopts a conscious policy to improve the border trade.

The regional composition of the north east at the time of independence consisted of the Assam plains of the old Assam Province, the hill districts, the North Eastern Frontier Tracts (NEFT) of the North Eastern borderland, and the princely states of Manipur and Tripura, both of which opted for merger with India in 1949. At present it consists of eight states. The economy of NER is predominantly agricultural based with more than 65% population dependent for earning their livelihood from this sector. However, one can not deny the importance of small scale and cottage industries, and tourism in economic development of the region. If we compare the performance of NE states in terms of SDP growth with all India average, we would find that during the entire study period four of the NE states viz. Arunachal Pradesh, Nagaland, Sikkim and Tripura, are growing at a rate which is higher than all India standard. What more is the fact that they are growing either with at per or more than the top growing states in the nation (Roy and Debnath, 2011). It is found that except Assam all the states were growing at a higher rate than all India average. And for the states like Arunachal Pradesh, Nagaland and Sikkim the difference in growth rates are very much impressive. But the picture went a reverse change in the post reform period. Here only three states viz Nagaland, Sikkim and Tripura could manage to grow at a higher rate than all India average. The same three states, in fact, grown at a higher rate than national average in all the three periods considered in the study (Deka, 2007).

The development model resulting from India’s “Look East Policy” has tremendous potential

for the North Eastern Region. The share of North East India in this annual trade was around 12 percent annually. The great Indian corridor in the East comprising of seven North Eastern states is strategically located at the centre of the three giant markets of the world- China with size of 1.26 billion, ASEAN with more than half a billion and the SAARC nations around 1.42 billion people. These three areas together formed a market of over 3 billion people which half the size of the total market of the world. The ASEAN countries have the fastest growing economy. It is for this reason that India has adopted the 'Look East' policy and closer relation with South East Asia will open up significance possibilities for North East. The corridor is positioned itself at the junction of the three most important markets – SAARC, ASEAN and China and having most dynamic economies. DeKa (2007) mainly deals with India's 'Look East' policy and shows that North East India though land locked, is ideally positioned both in the geographically and commercial sense to build the bridge between India and the ASEAN. In this regard, India had made the right choice towards the ASEAN in her "Look East" policy in 1992. In India's 'Look East' policy, there is a new opportunity for growth and a new development paradigm for the North East. It is through the trade route that North East India can unshackle itself from the evils of poverty, unemployment and backwardness.

NER and Bangladesh : A Comparison

Bangladesh has a total area of 148,000 sq. km. with a population of 142.3 million in 2011. Bangladesh is the 9th most populous nation in the world and one of the most densely populated. Bangla is the official language of Bangladesh. The economy of Bangladesh is mainly agrarian in nature. From a mainly agrarian base, the economy of Bangladesh has undergone rapid structural transformation towards manufacturing and services. Agriculture contributes 21.77 percent of GDP of Bangladesh while Industry and Service contributes 29.73 and 49.67 percent. Since agriculture is largest employment sector of the country, logically national growth depends on it. But, among 19.2 million of them, 88% is small and marginal, 10% medium and only 1.2% large farmer. These farmers grow 81.8% cereal food for the country while 14.3% of them are absolutely landless. Almost 42% people of Bangladesh live under poverty level while 39.8% have no food security. Most of this population is landless small and marginal farmer. The agriculture sector, however, occupies the largest sector of Bangladesh's economy and still the main employment provider. The staple crop is rice, with paddy fields accounting for nearly 70% of all agricultural land. It is generally observed that trade between two developing countries is complementary in nature while trade between two developed countries is mostly in differentiated products. Similarly, large and diversified economies often trade less with outside world than small countries Ismail and Rahman (2008). Thus, from the socio economic profiles of North Eastern Region of India and Bangladesh, it is very interesting to analyze the similarities and the type and level of trade between these regions.

The Indo-Bangladesh border is the longest which India has with any of its neighbours. The people of the two countries have close historical, linguistic and cultural bonds, geographical interdependence and also shares common emotional bonds which bind the people from two sides of the border other than trade relation. The government of India and Bangladesh are taking initiative to increase cross border trade so that welfare of the people of the two countries can be increased. Indo-Bangladesh economic relations have been affected by the legacy of history. Bangladesh, after all, was a part of Pakistan for more than two decades when Pakistan had fought two wars with India. History has not ceased casting its long shadow. The Indian economy is not only much larger and more diversified but also is more advanced in industry, services, science and technology. The asymmetry in economic size and population has implications for the way in which the distribution of possible gains from economic cooperation is evaluated by the trading partners. However, while India's gain in relation to her economy as a whole may be limited, it could be sizeable if it is judged in relation to the economy of the neighbouring states of Bangladesh, that is, West Bengal and the north-eastern states of India. How far this consideration influences India's negotiations with Bangladesh depends upon how much the interests of the neighbouring states of Bangladesh weigh in the external/regional policy priorities of the central government of India (Roy, 2008).

Regional trade groupings have come to stay as a hard reality on the global economic scenario with the establishment of Regional Trade Agreements (RTAs) like the North American Free Trade Agreements (NAFTA), the European Union (EU), the Central African Customs and Economic Union, the Arab Common Market and the Common Market of the Southern Cone. The basic objective is to

promote intra regional trade among the member countries and thereby economic cooperation and development Dushni and Thennakoor (2006). The operation of the South-Asian Association of Regional Cooperation (SAARC) agreement at the beginning of the 21st century has given a new boost to regional trade. At the first official meeting on 2nd August, 1983 the Foreign Ministers of SAARC member states (India, Pakistan, Bangladesh, Sri Lanka, Nepal, Bhutan and the Maldives) adopted a declaration on South Asian regional cooperation in which they defined their objectives and adopted an action plan which defines the areas of cooperation. The SAARC was formally founded at the first Summit Conference of 7 and 8 December, 1985 in Dacca (Bangladesh).

Negotiations on a framework agreement for SAFTA was initiated and adopted in January 2004 by SAARC. Outstanding issues in key areas of the tariff liberalization programme were completed on scheduled by January 2006 to allow the implementation of SAFTA to begin in July 2006. With the aim of negotiation on key outstanding issues like the tariff liberalization programme, rules of origin, sensitive lists, revenue compensation mechanism etc, the objective of SAFTA is to increase the volume of trade in the region. Under the proposed tariff liberalization programme, SAFTA will become fully for non-LDC member countries (India, Pakistan and Srilanka) of SAARC by 2013 and by 2016 for LDC member states (Bangladesh, Bhutan, Maldives and Nepal) (Sarma, 2000). In the SAFTA agreement there is several initiatives to increase the bilateral trade between SAARC countries (Purkayastha, 2004).

North East India – Bangladesh : Trends of Trade

The North Eastern region is bounded by Bangladesh in the west and southwest with an international border of nearly 1880 km. The border extending over hilly tracts, forested area and river is porous, touching in its ambit, the states of Assam, Meghalaya, Tripura and Mizoram. The North Eastern region is bounded by Bangladesh in the west and southwest with an international border of nearly 1880 km. (refer Table 2). The border extending over hilly tracts, forested area and river is porous, touching in its ambit, the states of Assam, Meghalaya, Tripura and Mizoram.

Table 2. Bangladesh's Border with North East India

States	Border Type	Length (Km)
Assam	Land	160
	Riverine	103
	Sub-total	263
Meghalaya	Land	443
Tripura	Land	773
	Riverine	83
	Sub-total	856
Mizoram	Land	58
	Riverine	260
	Sub-total	318
Total		1,880

Source: Gurudas Das and R.K.Purkayastha (eds)(2000)

LCS's are the gateway for the transit of goods, services and human being between north eastern region and Bangladesh. North eastern region has 26 land customs station (lcs) along its border with Bangladesh. Among these 26 lcs only 13 are functional and are accessible for trade. Land and riverine lcs of Assam and Tripura are more accessible for trade. lcs of Mizoram is non-functional and lcs of Meghalaya are hilly so relatively less accessible for trade.

The average share of export through various Land Custom Stations of the entire North East with the whole world during the period 2000-01 to 2006-07 is about 47 percent. The average share of import through various Land Custom Stations of the entire North East with the whole world during the same period was about 40 percent. The total amount of import and export of entire North East and the share of Indo-Bangladesh border through North Eastern Region is shown in Table 3.

Table 3. Percentage of Export and Import

Year	% share of export to Bangladesh through NER	% share of import to Bangladesh through NER
2000-01	37.43	36.74
2001-02	48.74	34.63
2002-03	49.39	29.15
2003-04	54.75	34.65
2004-05	45.04	64.26

Source: Office of Commissioner of Customs, Shillong.

From the analysis of the above table it is revealed that that export and import is increasing over this period but export shows a fluctuating trend and import shows a steady increase.

Conclusions

North Eastern Region has vast potential for border trade with Bangladesh, Myanmar, China and Bhutan and some of the ASEAN countries if special facilities are created. This region is well reputed with its forest products, agricultural products, handloom and handicraft items etc. These products can substantially improve its economic development through an effective participation in global trade by enhancing trade relation with our closed neighbours. Due to the strategic geographical location the business prospect of North Eastern Region and Bangladesh are more realistic and brighter than that of other neighbouring countries. Bangladesh and North Eastern Region has better positional advantage to connect the two economies by road, rail, water and air transport. This advantage will boost the border trade and opens the prospect for the landlocked North Eastern Region to explore its resources by undertaking economic cooperation and collaboration with the global economy.

There is an urgent need to take suitable policies and strategies for exploitation of trade opportunities in North Eastern Region. The communication network between NER and Bangladesh needs to be given top priority. Rail and Road transport needs to be improved. Steps must be initiated to invest on joint ventures in the areas of unutilized resources of North Eastern Region and Bangladesh like food processing, tea, gas based power sector etc. This can be done by mutual collaboration, transfer of technology, managerial and professional skills.

References

1. Das, G. and Purkayastha, R. K. (eds)(2000). Trade: North-East India and Neighbouring Countries, 2000.
2. Deka, P. (2007). The Great Indian Corridor in the East, Mittal Publications, New Delhi
3. Dutta, P. C. and Roy, N. (2000). 'The Impact of Cross- Border Human Traffic: A case study of Karimganj district' in 'Border Trade –North East India and Neighbouring Countries' edited by Gurudas Das and R. K. Purkayastha, Akansha Publishing House, New- Delhi.
4. Heckscher, E. F. (1991). 'The Effects of Foreign Trade on the Distribution of Income', Reprinted in American Economic Association, Readings in the Theory of International Trade, Mc.Graw Hills, New York, 1949.
5. Hossain, M. I. and Rahman, Md. H. (2008). "Bangladesh NEI Trade: Can There be a better Future?" edited by Gurudas Das and C. Joshua Thomas, Indo Bangladesh Border Trade Benefiting from Neighbourhood, Akansha Publishing House, New Delhi.
6. Hunter, W. W. (1879). A Statistical Account of Assam, Vol. II, Trubner & Co., London, p.259.
7. Madhab, J. (2005). 'Enabling the North East', Yojana, December, pp.11-12.
8. Nath, S. (1995). Impact of Technology on Green Revolution in Karimganj District, Assam, Gauhati University (unpublished thesis).
9. Ohlin, B. (1933), Interregional Trade- An Introduction to Theory and Policy', Blackwell Publishers Inc. Oxford, USA.
10. Purkayastha, G. (2004). "Regional Economic Co-Operation among China, India, Myanmar and Bangladesh", Yojana, vol.48, Feb., no.2.
11. Ricardo, D. (1817). "On Foreign Trade", Principles of Political Economy and Taxation, paperback, 2004, Dover Publications, Barnes and Nobles.

-
12. Roy, N. (2008). "Indo-Bangladesh Trade Through Karimganj: Problems And Prospects", edited by Gurudas Das and C. Joshua Thomas, Indo Bangladesh Border Trade Benefiting from Neighbourhood, Akansha Publishing House, New Delhi.
 13. Roy, N. and Debnath, A. (2011), "Dynamics of Sectoral Growth in North East India", R. K. Raul and J. N. Saikia (2011) (eds.) North East India Approaches Towards Sustainable Development, Southern Economist Publication, Bangalore.
 14. Samuelson, P A. (1948). Economics, New York: McGraw-Hill.
 15. Sarma, G. K (2000). "Regional Economic Co-Operation Signing of SAFTA", Yojana, Vol.48, Feb., No.2.
 16. Sodersten, B. (1970). International Economics, Harper & Row (New York)
 17. Weerakoon, D. and Thennakoor, J. (2006), "SAFTA: Myth of Free Trade", Economic and Political Weekly, Vol.XLI, no.37, Sept.16-22.

PHYSIOLOGICAL GROWTH PATTERN OF 5 – 11 YEARS BOYS AT KALYANI**Sushanta Pal****Ex Student, Department of Physical Education, University of Kalyani, West Bengal****Email : palsushanta9@yahoo.com****Dr. Susanta Sarkar****Assistant Professor, Department of Physical Education, University of Kalyani, West Bengal****Email : sankar.sarkar246@gmail.com****Abstract**

Growth is a natural tendency with the germ-plasm the seed that produces new organism of the same kind. Given proper environment, the organic matter transforms itself in to living organism. The span of human growth is longer and its process slower, so that it takes nearly 19-20 years for a new born to become an adult. The purpose of the study was to observe the 5-11 years boys physiological growth pattern at Kalyani. Total 210 subjects of 5-11 years boys Age, Height and Weight was measured. There were seven boys group and each group had 30 subjects. From the analysis it was found that the body height is gradually increasing from 5 yrs to 11 yrs boys. Body weight of 5 to 11 yrs boys is increasing in regular basis with growth and development.

Key Words : Physiological Growth, Age, Height, Weight, 5 – 11 years boys.

Introduction

From the view point of biology, growth is natural tendency with the germ-plasm the seed that produces new organism of the same kind. Given proper environment, the organic matter transforms itself in to living organism. The span of human growth is longer and its process slower, so that it takes nearly 19-20 years for a new born to become an adult. In this connection the researcher generally apply the term growth to this structural and physiological change that take place within the individual during the process of maturation.

According to a biological law, the growth brings in change in physical structure, which is invariably accompanied by change function. Growths are indicative of enlargement of cells, fibers and muscles, elongation of the skeleton and increase the volume of the body. It brings about visible, measurable and enumerable changes in structure and form. The measurement of physical growth can be approached either horizontally or longitudinally. Most studies have been confined almost entirely to the gathering the data concerning the growth patterns of large group of children's at specific stages. It is quantifiable in sense that it can be recorded in kilogram, inches and points.

Physical growth refers to the growth of various bodily organs and their functioning according to set norms. Physical growth is inherent in the germ-plasm and is a natural process initiated by invisible hand of nature. Most of early studies of child growth used the cross sectional method of gathering data about the height, weight and other measures of a large group of children of various age levels. Height and weight is an important for physical growth. There are modifications in to internal organs of the body as well as in to external appearance, that influence the behavior and well being of individual child. The purpose of this study was to determine the nature of growth changes of 5 – 11 years boys at Kalyani.

Methodology

The Subjects : A total of 210 boys of different age groups were selected as subjects for the present study. The age groups of the subjects were 5 years to 11 years. There were seven groups and each group had 30 subjects. The subjects were selected from Kalyani of Nadia districts, West Bengal State. The subjects were from Kalyani University Experimental High School (H. S.).

Instruments and Tools used :

- i) Weighing machine (digital)
- ii) Measuring steel tape graduated in centimeter..
- iii) Steadiometer.

Statistical Treatment of the Collected Data

The researcher calculated the basic statistics such as mean (\bar{x}) and standard deviation (σ), ANOVA (F value) and Post Hoc test.

For calculating ANOVA (F value) and Post Hoc test the researcher used SPSS Software 16.0 version.

$$\bar{x} = \frac{\sum x}{N}, \quad \bar{x} = \text{mean}, \quad \sum x = \text{Sum of scores},$$

$$\sigma = \sqrt{\frac{\sum x^2}{N} - \sum \left(\frac{x}{N}\right)^2}$$

$$F = \frac{\text{Mean square variance between groups}}{\text{Mean square variance within groups}}$$

$$SS = \sum x^2 - \frac{\sum x^2}{N} \quad \text{C. D (Critical difference)} = SE_m \times \text{Sqrt } (2) \times t \text{ value}$$

N = Total number

Results and Discussion

The raw data were properly arranged and grouped. The researcher tried to analyze the data using standard statistical techniques. The findings of the analyses have been presented and discussed.

The Data

In the present study age, height, weight of the subjects had been considered as data. Age was measured in years, weight was measured in kilogram and height was measured in centimeter All these constituted the data for the present study.

Presentation of the Data and Results Discussion

In the present study, the growth was analyzed for seven boys groups . They were Group - (i) 5 years boys, Group –(ii) 6 years boys.

Group (iii)– 7 years boys, Group –(iv) – 8 years boys,

Group (v)– 9 years boys, Group (vi) – 10 years and

Group (vii)- 11 years boys.

The groups were classified on the basis of age. Mean values and S.D of height and weight of boys groups have been presented in Table 1.

Table 1. Mean values and S.D of height and weight of 5-11 yrs boys

Age in yrs	Height (cm)		Weight (kg)	
	Mean	S.D	Mean	S.D
5	114.27	± 5.01	17.87	± 2.94
6	117.87	± 3.04	21.61	± 4.29
7	122.68	± 5.71	23	± 4.18
8	123.1	± 4.0	24.9	± 5.09
9	126.83	± 4.69	25.73	± 5.56
10	134.93	± 5.26	31.31	± 4.76
11	138.2	± 5.83	33.69	± 6.52

It is seen from the table values that the boys groups height and weight from 5 yrs to 6yrs, 6yrs to 7yrs, 8yrs to 9yrs and 10yrs to 11yrs increased rapidly but from 9 yrs to 10 yrs increased very rapidly and in 7 yrs to 8 yrs it was lesser.

However, the difference among mean values of height for 5-11 yrs boys was tested for statistical significance by using the techniques of ANOVA. Table – 2 shows the results.

Table 2. ANOVA for height of 5-11 yrs boys

Source of variation	Sum of squares (SS)	df	Mean square	F	Remarks
Between group	6752.529	6	1125.421	47.277	Significant at 0.05 level
Within group	2332.857	98	23.805		
Total	9085.386	104			

$$F_{0.05} (6, 104) = 2.19$$

It is seen from Table 2 that the F value was 47.277 which confirmed the statistical significance among the mean values. In order to find out exact location of the difference least significance difference (LSD) was used as a Post Hoc Test. Table – 3 shows the results.

Table 3. LSD for Height of 5 – 11 Yrs Boys

Parameter	5 yrs	6 yrs	7yrs	8yrs	9 yrs	10 yrs	11 yrs	Mean Difference	Sig.
Height (cm)	114.27	117.87						3.6*	.046
	114.27		122.68					8.41*	.000
	114.27			123.1				8.83*	.000
	114.27				126.83			12.56*	.000
	114.27					134.93		20.66*	.000
	114.27						138.2	23.93*	.000
		117.87	122.68					4.81*	.008
		117.87		123.1				5.23*	.004
		117.87			126.83			8.96*	.000
		117.87				134.93		17.06*	.000
		117.87					138.2	20.33*	.000
			122.68	123.1				0.42**	.814
			122.68		126.83			4.15*	.022
			122.68			134.93		12.25*	.000
			122.68				138.2	15.52*	.000
				123.1	126.83			3.73*	.039
				123.1		134.93		11.83*	.000
				123.1			138.2	15.1*	.000
					126.83	134.93		8.1*	.000
					126.83		138.2	11.37*	.000
						134.93	138.2	3.27**	.070

* significant at .05 level

** not significant at .05 level

From Table 3: Inter age group comparison of mean height was computed through Post Hoc test, the results were significant at 0.05 level of confidence when the comparison was made between age 5 yrs with other age categories up to 11 yrs, age 6yrs with other age categories up to 11 yrs, age 7yrs with 9 yrs and other age categories up to 11 yrs, age 9 yrs with other age categories up to 11 yrs. Post Hoc test, the results were not significant at 0.05 level of confidence when the comparison was made between age 7 yrs with 8 yrs and age 9 yrs with 11 yrs.

This indicates that the age group between 7 yrs with 8 yrs and 10 yrs with 11 yrs growth of height was slightly reduced and rest of other groups growth of height was increased significantly. Mean height of 5 – 11 yrs boys have been presented in Fig- 1.

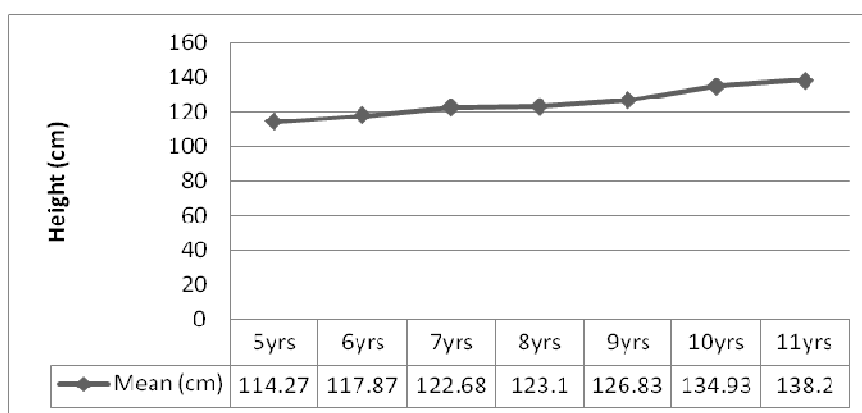


Fig. 1. Mean height of 5 to 11 yrs boys

Table 1 also shows the gradual improvement of weight with respect to age. Therefore the differences among mean values of different age groups of boys were tested for statistical significance by using the techniques of ANOVA. Table – 4, shows that results.

Table 4. ANOVA for body weight of 5 – 11 yrs boys

Source of variation	Sum of squares (SS)	df	Mean square	F	Remarks
Between group	2712.232	6	452.039	19.011	Significant at 0.05 level
Within group	2330.228	98	23.778		
Total	5042.461	104			

$F_{0.05}(6, 104) = 2.19$

It is seen from the table – 4, that the F value was 10.911, which was statistically significant at 0.05 level. Therefore, to find out the exact location the Post Hoc test was used. Table – 5 shows the results.

Table 5. LSD For Weight % of 5 – 11 Yrs Boys

Parameter	5 yrs	6 yrs	7yrs	8yrs	9 yrs	10 yrs	11 yrs	Mean Difference	Sig.
Weight (kg)	17.87	21.61						3.74*	.038
	17.87		23					5.13*	.005
	17.87			24.9				7.03*	.000
	17.87				25.73			7.86*	.000
	17.87					31.31		13.44*	.000
	17.87						33.69	15.82*	.000
		21.61	23					1.39**	.438
		21.61		24.9				3.29**	.068
		21.61			25.73			4.12*	.023
		21.61				31.31		9.7*	.000
		21.61					33.69	12.08*	.000
			23	24.9				8**	.290
			23		25.73			2.73**	.129
			23			31.31		8.31*	.000
			23				33.69	10.69*	.000
				24.9	25.73			0.83**	.641
				24.9		31.31		6.41*	.000
				24.9			33.69	8.79*	.000
					25.73	31.31		5.58*	.002
					25.73		33.69	7.96*	.000
						31.31	33.69	2.38**	.184

* - Significant at 0.05 level.

** - Not significant at 0.05 level.

From Table 5, Inter age group comparison of mean weight was computed through Post Hoc Test, the results were significant at 0.05 level of confidence when the comparison was made between age 5 yrs with other age categories up to 11 yrs, age 6 yrs with other age categories up to 11 yrs, age 7 yrs with 10yrs. and other age categories up to 11yrs, age 8 yrs with 10 yrs and other age categories up to 11 yrs, 9 yrs with 10 yrs and other age categories up to 11 yrs. Post Hoc test, the results were not significant at 0.05 level of confidence when the comparison was made between age 6 yrs with 7 yrs up to 8 yrs, age 7 yrs with 8 yrs up to 9 yrs, age 8 yrs with 9 yrs and age 10 yrs with 11 yrs.

This indicates that the age group between age 6 yrs with 7 yrs and 8 yrs, age 7 yrs with 8 yrs and 9 yrs, age 8 yrs with 9 yrs and age 10 yrs with 11 yrs, growth of weight was slightly reduced than other groups and rest of other groups' growth of weight was increased significantly.

Mean weight of 5-11 yrs boys have been presented in Fig. 2.

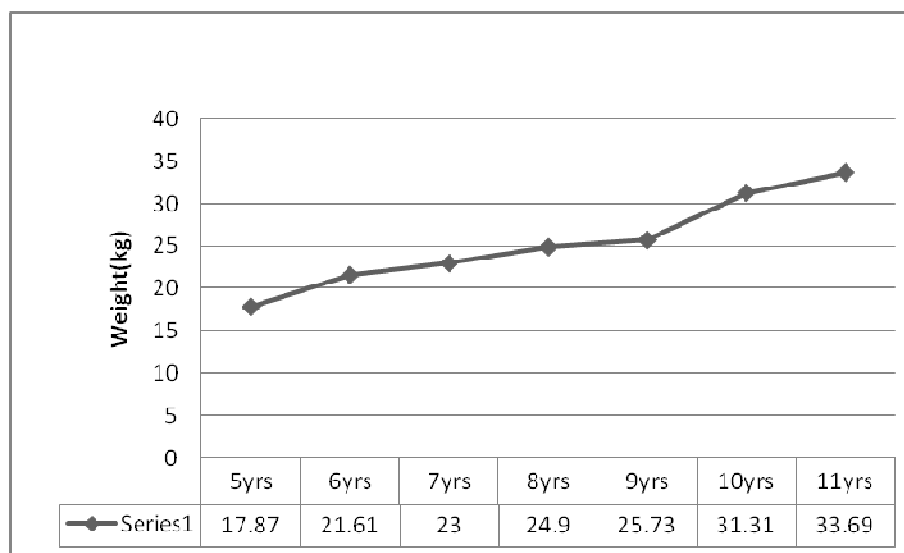


Fig. 2 : Mean weight of 5-11 yrs boys

Conclusion

Within the limitation of the present study some conclusion were drawn on the basis of results about physiological growth

- Body height is gradually increasing from 5 yrs to 11 yrs boys. But in the age group between 7 yrs with 8 yrs and 10 yrs with 11 yrs growth of height was slightly reduced than other groups.
- Body weight of 5 to 11 yrs boys is increases in regular basis with growth and development. But in the age group between age 6 yrs with 7 yrs and 8 yrs, age 7 yrs with 8 yrs and 9 yrs, age 8 yrs with 9 yrs and age 10 yrs with 11 yrs, growth of weight was slightly reduced than other groups.

References

1. Crow, D. L. and Crow, Educational Psychology, Ramnagar, New Delhi : Eurasia Publishing House (Pvt.)Ltd.
2. Kamlesh, M. L. (2011). UGC Net for JRF & LS Examination in the subject of Physical education New. Delhi: Khel Sahitya Kendra, Revised edition.
3. Kamlesh, M. L.(2009). Educational sports psychology, New Delhi: Friends Publications(India).
4. Kothari, C. R. (1985). Research methodology, New Delhi: Wiley Eastern Ltd.
5. Skinner, E. C. (1977). Educational Psychology, New Delhi: Prentice Hall of India Private Limited Fourth Edition.

SOME REFLECTIONS ON THE POLITICAL THOUGHT OF RAJA RAMMOHUN ROY : THE PROMULGATION OF LIBERALISM IN INDIA

Abhisek Karmakar

Assistant Professor, Department of Political Science, Raja Rammohun Roy Mahavidyalaya,
Radhanagar, Hooghly, Email : avi_2609@rediffmail.com

Abstract

The remarkable resilience of India's democracy and its relative success despite a number of historical and cultural anomalies have been backed by its cultural root of rich thought which began through the multifarious and vigorous activities of Raja Rammohun Roy in the early nineteenth century. His zeal for liberty, freedom of mind, modern education, equality, religious tolerance or secular thought, individualism and economic thought gave birth to liberal democratic mind which to a great extent made the cultural ambience for liberal democracy in the 19th century. The odds and challenges with which modern democracy in India is running through, again remind us his relevance in social issues even after two centuries. This paper is an attempt to focus on his role in building the cultural ambience for liberal democracy in India.

Introduction

The rigorous social and political activities of Rammohun Roy made him the pioneer of renaissance and modernity in Bengal and in India as well. Through his vigorous and radical views or activities almost in all spheres of society, viz. religious and social reformation movements, views on education, law, modernity, tolerance, public opinion, civil liberty, rule of law, separation of power, freedom of press and economic thoughts altogether, it may be argued made him promulgator of liberalism in India and that is why some scholars intend to compare him with the position occupied by John Locke in the case of European liberalism and democratic tradition. From fifteenth century renaissance in Italy to eighteenth century enlightened France the prime attraction and culture of modern Europe was the bourgeois liberal democracy (Kaviraj, 1984: 162). During these four centuries the world has witnessed an evolution in the names of Renaissance, Reformation and Enlightenment—the enormous impact of which was never encompassed within Europe but amplified throughout the whole world and was felt in India, more specifically in Bengal during the British colonial rule in nineteenth century (Roy A., 1976:11) and was welcomed by Raja Rammohun Roy (1774-1833), the life-long warrior who is considered by some (e.g. R.N. Tagore, S Radhakrisnan, B.C. Pal) to be the 'Father of modern India'.¹ The main object of this paper is to explore the role of Rammohun in creation of liberal ambience in the nineteenth century Bengal.

A Brief Account of his Early Life : The Making of Rational-questioning Mind

Like so much about Rammohun, there is even controversy about the year of his birth. Some claim it was 1772 while there are some who prefer 1774 as his birth-year. Unfortunately, there is no incontrovertible evidence² in support of either of the two dates (Bose, 1976:31). At Aron's Vale cemetery near Bristol, England, where he was buried, the year 1774 inscribed, which has made the latter year of birth more acceptable (Dasgupta, 2011:100-101). He was born at Radhanagar of Hooghly district (then Radhanagar was under Burdwan district) in Bengal. His father was Ramkanta Roy and mother Tarini Debi, better known as Phulthakurani. In his own account (Roy, R., 2011: 21-22), the letter written to Mr. Gorden and published in *Athenium* Magazine on 5th October 1833 he wrote that he came of a paternal lineage of 'Brahmins of a high order'— he was a Kulin Brahmins who at sometime in the past (almost one and half century ago) had given up the 'religious duties of their race' to which they had been formerly devoted, to have temporal aggrandizement in terms of wealth and power by devoting themselves to the service of Mughal emperors (Carpenter, 1976:14, Dasgupta, 2011:101).

Having his early education at home *pathsala* under *gurumashay* Rammohun was sent to Patna³ to study Arabic and subsequently to Benaras to obtain knowledge of Sanskrit and observed the mythical and philosophic past of Hindu Philosophy (Carpenter, 1976:1). In Patna he studied Koran and was highly influenced by the *Sufi* philosophy and became interested in democratic teachings of Koran and by the development of logic in Arabic thought. The rationalistic thought by some of their

schools of thought, notably the Mutazilas⁴ and the Philosophy of *Sufi* also touched his rational mind (Tagore S., 1966:9). After his return from Patna he had differences with his father on orthodox religious issues and he went to Tibet. In Tibet Rammohun caused the displeasure of the Lamas and got into serious trouble. He was however saved by some kindhearted ladies and managed to escape from Tibet (Chattopadhyay, 1973: 11-12). According to Mary Carpenter (1976: 2), one of his earliest biographers, Rammohun later turned energetically to women related reforms in order to repay the help he had once got from women when his life was in danger.

In 1803 after the demise of his father Ramkanta Roy, Rammohun Roy moved to Mursidabad where he published⁵ his first writing *Tuhfat-ul-Muwahhidin* or 'A gift to Monotheist'. In this work he vehemently protested against the ideology and superstitions of all creeds (Roy, R., 1884: 32). By then he had joined the service of East India Company in the Revenue Department as a *Dewan* to Thomas Woodford and later in 1805 he began to work under John Digby, with whom he worked at Rangpur during 1809 to 1814 as *Sheristadar* or Native Assistant to the collector of Revenue (Moore, 1942:7). There, in Mursidabad he published in Parsian, with an Arabic preface, a work entitled *Against the Idolatry of all Religion*, which though not refuted by anyone but brought him a host of enemies. In 1814 he retired to Calcutta and Digby left for England (Shastri, 2007: 39). Life in Calcutta may be regarded as most fruitful period in his life. His radical activities did not limited only in views against idolatry accompanied by superstitions or ignorance but also launched an unprecedented crusade against problems prevailing in all spheres of social, political and economic life under colonial rule. His illustrious activities, such as publishing numerous tracts, pamphlets, memoranda and journals, establishment of various associations and schools for the zeal of social, political and economic reforms ultimately paved the way for the inauguration of liberalism or modern liberal democratic norms in the first-half of nineteenth century in colonial Bengal.

Inauguration of Liberalism and Democratic Ambience

Did Rammohun champion the idea of democracy ? Did he move for government based on popular consent and modern liberal conditions? The answer to such questions, one may simply state that Rammohun marked hardly any direct contribution to the prevailing of democratic system in post-independent India. In his multi-faceted activities he was never emphatic for democratic governance. Regarding the consolidation of British-rule in India as a kind blessing of the God Rammohun conveyed his cordial gratitude towards the foreign rulers. Moreover, he wished to prolong the governance of the alien rulers for the sake of all-round development of India. So, he never posed any direct vehement attack against the colonialism or imperialism arbitrarily imposed by the British in India. Thinkers like Mohitlal Majumder claims that Rammohun had hardly any consciousness about political rights of the people and he did little or almost nothing to promote any political movement for political rights (Basu S., 1975:36). He criticized caste-system, but in public life he not only strictly observed the caste regulations but also, as his friend and admirer Adam noted, he even symbolized his spirit in this respect by keeping on his body the sacred thread, the distinctive mark of a Brahmin till death (Majumdar R., C., 1972: 41). He vehemently opposed the barbaric practice of *Sati*, but equally to the utter surprise of Bentinck he opposed the proposal to prohibit it by legislation (Pant, 1988: 122). Such types of contradictions were there in the activities of his co-reformers too. Prasanna Kumar Tagore, one of the close associates of Rammohun publicly denounced idolatry in his journal the *Reformer* but he used to celebrate *Durga Puja* at his residence with usual pomp and ceremony (Ahmed S., 1975: 101). That is why the Derozians, the young radicals dubbed Rammohun and his followers as 'half-liberals' (Bengal Harukuru, October 26, 1831). According to Jayantanuj Bandyopadhyay (2004: 52-57) the activities⁶ of Rammohun and *Brahmosomaj* did not reflect a proper or real Renaissance in comparison to its European counterpart. While European Renaissance was the resurgence of Greeco-Roman learning based on rationality and realism, Rammohun and his associates of *Brahmosomaj* avoided the rich rational culture and intellectual tradition of ancient India and instead of reviving its past glory they only stuck to alien culture and civilization. Therefore, historian Ramesh Chandra Majumdar (1972: 49) does not wish to call Rammohun the inaugurator of new age in India but to him, he was just one of the representatives of modern India.

Nonetheless, the remarkable role of Rammohun Roy as the earliest spokesman of the Bengal Renaissance can not be underestimated. He, it may be argued took the most significant role in creating liberal democratic ambience in the early nineteenth century through his vigorous revolutionary

activities in social, political, cultural and economical spheres in Bengal. If from closer introspection the radical activities of Rammohun be judged one can find all the basic ingredients of liberal democracy— reform movements based on reason and humanity, massive importance on liberty, individualism, freedom of press, rule of law, separation of power, freedom of belief, consciousness of rights of an individual, importance of public opinion as basic condition of legitimacy of governance, secular religious thought based on reason and tolerance, economic thought and constitutional government etc.

Political Ideas of Rammohun: The Earliest Champion of Democratic Conditions

The illustrious political activities of Rammohun in bringing out the Bengalis as well as the Indians from their torpor, should be acknowledged not only for the awakening of political consciousness among the slovenly people but also for creating an ambience of modern liberal democracy in India. His espousals of socio-political and economical policies, especially his rational-liberal ideas, were sharply influenced by modern liberal European thinkers namely, Locke, Hume, Montesquieu, Blackstone, Voltaire and Bentham among whom the latter and Rammohun shared their views through letters to each other (Palit, 1973: 11). The rational political espousals of Rammohun: zeal for liberty, political freedom, uncompromising sense of self-respect, love to unity, equality and tolerance, respect to public opinion and rule of law, freedom of press, secular religious thoughts, separation of power and constitutional monarchy are some significant evidences of his quest for liberalism as well as democracy. His political ideas may be found chronologically in— 'Brief Remarks on Modern Encroachments on the rights of Women' (according to the Hindu Law of Inheritance) (1822); petitions against the press Regulation to the Supreme Court and to the King-in-Council (1823); a letter to Lord Armherst on the English Education (1823); 'Final Appeal to the Christian Public' (1823); 'A Brief sketch of the Ancient and Modern Boundaries and History of India' (1832); 'Remarks on the Judicial and Revenue of India' (1832), 'Remarks on settlement in India by Europeans' (1831) (Majumdar, 1967:25), Petition to parliament in defence of the Regulation Prohibiting the Practice of *Suttee* (1830) (Biswas, 1992: 545) etc.

Zeal for Liberty : Individualistic View of Self-respects

Was Rammohun an individualist? Like much about Rammohun it is one of the controversial questions. While some critics refute to furnish his stature with the adjective 'individualist' for his great respect, admiration and gratitude towards British, there are some who tend to acknowledge him as individualist for his philanthropic activities for political reforms. This is because; in his political thought there were always some ambivalences between liberal-capitalism and feudal-aristocratic values (Pantham, 1985: 41). At one hand he sympathized with the freedom struggle of Greeks and Neapolitans and took lively interest in the progress of South-American-emancipation but on the other hand he welcomed, so gladly, the British rule in India⁷ as Divine boon.

Notwithstanding, irrespective of all controversies, it may be claimed that his quest for liberty was beyond any question or doubt. While in spiritual world he professed the universal religion, in realm of politics he yearned to see the triumph of the ideals of liberalism and democracy throughout the world. His uncompromised zeal for liberty and self-respect was highly influenced by Montesquieu, Locke and Bentham (Sinha, 1968: 3-4). His translations of the *Upanishads* was of the view to make people happy and comfortable which sounded like the 'Benthamite Slogan'— greatest happiness of the greatest number (Bose, 1976: 36). He was determined that the reformations he wanted to bring in social and religious systems would exert beneficial influence on the Political advancement of his country. He, therefore fully recognized the inter-relation between socio-religious reformations and Political Progress.

His uncompromising sense of self-respect reveals his individualistic view on liberty. Being too dignified and fearless to tolerate any contumely or humiliating custom imposed by the English Civil Servants of Company he never put up with and stood up against such humiliations. His petition to Lord Minto (on 12th April, 1809) complaining against Sir Fredric Hamilton, the Haughty Collector of Bhagalpur, who, like other English Civil Servants of Company compelled him (and other natives) to lay standing and convey *salaam* to him. As a result of the Petition seeking redress Hamilton got reprimand and warning by the Government (Biswas, 1992: 1-6, Sinha, 1968: 1-2). This daring act to stand up to white contumely in defence of individual dignity and self-respect from an Indian was an

unthinkable or unbelievable example in contemporary society but Rammohun did it in such a way, that marked an epoch of Political consciousness or awakening from a stagnant state of mind. In other words, this uncompromising sense of self-respect even in early 19th century to raise question against unjust custom of the authority in restoration of self-dignity only can lend meaning and significance to democracy as an inspiring ideal and as a vibrant institution in political as well as social life.

Commenting on Rammohun's quest for liberty, his friend Rev. William Adam, a Christian Missionary wrote —

He would, be free or not be at all... love of freedom was perhaps the strongest passion of his soul... freedom not of action merely, but of thought... this sensitive jealousy of the slightest approach to an encroachment on his mental freedom was accompanied with a very nice perception of the equal rights of others, even of who differed most widely from him (Palit, 1974: 13).

Rammohun's love of liberty was nothing but his respect for human rights and self-respect of an individual. Crusading against any form of socio-cultural exclusions in terms of caste and gender based discriminations he wanted to restore the human rights of the vulnerable in the society. It was his respect for human rights that made him glad at the Repeal of the Test and Corporation Acts in 1828; the passing of the Catholic Emancipation Act in 1829 (Sen, 2012: 45) and most significantly the prohibition or abolition of *suttee* by Regulation XVII in the same year as all of these attempted to combat against the political or social persecution of certain communities in the name of religion. Though he was of opinion that the British Empire should remain an integral part of India for the latter's political interest, in principle he opposed the idea of political subjugation of one country by another. Therefore, the nationalist uprisings in South and Central America or parts of Europe were welcomed by him so cordially (Sen, 2012:144). Again, he became overjoyed on hearing the success of the Second French Revolution (Majumder, 1968:28). But when he heard the failure of the Neapolitan revolution before a marching Austrian army he became too disappointed to attend the private appointment with James S. Buckingham, the turbulent editor of the *Calcutta Journal* on 11th August, 1821. To Buckingham, he wrote, "From the late unhappy news I am obliged to conclude that I shall not live to see liberty universally restored to the nations of Europe, and Asiatic nations, especially those that are European colonies... under this circumstances I consider the cause of the Neapolitans as my own, and their enemies, as ours. Enemies of liberty and friends of despotism have never been and never will be ultimately successful" (Biswas, 1992: 60-61). Later, roughly two years later when he heard that the Latin American colonies were rebelling against their Spanish masters, and more importantly, a form of 'constitutional' government was established in Spain, he became over-joyed and to celebrate the occasion he hosted a public dinner at the Town Hall, the earliest centre of civil society in Calcutta in the early nineteenth century (Sen, 2012: 144, Majumder, 1967: 28). Hence, it may be argued that he was so obsessed to liberty and humanism that such movements of far West influenced his public life. He keenly believed that such a movement for liberation, and nationality dawned upon Europe would definitely carry the liberal movements to India in due course of time (Palit, 1973: 14). His zeal for liberty or emancipation from any form of bondage reveals his passionate yearning for democracy. Therefore he, to promote democracy throughout the world emphatically refuted the curse of imperialism in any form. In September, 1823 *Edinburg Magazine* wrote :

The lively interest he (Rammohun) took in the progress of South American emancipation eminently marks the greatness and benevolence of his mind, and was created he said, by perusal of the detestable barbarities inflicted by Spain to subjugate and afterwards continued by the inquisition, to remain in bondage that unhappy country" (cited in Palit, 1974:13).

Advocacy of free Public opinion and Free Press : the Bases of Democracy

The basic ingredients of modern liberal democracy: existence of free and neutral press, lively public opinion and rule of law, it is significant to note were present in the mind or thoughts of Rammohun so explicitly. Since his radical mind never shrank from registering a protest against what seemed wrong or unjust on the part of the authority he made vigorous campaigns and agitations for the establishment of truth and justice. This reveals his quest for liberalism or democracy which can be seen in several activities, such as, campaigning against the Press Ordinance of 1823, Jury Act of 1827,

views about the significance of strong and active Public opinion and importance of establishing rule of law in the Society. It is pertinent to note here that such radical activities paved the way for the constitutional agitation as a regular weapon in Political movements for reforms within the frame-work of British Administration throughout the 19th century and took enormous role in creating liberal democratic ambience in the contemporary Political society.

One of the remarkable movements that Rammohun made against the authority was his movement for a free press in order to establish a free and vibrant public opinion. Till the beginning of nineteenth century there was hardly any sign of Political consciousness in India as it lacked any sense of integration and the whole society was bifurcated in huge Socio-cultural and economical cleavages which, it may be argued were significant factors to the foundation and consolidation of the British rule in India. In 1818⁸, when Lord Hastings relaxed the censorship on the press imposed by Lord Wellesly in 1799 (Ahmed, 1976: 1), Rammohun founded three journals: The *Brahminical Magazine* (1821), *Sambad Kaumudi* (1821) both are vernacular magazines and the parsian weekly, *Miral-ul-Akbar* (1822) (Bose, 1976: 368). By this time Rammohun had correspondence with Silk Buckingham, the editor of Calcutta journal, who radically championed the idea of free press and propagated the liberal view of the West through his paper. Since Buckingham was a sharp critic of the faults and corruptions of British Government he was warned and admonished by the Government but he could not help his liberal and radical activities (Chatterjee, 2013:15-16). No sooner Hasting left India Buckingham was deported and it was John Adam, who succeeded Lord Hasting as Governor General, re-imposed press censorship in March 1823 (Kar, 2009: 10, Singh 1989: 4). In 1823 after the deportation of his personal friend Buckingham and Stanford Arnot (who too was associated with Calcutta Journal), Rammohun started constitutional agitation, one of the significant attributes of liberal democracy (questioning against the authority) against the arbitrary Press ordinance. On 17th march 1823 he submitted a 'memorial' to the Supreme Court requesting it to withdraw the regulation, which went in-vain (Sen, 2012: 143). It is important to note here that the petition was signed by five significant personalities, the close associates of Rammohun, namely Chandra Kumar Tagore, Dwarakanath Tagore, Harachandra Ghosh, Gouri Chandra Bandyopadhyay and Prasanna Kumar Tagore who also took significant role in modern bourgeois awakening in the nineteenth century Bengal (Majumdar, R.C., 1971: 276, Chatterjee, 2013: 17). On the rejection of the petition by the court Rammohun submitted an appeal to the King-in Council which too got the same treatment.

The excuse behind such arbitrary rejection was that, since the government in India was not a representative constitutional democratic system and it lacked effective public opinion, a free press would be functionally redundant. Rammohun, on contrary, argued that, since India was a colony, a free press is more necessary to generate such a public opinion which will help the rulers to estimate and avoid any revolutionary activity (Sen, 2012: 143). "Your Majesty is well aware that a free press had never yet caused a revolution in any part of the world", he wrote in his appeal to the King-in-Council, "because, while men can easily represent their grievances arising from the conduct of their local authorities to the Supreme Government and thus get them redressed, the grounds of discontent that excite the revolutions are removed; whereas, where no freedom of the press existed and grievance consequently remained unrepresented and un-redressed, innumerable revolutions have taken place in all parts of the globe, or if prevented by the armed force of the Government, the people continued ready for insurrection" (Collect, 1962: 443, Kriplani, 1980: 51-53).

Such a comment reveals the extent of his deep introspection about the significant role of free public opinion and free press in a political system. Both of these petitions, to the supreme court of Calcutta and to the King-in-Council made by Rammohun and his associates, it may be claimed were remarkable as that marked the beginning of distinctly political activity responsible for the growth of public opinion in the nineteenth century. This daring act was rightly mentioned as "the epoch of constitutional agitation for political rights" by Ramesh Chandra Dutta (1981: 155- 59), one of the pioneers of modernity in Bengal. The next Governors⁹, who made liberal policy towards press to enfranchise it from all restraints took tremendous role in promoting liberal atmosphere in India and lifted the pre-imposed press regulation. On this occasion in March 1835 a Free Press Dinner was hosted at the Calcutta Town Hall where Prasanna Kumar Tagore, one of the co-petitioners to the Supreme Court against the press regulation, formally acknowledged Rammohun as the 'Liberator of the Press' (Sen, 2012: 144).

Rammohun bore a deep respect towards the liberal public opinion in England and wanted the

government to promulgate good laws for India based on such enlightened public opinion. In this context, he advocated for the freedom of press from three explicit arguments: firstly, on matters affecting the public interest the government should predict the sentiment of the people, which none other than a free press can do properly as it would make laws correspond to the public opinion; secondly, through a free press people of India would enable to appeal to the British parliament against local authority and lastly, by a free press the court of Directors would anticipate the extent whether a regulation prove beneficial or perilous to the subjects and whether the excellent regulations are strictly put in practice or not (Collect, 1962: 442-43, Majumder, 1967: 33).

Thus, Rammohun, in his radical liberal activities paid most importance to liberal public opinion. He firmly believed that it would be convenient to the Indians to derive the advantages of the liberal spirit of British public life if the laws were made by the British Parliament rather than by an Indian legislative council located on Indian soil, as there remained a fear that such council would be arbitrarily controlled by the British Governor Generals. It is necessary to note here that instead of being a close correspondent of British Governor General and a cordial supporter of British rule in India, he was conscious of the misuse of power and intended to rely on the liberal public opinion of British people (Pantham, 1986: 46). Therefore, he wrote, "In every civilized country...experience shows that unchecked power often leads the best men wrong and produces general mischief (Majumder, 1967: 37). Thus, his quest for humanism, individualism freedom of conscience and expression—the basic constituents of modern liberal democracy can be seen in the radical activities of Rammohun.

Championing the Ideas of Rule of law and Separation of Power :

In his sound political activities Rammohun marked an explicit notion of law and power. He, even in early nineteenth century pre-modern society could visualize the perils of centralization of power without the system of constitutional check and balance. In this concern he advocate for separation of judicial power from executive. He firmly believed that Laws are the commands of the Supreme governor and therefore, he emphatically advocated in favour of framing the laws for India by the King-in-parliament and not by the Governor-General as the latter, in spite of his high status was not the Supreme ruler (Majumder, 1967: 32). Regarding laws as 'the expression of reason without passion'¹⁰, he desired to be ruled by the laws framed in British Parliament. This desire of Rammohun, to many, made him simply ambivalent as, he cordially respected individual liberty but simultaneously, desired to be ruled by laws made by an alien ruler. The reason behind such ambivalence is his quest for liberal democracy. He was too conscious of the principle of rule of law to think of an Indian Legislative Council. At the same time, it is noteworthy that he was aware of the 'difficulties involved in making liberal legislation for a distant land' (Pantham, 1986, 46). For this concern and to have good laws for Indians, apart from emphasizing the role of free press he suggested to appoint 'commissions of inquiry' from time to time and 'to ascertain the opinion of the aristocracy of wealth and intellect in India regarding any proposed law'. He wrote, "... by appointment of a commission composed of gentlemen of intelligence and respectability, totally unconnected with the governing body in this country, which may, from time to time, investigate on the spot, the condition of your majesty's faithful subjects, and judge with their own eyes regarding the operation of the system of law and jurisprudence under which they live" (Majumder, 1967: 34). Thus, it may be argued that it was his zeal of liberal democratic ideal that he advocated for appointing commissions of inquiry in order to scrutinize the uses and abuses of governance in India. What he wanted was to have a responsible and limited government and therefore, he proposed a consultation of public opinion before framing any law for the natives. Being adherent of the rule of law and broadly, of liberal democratic principles he demanded codification of laws and separation of power, which, to him were the cardinal principles of a good government. A sharp impact of Montesquieu can be seen on Rammohun when he emphatically opposed the unification or magisterial and judicial power with the office of the collector (Roy, R., Part-III, 1832: 25). Moreover, he opposed the practice of issuing Ordinances or Regulations by Governor Generals or, by any of the civil servants of East India Company. Therefore, he wrote, "In every civilized country rules and codes are found proceeding from one authority and their execution left on another (Majumder, 1967: 37). Another distinct feature in Rammohun's political thought was his concern about the misuse of power and therefore, he emphasized the necessity of enforcing responsibility of an officer to his duties.

Rammohun, for his overwhelming admiration to British public opinion and their parliament was criticized by several scholars in time to time. Moreover, to some he was biased to an aristocratic form of government because he desired that only the wealthy and intellectuals should be eligible to criticize a bill or proposed law. Nonetheless, it may be argued that he was too realist to think of any full-fledged representative and responsible democratic government in contemporary India. What he wanted was to be ruled by laws based on enlightened public opinion, which the then society in India did not possess. This undoubtedly proved his firm faith in democracy. His sympathy and deep quest for constitutional government in every part of West, viz. England, France, America, especially for the first Reform Bill in England are some of the remarkable examples of his strong faith in democracy. He viewed the agitation for Reform Bill as a “Struggle between liberty and tyranny; between justice and injustice, and between right and wrong throughout the world” (Tagore, 1966: 36).

Economic Ideas of Rammohun: The Liberal Stand

In his economic ideas, from a broader perspective, Rammohun should definitely be regarded as the earliest member of liberal school. But from a closer observation a huge ambiguity can be estimated in his economic thought. On issues like Colonial economy, Permanent settlement¹¹, Zamindari system, he was so ambivalent that even the contemporary Bengal press remained divided on the question of where to locate him. While he supported the zamindari lobby against the regulation which threatened to resume all rent-free lands, simultaneously, he lamented on the miserable condition of the cultivators being victims of ‘zamindar’s avarice and ambition’ (Pant, 1988:121). Moreover, despite of being aware of the shortcomings of Permanent settlement he never had a word to abolish it fully (Podder, 1982: 29-32). In 1832, in his evidence before the select committee of British Parliament on various matters concerning cultivation in India, the *Bengal Harukuru* accused him of acting like a ‘Zaminder’, while the *Samachar Chandrika* labelled him ‘hostile to the interest of the landholders, (Sen, 2012: 135). For such ambiguities some critics like Derozians accused him and his like-minded contemporaries as ‘half liberals’ (Ahmed, 1975: 99).

Notwithstanding such criticisms, the tremendous significance of the liberal ideals of Rammohun about economic policies and private property of an individual can never be undermined. Remarkably, in his economic ideas he was of opinion that every individual is free to advance his happiness and interest, which sounded much like Benthamite slogan. His recommendations on various issues like: introduction of free trade or *laissez faire* economy, criticism against the monopoly of East India Company on Salt issue (Tagore, 1966: 41-42), opening the market for foreign capital and foreign skills, removing restrictions on European settlements in India (Sen, 2012: 135) indigo plantation by Europeans— were strikingly similar to the prescriptions in Bentinck’s *Minute* of May 30, 1829, which justly described by some as ‘a powerfully written liberal tract’ (Pant, 1988: 120-21).

The individualist Rammohun being an ardent supporter of individual property believed that it is a holy duty of the government to guarantee the right to property of people. Unlike contemporary British thinkers he favored land ownership to be vested in the hands of individual instead of to the state. Believing that the state could not effectively manage landed estates he wrote, “Every man is entitled by law and reason to enjoy the fruits of his honest labour and good management” (Majumder, 1967: 43). Such a view of private property made him comparable to renowned English liberal thinker John Locke whom he greatly admired and brought him close to the position of the British Whigs who believed in private property as a fundamental social principle (Sen, 2012: 133-37). Similarly, in his “Rights of Hindus over Ancentral Property” he argued that the “validity of existing titles to property should not be, not the contracts founded on the received interpretation of the law should be violated by the government (Roy, R, Part-I, 1830: 22-23).

Like several contemporary liberal thinkers, Rammohun championed the idea of free trade, the entry of foreign capital, abolition of all restrictions over European settlers and land revenue reforms to help the process of building more wealth and prosperity in India. When the emerging new middleclass and its bases of property and professions were taking shape in the early nineteenth century Rammohun showed great confidence in the workings of the new institutions and enrichment to attain the greatest good of the greatest number (Sen Asok, 1975: 129). The opening of the East India trade to private enterprise was begun by the Charter Act of 1813 and culminated by the Act of 1833. During this long span of two decades Rammohun and his associates were inclined to free trade and endorsed their ideology of utilitarian liberalism. In December 1829, Rammohun, Dwarkanath, Prasanna

Kumar and some liberal-minded Europeans participated in a meeting held at Calcutta Town Hall on the issue of Laissez-faire economy, where, it was Rammohun who gave formal support to the proposal of colonization raised by Dwarkanath Tagore and they ardently questioned in favour of free trade policy and petitioned to the Parliament “to throw open the China and India trade, and to remove all restrictions against the settlement of Europeans in India” (Collet, 1962: 270). Even Kalinath Roy, one of the close and like-minded associates of Rammohun took an initiative to sign a petition to Parliament in favour of colonization (Poddar, 1982: 32). Later in 1832, in the paper entitled ‘Settlement in India by the Europeans’ Rammohun emphasized the need to allow Europeans of ‘character and capital’ to settle freely in India.

It is important to note here that such activities of Rammohun and his contemporary co-modernizers have been vehemently attacked by several scholars time to time. It is not that such critics have totally been wrong or biased in their points. But it must be remembered that the overall development of motherland was the absolute object of Rammohun and his associates. The *Samachar Darpar* published by Prasanna Kumar Tagore (Bagal, 2011: 118) on 15th Oct 1831 published that it was not the intention of Rammohun and his associates that “the English should come and cultivate the ground and become landlords” (Majumdar, 1967: 45). What Rammohun wanted was the further penetration of ‘European skill’ and ‘capital’ to impart superior knowledge and public spirit, which would bring about an industrial regeneration in India. If the ‘European character’ and ‘capital’, he believed, would settle freely in India then the enlightened public opinion would be developed and consequently, the political rights of the Indian would be secured. So it may be argued that the far reaching social and political considerations led Rammohun to recommend greater incorporation of European skill and capital (Sen, 2012: 139). He even firmly hoped that if the Indians would developed to wealth, intelligence and public spirit by the settlement of numerous liberal minded Europeans, the mixed community so formed would consequently emerged as the United states of America formerly did against the arbitration of Britain and attained freedom, and later emerged as the soundest democracy based on liberal ideals.¹²

Beside such arguments, it may also be claimed that the reason behind favouring colonization (in the meeting at Calcutta town Hall in December, 1829) was his deep concern for huge drain of Indian wealth. He was well aware that the industrial revolution in India can never be happened without British bourgeoisie class and therefore to overcome the problem of drainage he suggested that the Europeans accumulating capital in India should be encouraged to settle in India so that the wealth might not go out of the country. Thus, he, before Dadabhai Naoroji focused on the ‘Drain Theory’, which the latter made so popular in later (Pant, 1988: 121). Again, he raised question to reduce land revenue but was aware that it would cause financial crisis of the state. So he suggested to lower administrative costs by recruiting larger number of Indians in place of Europeans. In this way he may be regarded as the earliest champion of Indianization of the civil services which later became one of the significant nationalist demands in the second half of nineteenth century (Sen, 2012: 138). Thus, it may be claimed that Rammohun, though often accused of misreading the nature of colonial rule and colonization, wanted the European settlers to develop the skills and mechanism by superior modes of cultivation, which ultimately would help his countrymen to brush aside all problems in social, political and economical spheres of life by a force of enlightened liberal spirit.

Conclusion

To conclude, it may be argued that Rammohun and his associates, the early representatives of Indian renaissance and modernity marked a great contribution to the creation of liberal democratic ambience in the nineteenth century. Of course, they admired British rule and considered it as a divine boon. But it is not that they were anti-democratic. Instead, Rammohun, it may be claimed, even in colonial Bengal, perfectly anticipated the inherent truth of democracy, i.e. the freedom of mind and free expression of views about social and political matters can never be flourished in a climate of omnipotent social dominance over individual. So, he admired the British rule not for colonization but for the development of modern liberal ideal, which, he firmly believed would help his countrymen to emancipate their minds from age-old bondages of pre-modern society and culture. What he wanted was to build a connection between society and the state which, to a great extent was amorphous in the pre-colonial Mohammedan era. Therefore, by his illustrious activities he tried to prevent the new

founded alien rule from being totally indifferent to the social and cultural needs of the native community (Chakraborti, 1979: 20-21).

But surprisingly, at the moment to make complete break with the past Rammohun and his like-minded associates emerged with huge hesitations and ambivalences, which have already been discussed. Such activities though to some extent, broke the barriers of tradition but often were far from becoming modern. The reason behind such ambiguities is lying in the socio-cultural background of those modernizers. It is because rationality alone cannot be taken over the whole of a human life. In other words, following Ashis Nandi (2011: 61) it may be claimed that to be rational and logical throughout whole life is simply impossible because people live by their feelings, emotions and institutions. That is what it may be claimed, happened to those early modernizers. Tradition and modernity are not always strictly opposite to each other and therefore, even a modern man can often be guided by traditions in responding to social and cultural issues. In spite of these inherent limitations or ambivalences it would be incorrect to ignore or minimize the remarkable contribution made by Rammohun and his associates to the development of a liberal spirit in nineteenth century India.

The multifarious social concerns of Rammohun made him think of socio-cultural, political and economic issues in contemporary India. He was never a man who dwelt in the mere abstract set of ideas but was also a man of action enriched with enormous self confidence and great optimism. That is why Rabindranath Tagore (1935: 1) in the celebration of his death centenary referred him as 'a luminous star in the firmament of Indian history'. He bore such an optimistic revolutionary spirit which neither the animosity of Hindu orthodoxy, nor the hostility of the Christian missionaries, nor the distrust by the British rulers (as evinced in the official reaction to his letter to Lord Armherst on Educational Policy) could act as a damper to his illustrious activities (Chaturvedi, T. N., 1988: 83-84). His rational introspection made him realize that progress of liberal ideals in India was to be conditioned not by contemplation alone, but by action; not by pessimism, but by self-realization and most importantly, not by isolation from the West but by healthy interaction by imparting the treasures of western knowledge, gift of science and humanistic ideologies. All these, needless to say, gradually created a cultural ambience for democracy and have been providing the cultural root or support to the remarkable resilience of Indian democracy since Independence. In continuation to this process of incarnation of liberal and democratic consciousness, the following chapter is dealing with the contribution of some of his contemporaries and radical successors who marched on the same road architected by Rammohun by the third decade of nineteenth century in Bengal.

Notes :

1. In the meeting organized by the Rammohun Roy Centenary Committee in 1933 to commemorate the centenary of Roy's death several speakers like R.N. Tagore. Radhakrisnan, Bipin Chandra Pal addressed Rammohun as the 'Father of Modern India'. For details, see Chakravarty, S., C., 1935: 1-7 (part-1), 1-22 (part-2).
2. In his posthumously published Autobiographical sketch (1833) which Rammohun wrote to Mr. Gordon of Kolkata in a letter responding to his request he was a bit coy to specify his birth year which has made it more controversial. It was published in *Athenium* and in the Literary Gazette. (See Carpenter, 1976:14, Chattopadhyay, N., 1973: 3-5)
3. By the time Rammohun was sent to Patna he learnt Bengali and Parsian language under gurumahasay and Maulavi respectively.
4. The rationalistic school of Matuzila was founded by Wasil B.A. and Amir.B. Ubaid in the Eighth century A.D. at Basra. (See Tagore, S., 1966).
5. At the same time he published another work in Parsian entitled *Manazararat-ul-Adiyan* or 'Discussions on various Religions'.
6. The members of Brahmasamaj, the close associates of Rammohun came from a high society opposed the 'Sipahi Mutiny' of 1857 and Indigo planters movement during 1859-60. Even Rammohun did not support the Indigo farmers in their agitation. (See, Bandyopadhyay, J, 2004: 54)
7. He was persuaded that British rule, unlike the despotic and tyrannical rule of the Mughals or the Rajputs provided security and other civil liberties to the Indians. He was conscious that his countrymen were too superstitions and ignorant to run a self – government. More over, he felt that

-
- the introduction of capitalist norms and principles by the British were contributing to Indian's economic prosperity. (see, Majumdar, 1967 : 27-28, Pantham, 1986: 43-46)
8. When the Press Censorship of 1799 (imposed by Lord Wellesly) was abolished in 1818 by Hastings, soon a good number of vernacular journals and papers enriched with the liberal democratic spirit were published which too caused a democratic ambience in nineteenth century. Some of those were *Bangadut*, *Jnananveshan*, *Bengal Spectator*, *Hindu Patriot*, *Tattvabodhini*, *Somprokash* etc. For detail, see Kaviraj, N. 1984: 162-66.
 9. The next Governor Generals were Lord Bentinck, Charles Metcalfe, both of whom took liberal policy towards press and enfranchise it from all bondages.
 10. Such an idea of law was nothing but the impact of Plato over Rammohun as the latter was highly moved by the Greek Political Philosophy. See, Majumdar, B., B., 1967: 32.
 11. Prior to the settlement, about one-third of the cultivable land in Bengal, Bihar and Orissa lay waste. The British Government felt that by giving permanent land tenures in return for a system to fixed revenue, private individual could be induced to extend and improve cultivation. As a consequence, the area under cultivation really increased to a considerable degree. (See, Sen Asok, 1975: 110-20, Pantham, 1986: 44.)
 12. In the reference Canada can also be cited as a proof. For details, (see Nag and Burman, Part-III, 1947: 84.)

References

1. Ahmed, A. F. S. (1975). 'Rammohun Roy and His Contemporaries' in V. C. Joshi edited Rammohun Roy and the Process of Modernization in India, Vikas Publishing House Pvt. Ltd., Delhi
2. Ahmed, A. F. S., (1976). Social Ideas and Social Change in Bengal (1818-1835), RDDHI, Kolkata.
3. Bagol, J. C. (2011), Unobingso Shatabdir Bangla (in Bengali), Vivekananda Book Centre, Kolkata.
4. Bandyopadhyay, J. (2004). Bikalpa Nabajagoron (in Bengali), National Book Agency Pvt. Ltd., Kolkata
5. Basu, S. (1975). Rammohun o Birodhi Alochona (in Bengali), Tagore Research Institute (Bodhi Press), Kolkata.
6. Bengal Harukuru, 'Hindoo Reformers' October 26, 1831 in Binay Ghosh Edited Samasamayikpotre Banglar Samaj Chitra (1966), Ramkrishna Press, Kolkata
7. Biswas, D. (Ed.). (1992) The Correspondence of Raja Rammohun Roy (1809-1831), Vol-I, Saraswat Library, Kolkata
8. Bose, N. S. (1976), Indian Awakening and Bengal, Firma K.L.M. Private Ltd., Kolkata.
9. Carpenter, M. (1976). The Last Days of the Rajah Rammohun Roy, Riddhi Publication, Kolkata
10. Chakraborty, R. (1979). 'Rammohun Ray: His Vision Of Social Change' in Mukherjee Amal kumar edited The Bengal Intellectual Tradition: From Rammohun Ray to Dharendra Nath Sen, K. P. Bagchi & Company, Kolkata.
11. Chakraborty, S. C. (Ed) (1935). The Father of Modern India (Commemoration Volume of the Rammohun Roy Centenary Celebration, 1933), Rammohun Roy Centenary Committee, Kolkata
12. Chatterjee, P. (2013). Atharo Unish Shataker Bharatbarsho: Onnobhabe Dekha (in Bengali), SUCHI, Kolkata.
13. Chattopadhyay, N. (1973). Mahatma Raja Rammohun Roy (in Bengali), Day's Publishing, Kolkata.
14. Chaturvedi, T., N. (1988). 'Raja Rammohun Roy and His Quest for Rationalism' in B. P. Barua edited Raja Rammohun Roy and the New Learning, Sangam Books Ltd., Kolkata
15. Collet, S. D. (1962). The Life and Letters of Raja Rammohun Roy, (Edited by D. K. Biswas and P. C. Ganguli), Sadharan Brahmo Samaj, Kolkata
16. Dasgupta, S. (2011). Awakening: The Story of The Bengal Renaissance, Random House India, Noida (UP).
17. Dutt, R. C. (1981). Builders of Modern India: Ramesh Chandra Dutt, Publication Division, Ministry of Information and Broadcasting, Government of India, New Delhi.

18. Kar, S., (2009). Translated by Sutapa Dasgupta), Bengali Books Proscribed Under the Raj, Samskriti, New Delhi.
19. Kaviraj, N. (ed.) (1984). Unish Shataker Banglar Jogoran: Tarka o Bitorko (in Bengali), K. P. Bagchi and Co.
20. Kriplani, K. (1980). Dwarkanath Tagore: A Forgotten Pioneer, National Book Trust, New Delhi.
21. Majumdar, B. (1967). History of Indian Social and Political Ideas: From Rammohun To Dayananda, Bookland Pvt. Ltd., Kolkata
22. Majumdar, R. C. (1971). History of the Freedom Movement in India, vol-1. Firma KLM Pvt. Ltd., Kolkata
23. Majumdar, R. C. (1972) On Rammohun Roy, The Asiatic Society, Kolkata
24. Moore, A. (1942). Rammohun Roy and America, Brahma Mission Press, Kolkata.
25. Nandi, A. (2011). Talking India (Ashis Nandi in conversation with Ramin Jahanbegloo), Oxford University Press, New Delhi
26. Palit, C. (1974). 'Rammohoner Rajnoitic Chinta' in Basu S. (and Others) edited Rammohun Roy: Nabajuger Neta, (in Bengali), Tagore Research Institute, Kolkata.
27. Pant, A. D. (1988). 'Rammohun Roy and Indian Liberalism' in B. P. Barua edited Raja Rammohun Roy and the New Learning, Sangam Books Ltd., Kolkata
28. Pantham, T.,(1986), 'The Socio-Religious and Political Thought of Rammohun Roy' in Pantham, T. and Deutsch, K. L. edited Political Thought in Modern India, Sage Publication, New Delhi
29. Poddar, A. (1982). Rammohun Uttorpaksha (in Bengali), Uchcharan, Kolkata.
30. Ray, Annadashankar (1976). Banglar Renaissance(in Bengali), Banishilpo Publisher, Kolkata.
31. Roy, Rammohun (1830). 'The Right of Hindus Over Ancestral Property' in Nag, K. and Barman, D. (Edited), (1945). The English Works of Raja Rammohun Roy, Part-I, Sadharan Brahma Samaj, Kolkata
32. Roy, Rammohun (1832). 'Questions and Answers on the Judicial System of India' in Nag, K. and Barman, D. (Edited), (1947), The English Works of Raja Rammohun Roy, Part-III, Sadharan Brahma Samaj, Kolkata
33. Roy, Rammohun (1889). Tuhfatul Muwahhiddin (A Gift to Deist), Adi Brahma Samaj, Calcutta (Translated into English by Moulavi Obaidullah El Obaide)
34. Roy, Rammohun (2011). 'Autobiographical Sketch' in Das A. edited Raja Rammohun Roy: Creator of the New Indian Age, Readers Service, Kolkata
35. Sarkar, S. (1975). 'Rammohun Roy and the Break with the Past' in V. C. Joshi edited Rammohun Roy and the Process of Modernization in India, Vikas Publishing House Pvt. Ltd., Delhi
36. Sen, A. (1975), 'The Bengal Economy and Rammohun Roy' in V. C. Joshi edited Rammohun Roy and the Process of Modernization in India, Vikas Publishing House Pvt. Ltd., Delhi
37. Sen, A. P. (2012). Rammohun Roy: A Critical Biography, Penguin- Viking, New Delhi
38. Shastri, S. (2007). Ramtanu Lahiri o Tatkalin Bangosamaj (in Bengali), New Age Publishers Pvt. Ltd., Kolkata.
39. Singh, S. B. (1989). 'Growth of Public Opinion in India (1835-1861)', in Ray, N. R. edited Growth of Public Opinion in India: 19th and Early 20th Century(1800-1914), Naya Prokash, Kolkata.
40. Sinha, N.. (1968). (compiler & editor), Freedom Movement in Bengal: Who's Who(1818-1904), Education Department, Govt. of West Bengal, Kolkata.
41. Tagore, R. (1935). 'Inaugurator of the Modern Age in India' in Chakraborty, S. C., (Ed), The Father of Modern India (Commemoration Volume of the Rammohun Roy Centenary Celebration, 1933), Part-II, Rammohun Roy Centenary Committee, Kolkata
42. Tagore, S. (1966). Makers of Indian Literature: Rammohun Roy, Sahitya Academy, New Delhi

THE MENACE OF CRIMINALIZATION OF POLITICS : CHALLENGES TO INDIAN DEMOCRACY

Dr. Jayanta Kumar Dab

**Assistant Professor of Political Science, Tamralipta Mahavidyalaya,
Purba Medinipur, West Bengal**

Abstract

Criminalization of Politics has become the biggest threat to India, the Worlds' largest democracy. Today, it seems that Politics has become synonymous with crime which is spreading like Cancer and also nullifying all the constitutional safeguards of democracy. The deadly nexus between criminals and politicians is threatening the very bases of the civil society as well as very roots of democracy in this country and naturally causing serious concern at all levels that has been analysed in this study. This paper focuses on the major components of the political criminalization like money and muscle power in election and also analyses their impact on Indian democracy and development. Multi-purpose measures are being formulated by the Judiciary and Election Commission to curb this evil has been focused in this study. The present paper depicts on the major hindrances to curb the criminalization of politics and also indicates the way out how the Indian democracy would be freed from the yoke of the political criminalization.

Introduction

India is the holy land with a glorious past, home to diverse cultures and traditions, the dream of Swami Vivekananda and Mahatma Gandhi and the soil that has witnessed the birth and death of umpteen kingdoms. The incredible India has carved out a niche for herself in the galaxy of international affairs. Basking in the unique status of the 'largest democracy in the world', we have traversed many a mile forward from that big day, when India woke to life and freedom, 'at the stroke of the midnight hour, when the world slept'. As we turn back, we realise how the waves of change have swept the shore of India. However, when India attained freedom from foreign shackles, it decided to become a sovereign socialist secular democratic republic as a Union of States with a parliamentary system of government. The Constitution of India distributes legislative power between Parliament and State Legislatures and provides for vesting the remaining powers in Parliament.¹ But unfortunately, despite maintaining its democratic and secular credentials; it could not remain free of allegations of allowing criminal elements into politics which allowed the law-breakers to become law-makers.

'Politics' is something that Indians inherit as they inherit religion. It runs deep through the veins of the country and is so intermingled with the life of Indians that it is difficult to separate the two. As someone has remarked, so we breathe politics, eat politics and drink politics. 'Politics', 'elections' and 'votes' are *mantras* being chanted from every nook and corner of the country and have entered the vocabulary even of the 'aam aadmi'. For us, 'politics' is not a separate realm of public life. Therefore, today 'Politics', the most commonly used and widely criticised term, is especially functional almost in every sphere of human life and also it knocks at every door. It is the regretting fact that if we look at the Independent India of sixty seven years, the truthfulness of the comment of the French Philosopher, Napoleon is mostly proved in the recent times. Napoleon commented, 'the great difficulty with politics is that there are no established principles', has made the future generation of the country less interested towards politics.² According to the political critics, 'Politics' is loosing its appeal amongst the youth of india and the perception of our generation about politics has generally been negative. The 'Aila' of the immoral politics is gradually making the Indian people irreverent to the democracy on which they rely fully. Unfortunately, most of the politicians in this country are madly rushing into the narrow, personal and party's self-devotion. As a result, the decisive consequence which has already been created by the hasty growth of the humanly aspiration and lust inhumanly compelled the rulers, administrators or the politicians to be scornfully corrupted. Recently nobody keeps in memory that the Independent India had set in after taking an oath for protecting the common self-interest of the countrymen. Infact, the Indian politicians who have fully rejected the self-interest of the common masses have shamelessly accepted the value-free power as the only process

with which they can easily make the impossibility into possibility in such a way that they have mostly transformed from patriots into professionalists. In this regard, the trend of following the immoral politics has generally been increasing through the indiscriminate application of the obtained power which has often been gained with the help of the criminals. Just in the very moment the criminals who are directly related with the corrupted activities enter into the political arena and enlarge their power in order to fulfil their self-interest, to obtain the state power to maintain the state security and protection for various corrupted activities. Thus, the involvement of some of the politicians with the corrupted activities and the use of the criminals in the political purpose are both gradually increasing now in the Indian politics.

Though this subject had been enlarging on more and more from the last few years, the origin of this subject is not only current affairs. We should keep in mind that the political corruption had actually been started in the very beginning of the independence in our country, which has gradually been increasing from the next decades of the post-independent India has turned into the today's criminalization of politics through a few changes of its forms and characters.

In this backdrop, the present study is undertaken with the following objectives :

- i) To analyse the nature and components of the criminalization of politics in India ;
- ii) To assess the influence of the criminalization of politics on Indian democracy and development ;
- iii) To indicate the way out how the Indian democracy would be freed from the yoke of the criminalization of politics.

Methodology

The present study is basically based on the information that includes books, journals, research articles, magazines like *India Today*, *Yojana*, *The Sunday Indian*, *Frontline* etc. and daily news reports both Bengali and English. Relevant literature was also collected through browsing Internet.

Structure of the Paper

The current article is structured in the following manner :

Section I shows the conceptual analysis of the criminalization of politics in the framework of present Indian politics. In section II, focuses on the major components of the criminalization of politics. In section III analyses the statistical report of the criminal activities of the few members of both in the Parliament and the State Legislatures. In section IV, an attempt has been made to review briefly the impact of the criminalization of politics on Indian democracy and development. Section V focuses on various preventive measures to curb the criminalization of politics. An effort has been made in section VI to depict the major hurdles to curb the criminalization of politics. In section VII, a humble attempt has been made to indicate the way out for the eradication of political criminalization. Finally, in section VIII, the concluding comments have been made which reflect the researcher's own evaluation.

Section – I

Notion of Criminalization of Politics

First of all, we should know what the criminalization of politics is? Generally speaking, criminalization of politics may be termed as a systematic act of subversion of the usual course of politics by illegal means intended to attain private gain or end. It gives rise to a situation where there are a great deal of erosion of values, organized violations of norms, rules and principles, dearth of security of life, liberty and property, lack of transparency and accountability, dominance of muscle power and black money, plunder of resources, rampant corruption, denial of justice and rule of law, and unconventional forces to establish substantial control over the political process.³

Criminalization of politics can be visualized into two different senses. In narrow sense, it refers either to the direct entry and interference of criminals into the political parties, state legislatures and parliament of the country or politicians adopting criminal means to achieve their own political goal.⁴ In wider sense, it refers to interference of criminals into politics either directly or indirectly like financing any candidate, providing anti-social manpower, booth capturing, contract killing of rival candidates, providing muscle power services, as well as campaigning for any candidate contesting elections.⁵ It may be mentioned here that the criminals apply their power disobeying social customs, social barrier, state law and prohibition and through the unlimited use of the muscle power during

election period, they compel the countrymen to behave against their own intention in such a way are quite common in Indian experience today, especially in rural India. So, in the present India the politics means a picture of the unlimited and reckless use of the muscle power.⁶

The politicians of our country indulge in the corrupted functions of the criminals but they remain aloof totally from the criminal activities. Side by side, the politicians use the corrupted persons for fulfilling their own political objective. The political leaders, most of the time, are too much practised to create the fight against their political opponent with the help of their private armies⁷ and they also habituated to threat and terrorise the common people. Therefore, now politics, crime and violence are a tie. They are only concerned with power and never feel the responsibility. Their sense of value has certainly deteriorated to the lowest ebb.⁸

On the other hand, approximate all the political parties from national to regional taking services of criminals and local 'dadas' either to encertain the win or to avoid the defeat in the elections by resorting to intimidation and terrorization of voters, forcible booth capturing, etc. Besides, these criminals and the anti-socials realized well that it is quite impossible for the political leaders to ensure the success in the election without their lawless assistance. This is how, the criminals are too enthusiastic to enter into the electoral politics, considering it to be the best 'profession' which would not only endow them with state power but also with patronage and protection for their other activities.⁹ In this way, the corrupted persons are also able either to compete in the election or to gain the post in the central or state ministry. Thus, we have a new phenomenon in Indian politics called "Tainted Ministers".¹⁰

In this connotation, it is relevant as well as significant to mention here that who is a criminal is not easy to define. Under Indian jurisprudence, largely borrowed from the West, a person is presumed to be innocent, unless convicted by a court of law. On the other hand, Mr. Fali S. Nariman, India's reputed Constitutional expert, suggested that those people should be called criminals who are charged with offences that entail a punishment of more than two years. But a common man perceived otherwise. In his eyes, even a person who has been charged with an offence and is under trial is also a criminal. He looks down upon a mafia don, history-sheeter or a notorious bad character, involved in various nefarious activities, as a criminal. He cannot digest the fact that a person charged with heinous crimes, seeks to represent him in Parliament or State Legislature or in any other elective office, merely because the trial is taking its own course and time, before formally convicting him.¹¹

From this point of view, according to newspaper report, like a few elected criminal members of the state legislatures of our country, one-fourth of the MP of the 15th Lok Sabha who have not only criminal background but have also built an auspicious relationship and an active connection with almost all the heinous crimes such as murder, attempt to murder, dacoity, looth, corruption, kidnapping, black-mailing, misappropriation of public funds etc.¹² Let me avail opportunity of mentioning few prominent names in this field in India and our countrymen must be familiar with these famous personalities like Mohammad Sahabuddin and Pappu Yadav (Bihar), Muktar Ansari and Atiq Ahmad (UP), Shibhu Soren (Jharkhand) and others.¹³

Finally, it is clear that the criminalization of politics came from utilization of 'politicization of crime' in today's Indian politics. Here 'politicization of crime' means the competitive use of anti-social forces for the mobilization of party funds, for management of election, organizing meetings and conference and even recruiting workers at lower levels from among anti-social elements, which has increased many folds since last two decades.¹⁴

Section – II

Components of Criminalization of Politics

It is fairly well-known that the really beginning of the crime in politics in our country was the ending session of six decade of the twentieth century. From this period, in the Indian politics, the indiscriminate use of money power and muscle power and the direct connection of the people of underworld or crime-doers have vividly cleared the character of the criminalization of politics to us.

The criminalization of politics comes to light especially during the elections in our country. Today, our electoral system suffers mainly from three 'Ms' – 'Money Power', 'Muscle Power' and 'Ministerial Power' (misuse of official machinery) – or, what may also be called as three 'Cs' – 'Cash', 'Criminal' and 'Corruption'.¹⁵ Today, the influence of money power is gradually increasing in the electoral politics. The unrestricted effort to ensure the electoral success through the money

power is constant till now. Although the Election Commission of India has settled the highest expense amount, the political parties have illegally crossed the limitation of expense and they spend money highly for the satisfaction of the electors and also for gaining the electors' support. It is well-known that many transactions relating to election expenditure are done in cash without any adequate monitoring notwithstanding the Election Commission's attempt to regulate them through the Expenditure Observers. In this context, it is widely accepted fact that huge election expenditure is the root cause for corruption in India. Quite naturally, the question on the sources of this money of the political parties is arising in the mind of the people.¹⁶

There is no doubt that this gigantic expansion of the election functionaries is gradually taking the politicians towards the unlawful way of gaining money. So, many economical corrupted persons or the black-marketers who have the intimate relationship with the political leaders, donate subscription to the fund of the election or maintain the electoral expense of the candidate in the election and as a result, they encertain fearlessly to carry on the unlawful functionaries. This is how, the criminals or the corrupted persons are gradually taking the entry into the electoral political field to make their sinful life respectable and powerful with the helps of the money power.¹⁷

Side by side, the businessmen and the industrialists of our country who spend unlawfully the high amount of money in the election to influence the policy making of the ruling party in their own favour or to entertain the win of the party through the bare and fearless exhibition of the black money are certainly helping to increase the process of the political criminalization. It can unhesitatingly be said that from the very beginning of the post-independent India the intimate relationship of the industrialist – politicians and the co-operation and undue facilities between them are not only till today but it is also developing quietly. In this context, the pioneer industrialist of the country, JRD Tata commented in *The Illustrated Weekly of India*, 1986 regarding the intimate relationship between the industrialists and the politicians which is relevant to mention here:

If you support the ruling party, you get their sympathy and support in return. If you don't you are in trouble. Morals have no role to play in this game. They [political leaders – JKD] take money: that is true. What is more important right now is that the government is realizing that they need us, and not just, for election funds. They need private enterprises to succeed, to grow,¹⁸

The another important component of the political criminalization is the influence of muscle power in Indian politics today. In the electoral politics the criminals who are charge -sheeted and convicted by the court not only capture polling booths with the help of muscle power but they are also able to achieve their political purpose through threatening the voters who are unable to give the votes for their preferable candidates and as a result, the criminals compels the voters to cast their votes in favour of their fixed candidate or even they vote 'chhappa' powerfully in the ballot paper in favour of their own choicable candidate after depriving the voters. Most of the politicians are thriving today on the basis of muscle power provided by criminals. Most of the politicians chose muscle power to gain vote Bank in the country and they apply the assumption that if we are unable to bring faith in the countrymen then we can generate fear or threat by the musclemens or 'dadas' to influence the attitude and conduct of sizable sections of the electorate for getting the power in the form of election.¹⁹

In this connexion, it is interesting to mention here that criminals come to the political arena and join the electoral fray for only personal gains. For them joining politics is not to serve the common people. The criminals who are convicted by the court are able to make themselves as the representatives of the people through their participation in the electoral arena on the object of developing social honour and gaining economic status or the capture of power in rejecting their idealism and moral value. Even in Indian politics they succeed to gain the ministry both in the central and the state.²⁰ In this regard, no political parties agree with the proposal of Election Commission of India in spite of forbidding the parties to nominate in the election as a candidates who are engaged with the corrupted functions. Even in the *Representation of the People's Act 1951*, it is vividly said that 'any person who is accused in any pending case of any offence punishable with imprisonment for two years or more shall be disqualified for contesting an election to Parliament or a State Legislature for six years after ending the period of the punishment'.²¹ Yet, in the 14th Parliamentary election in 2004, though the convicted persons who are regarded as the criminals competed from the jail in a few parliamentary seats in Bihar on 30th April 2004, in a historical judgement the Patna High Court ordered the Election Commission to reject the post of those corrupted candidates.²²

Section – III

Statistical Accounts of Political Criminalization

In recent times, if we look at the statistical report of the criminal activities of the few members of both in the parliament and the state legislatures, the tendency of the crime may easily be realized. According to the source of an information in the 14th Lok Sabha, 2004 the criminal offence was against 128 members of Parliament in our country and among those, 29 members were of the BJP, 28 of the Congress(I), 12 of the Socialist Party (SP), 8 of the RJD, 7 of the BSP, 7 of the CPI(M), 5 of the NCP and 2 of the CPI. In this regard, it is interesting to note that the number of the cases which was applied against those members of the Parliament was 333 of which the highest number of the cases against the SP in the top list was 80 and the BSP who had 43 cases took the next place and the 17 and 16 cases were against the members of the BJP and Congress (I) respectively.²³

Moreover, in the 14th Lok Sabha, 2004 when the criminal offence was against 128 members of Parliament, that the number is developed in 150 in 15th Lok Sabha, 2009.²⁴ Let us have a look at the status of criminalization in Indian politics; the following table shows the details:

	2004	2009	Increase	% Increase
MPs with criminal records	128	150	22	17.2%
Total Criminal cases on MPs	429	412	-17	-4%
MPs with serious criminal records	55	72	17	30.9%

Source : Abhijeet Singh (2011)

The above information has already been reflected in a conversation of S.Y. Qureshi, the then Chief Election Commissioner of India, who gives it to the PTI on the 9th January 2011. According to the information of the former Chief Election Commissioner, in the 15th Lok Sabha, 2009 the criminal cases were against 162 members out of 543 but the accusation against 76 members was too much dangerous.²⁵

In this connexion, it is significant to mention here that in the election of the 15th Lok Sabha of India, 2009 it is clearer to us the picture of the contesting of 1140 candidates of different political parties who are accused of the criminal case and in this regard, 114 candidates of the Congress (I), 113 of BJP and 105 of the BSP were in the top most position.²⁶

However, it is true that according to newspaper report, in the 15th Lok Sabha, a few members who were elected from the different states are basically not free from crime. Side by side, a few elected members of some of our state legislatures were those with their names of the history-sheets of the police. According to the information published on 31st July 2013 in the leading national daily, *The Indian Express*, has shown a list of legislators both at the state and national levels, have criminal cases pending against them are as follows:

Name of the State	Number of State Legislators	Criminal Cases Pending	Number of MPs	Criminal Cases Pending
Bihar	243	141	40	13
UP	403	189	80	22
Maharashtra	288	146	48	26
Gujarat	182	56	26	11
Tamil Nadu	234	70	39	10
Kerala	140	67	20	07
Karnataka	224	74	28	09
West Bengal	294	102	42	06
Odisha	147	48	21	05

Source: *The Indian Express* (2013)

It is noted that north-eastern states are also not lagging behind them. These statistics are enough to prove that criminals constitute a considerable position of our legislature today. According to newspaper report, at present, in various states, there are 1460 MLAs who have criminal cases pending against them. The nation was thus confronted with the ignoble phenomenon of criminalization of politics.²⁷ In this context, the former Chief Election Commissioner of India, S.Y. Qureshi has resolutely admitted : “The Fouzdari conviction against the leaders of the people has gradually been developing or, it is too said, the convicted people are joining the politics in a large

number. This is the thoughtful matter that this statistics makes us ashamed in the international ground.’’²⁸

Section – IV

Impact on Democracy and Development

India stands as a model for many emerging democracies around the world. While we are justifiably proud of our democracy, there are a number of areas which need to be strengthened for us to realise the true potential of a well functioning democracy. The Preamble to the Constitution declares India to be a Democratic and Republic. All of us who are working for protection and upholding the civil rights of the citizens of India are deeply concerned with democratic polity of the country. One of the most important features of the democratic polity is election at regular intervals. Indeed, elections are the central democratic procedure for selecting and controlling leaders as well as grants people a government and the government has constitutional right to govern those who elect it. Elections symbolize the sovereignty of the people and provide legitimacy to the authority of the government. Thus, free and fair elections as well as active participation of all sections of society are indispensable for the success of the democracy.²⁹ But unfortunately, this is not happening in our country today.

It is well known that democracy, at least in theory, is associated with the supremacy of the ‘rule of law’ as opposed to ‘rule of persons’. To this day this is rather alien concept in much of Indian political scenario, in spite of what the pious statements in the Indian constitution may suggest.³⁰

In recent times which saw ugliest face of criminalization of politics and politicization of officials (government functionaries) crippling completely the state apparatus to near dis-functionality affecting democracy and development for which it is meant. Participation of people in electoral process, government formation and lastly policy-making through various committees and interest groups form the very basis of democracy and development, in absence of which both the defining pillars of a nation are bound to suffer.³¹

However, the criminalization of politics has many forms, but perhaps the most alarming among them is the significant number of elected representatives with criminal charges pending against them which have already discussed. We have already mentioned that all parties take the help of criminal elements to dominate the election scene in India. But this process is influencing the mind and the will of the people both to gain the majority and to rule the country according to their will. The system of democracy is now changing into the dictatorship of some. Because, the democracy of India are now in hands of the criminal who are not capable any way to hold the post if legislature. Once democracy as Abraham Lincoln said is the rule of the people, by the people and for the people. Unfortunately, this concept is no more a truth in the present political scenario of our country as it has become the rule of the people, by the people and for the criminals.³²

From this point of view the criminalization of politics in public life has become the biggest threat to India, the world’s largest democracy. At present, the Indian democracy is a victim of ideology-less politics. For a half century, we have seen the world’s largest democracy but of late India has also become the world’s only democratically elected anarchy. The nature of democracy has changed and it is no more the representative of the will of the people.³³ Today, criminalization of politics is depriving a section of peoples of society from exercising their franchise in invariably every election right from *Panchayati Raj* Institutions to state assemblies and Parliament. According to newspaper report, large section of population of society are not allowed to exercise their voting right by powerful mafias and dominant caste groups in their entire life making mockery of democracy.³⁴

Now-a-days, elections in many parts of the country have become associated with a host of criminal activities. It is shameful to admit that in the world’s largest democracy the cult of the gun provides ; goondas and criminals are threatening voters to vote for a particular candidate or physically preventing voters from going to the polling booth occurs frequently in several parts of the country. Sometimes rival candidates got killed in a bid to have the elections cancelled. All these acts of lawlessness and violence have become possible because of the growing links between many politicians and anti-social / criminal elements. Thus, booth-capturing violence, rigging, intimidation and victimization are part of electoral malpractices and has become the order of the day. The voters especially the weaker sections of our electorate were dalit, tribals and rural women are mainly hit by these practices. ‘‘Your votes would be cast by us, do not go to polling stations to vote’’. This is the

kind of pre-election intimidation. If someone dare to disobey their dictates, his suffering starts immediately viz. they are fired from the job, displaced from the land which generally belongs to powerful landlords. This is the type of post-election victimization. Thus, fear psychosis on the one hand and economic dependence on the other cumulatively produce the result of depriving the poor electorate of their sacred right of franchise.³⁵

There are two types of booth-capturing at the time of polls, i.e. silent and violent ; both are the products of criminality in politics. In a silent booth capturing, detection of which and effective remedial action against which are not easy, the voters are given threats of dire consequences. They either forego their right to vote or their votes are impersonated on a large scale by thrusting bunch of ballot papers into the boxes kept at the polling stations. The very presence of strong handed musclemen at polling stations to oversee the operation according to their leaders' choice makes it possible either to coerce the voters to vote in a particular way or enable their ballot papers freely handled by their own musclemen making thus mockery of the democratic system and its practices.³⁶

On the other hand, violent booth-capturing takes the form of snatching and running away with polled ballot boxes, open destruction of ballot paper and other records. They are again the crude handwork of goons and goondas. In both these types of incidents police is always 'hand-in-glove' with the criminal elements who are active as musclemen on behalf of their masters – the politicians. Thus, the criminalization of politics has become a headache for the Indian democracy. In view of this, the people have lost faith in the electoral process, have stopped going to polling booths. The ballot has lost out to the bullet. Thus, you can imagine what will be the fate of the nation, if power is given to undeserving criminals.³⁷

Side by side, corruption poses a big challenge before our democracy. The root of corruption lie in the election expenses of the candidate. As the candidates generally do not have so much money to spend on election, the funds usually come on the basis of *quid pro quo* from the business world or the underworld which have already discussed.³⁸ The political parties and even the independent candidates are basically aggressive to purchase votes through the astronomical expenditure during election period with the help of the criminals or the so called goondas. In the polling booth a politician's link and nexus with them provide a suitable atmosphere to political criminalization. In this connexion, it seems to the political critics that there are so many voters in this country who do not know why they ought to vote. This is why, most of the voters are easily manipulated and purchased. Most of them are individually timid and collectively coward. As a result, the political parties are fruitful to gain their support. So, the political parties are also prompt to develop their vote bank with offering money to the voters as they are not conscientious about the election. Side by side, since long past we have already been observing the criminals who are very intimate of the political parties and these criminals who are also able to avail the cabinet posts with the help of political parties assist especially to collect the crucial votes with muscle power and money power. Elections are won and lost on swings of one per cent of the vote, so the political parties influence forcefully vote bank in their favour in the leadership of the accused robbers and murderers. This clearly shows the rot with which the Indian polity is infected.³⁹

In recent times the face of political criminalization is affecting the development process of our country. Now-a-days, it is well-known that criminal-turned-politicians are de-facto distributor of all types of contracts viz.

- I. Concerning supply of food items under Public Distribution System, which have emerged as one of the biggest source of black money for contractors and involved politician.
- II. Contract originating from PWD and other sectors of development, in which invariably only mafias and criminal-turned-politicians get the entire share.

A definite percentage of entire contract reaches to mafias before any one wants to start the developmental works and he is not of any criminal background. Surprisingly, sometimes works are shown to be completed on papers in collision with corrupt bureaucrats and engineers, which ultimately harms the interest of common people. After paying hefty amount of commission at different stages of clearance of work, contractor tries to save maximum out of what is left for public works, which ultimately result in very poor quality of work. All this happens due to criminalization and corruption coupled with criminal-politician-bureaucrats unholy nexus. Also political patronage of criminals and mafias create law and order problem resulting in increase spate of crimes like kidnapping, rape, chain snatching, murder and dacoity etc. which prevents multinational corporations

and big business groups to invest in different fields and helping in development of the state and country, which ultimately goes against the philosophy of growth and development.⁴⁰

Section – V

Preventive Measures

Supreme Court's Judgment :

To curb the criminalization of politics the Supreme Court of India has issued a few directives are as follows :

- i) The Supreme Court (SC) issued a directive to the Election Commission in 2002 to the effect that rules must be framed to get candidates seeking election to parliament or a state legislature to file affidavits on any criminal activity, so that “the little man may think over before making his choice of electing lawbreakers as law maker.”⁴¹
- ii) On may 2, 2002 the SC of India gave a historic ruling following a Public Interest litigation (PIL) by an NGO. It ruled that every candidate, contesting an election to Parliament, State legislature or Municipal Corporation have to furnish certain necessary information to the Election Commission
- iii) before filing their nomination papers. Details of wealth and property, liabilities, amount of public debt, educational qualification apart a candidate was supposed to disclose whether any criminal records was pending against his name.⁴²
- iv) According to Supreme Court's judgment on 13th March 2013, the voters have the fundamental right to know in advance, all the details about the life of the candidates and that voters right to know antecedents including criminal past of his candidate contesting election for MP or MLA is much more fundamental and basic for survival of democracy. This is essential to bring transparency to the electoral process and to dissociate itself from the use of muscle and money power.⁴³
- v) On July 10, 2013 the SC had held that charge-sheeted Members of Parliament and Legislative Assemblies, on conviction for the offence, will be immediately disqualified from holding membership of the House without being given three months time for appeal, as was the case before.⁴⁴
- vi) The SC judgement on July 11, 2013 which states that persons in lawful custody – whether convicted in a criminal case or otherwise can not contest election.⁴⁵
- vii) The SC on 13th September, 2013 came up with a new set up electoral reforms which will go a long way in curbing criminalization of politics. According to the SC judgement coming from a bench of Chief Justice P. Sathasivam and Justices Ranjana P. Desai and Ranjana Gogoi, no one can contest elections without making a full and honest disclosure about his / her assets and educational and criminal antecedents. It directly implies that columns in the affidavit filed with maintain papers demanding the information related to assets, educational and criminal antecedents cannot be left blank.

Following this, the court authorized Returning Officers (ROs) to demand relevant details and reject nomination papers if the details are not furnished despite reminders.⁴⁶

Directives of Election Commission

The Election Commission (EC) of India has taken noticeable measures to prevent criminalization of Indian politics are as follows:

- i) The EC of India declared on 28th August, 1997 that the disqualification for contesting elections to Parliament and State Legislatures on conviction for offences under the section 8 of the Representation of the People Act, 1951 would take effect from the date of conviction by the trial court, irrespective of whether the convicted person stood released on bail during the pendency of his appeal for revision.⁴⁷
- ii) A positive recommendation was made by the Election Commission in 1998 that if a person is proved guilty of a crime and convicted of imprisonment for five or more years his candidature should be cancelled. Commission is also of the opinion that such people against whose name charges have been framed in a court of law for being involved in serious criminal activity, should not be permitted to contest elections during the pendency of their trial.⁴⁸

-
- iii) The EC has issued order requiring all candidates to give details of criminal cases in which they have either been convicted in the past or are facing trial where the courts have taken cognizance or
 - iv) framed charges. This information is to be furnished by each candidate in a prescribed format supported by an affidavit at the time of filing his nomination as a candidate. The commission also made it clear to all Returning Officers that they would be justified in rejecting the nomination papers of those candidates who fail to furnish such declaration and affidavit. The information so furnished by the candidates is widely disseminated through all media of mass communication and election watch groups and is even put on the Commission's website.⁴⁹
 - v) The candidate was supposed to inform about any alleged criminal activity within six months prior to his filing of nomination paper in connection with any old case and whether the court had accepted the case for hearing. The amount of property of the candidate and his dependents, outstanding public debt to the government or to any financial institution of the government and educational qualification of the candidate were the other information required from the candidate.⁵⁰
 - vi) Continuing its efforts to keep the criminal elements out of electoral contests within the framework of the given law, the commission has issued an order in the month of August, 2005 that the names of persons against whom non-bailable warrants issued by the courts had remained un-served on them for six months or more may be removed from the electoral rolls on the presumption that they had ceased to be ordinarily resident at the address given in the electoral rolls. As this would have meant that such persons could not contest elections and vote (registration as an elector in the electoral roll being one of the primary qualifications for candidate and voting), many such absconding accused surrendered before the courts.⁵¹

Right to Information Act

According to Supreme Court of India, 'the right to get information in democracy is recognized all throughout and it is natural right flowing from the concept of democracy and that Voters right to know antecedents including criminal past of his candidate contesting election for MP or MLA'. In this regard, the Right to Information Act 2005 is a historical Act that makes Government officials, politicians, ministers liable for punishment if they fail to respond to people within a stipulated timeframe. Today, many politicians are leading luxurious lifestyles, beyond the legal sources of their income. Many representatives and public servants are filling false affidavits about their annual income, wealth details to Election Commission of India and Vigilance Commission, as the case may be. These authorities are not properly verifying these affidavits. Therefore, many scams and scandals are coming to light day in and day out, politicians are accusing each other of involvement in scams. Right to information as such will bring transparency of the politicians, representatives, ministers and government activities and allow the people to find remedies for those things by which they suffered. Undoubtedly, the statutory RTI has been one of the most significant reforms in public administration. It provides a strong national framework within which public awareness programmes could take place.⁵²

SECTION – VI

Major Hindrances to Curb the criminalization of politics

The different measure which is accepted to prevent the criminalization of politics has not been removed completely from the Indian political system till today. In this context, a few factors that has played a helping role has created an obstacle on the solution of the said problem are as follows :

Firstly, today, the Election Commission (EC) is helpless in curbing political criminalization, it is because of the indifferent attitude of the Indian political parties. When the parties adopted an unanimous resolution in the Lok Sabha, it was thought that they were committed to curbing criminalization of politics. Side by side, the EC repeatedly made appeals to the good sense of the political parties to set up good candidates with clean public image and record. But unfortunately, in most of the cases, such appeals went unheeded and persons notorious for their misdeeds were set up as candidates by several parties, even recognized National and Regional parties.⁵³

Secondly, it can undoubtedly be said that the scarcity of political will of the political parties and the people's representatives has made an obstacle in the solution of this burning problem. In this regard, Indian Parliament has also been failed to play an effective role.⁵⁴

Thirdly, the corruption is being upgraded, day by day, in the electoral process of India. The tendency of excessive money expense in the election propaganda and the decisive erosion of moral value of the political leaders are its root cause. Moreover, there is no proper system of the observation on the limitless expense of money-offer of the political parties in many cases, though the EC has fixed the highest limitation of money expense. As a result, the criminalization of politics and corruption are being increased in the electoral politics.⁵⁵

Fourthly, one of the major hurdles of political criminalization is that the Criminal Justice System of the country appears to be crumbling. At present, the existing Criminal Justice System has not been reformed. Its four pillar – police, prosecution, judiciary and jails – are in bad shape. This is why, this system has utterly been broken down to eradicate the functionaries of the mafias or anti-socials.⁵⁶

Fifthly, the judiciary of country is clogged with arrears. Because of hanging so many cases in the Supreme Court, High Courts or subordinate courts for a long time the criminals are not always punished in time. As a result, the hanging cases against candidate who wins the election is naturally not proved. Even in the next time the winning candidate is able to influence those cases in his own favour with the help of his ministry-power.⁵⁷

Sixthly, the government of India had appointed a National Police Commission in 1977 as it felt that far reaching changes have taken place in the country since independence. Unfortunately, there has been no comprehensive review at the national level of the police system after independence despite radical changes in the political, social and economic situation in the country. Infact, the political leadership is just not prepared to give any functional autonomy to the police because it finds this wing of the administration a convenient tool to further its partisan objectives.⁵⁸

SECTION – VII

Is there a Way out ?

It is well-recognized that criminalization of our polity assumed alarming proportions. Side by side, this is admitted that though the instructions of the EC is reasonable and commendable, it is easily guessed that those instructions are not implemented for the influence of those politicians who have money power and man power in the society. Because it is the frightening matter how the instructions of the Commission and SC will be effective in the country where 23.2% MPs are not only accused of various accusation of corruption but many offensive charges are also against them.⁵⁹ So, what is the way and procedure of escape from the criminalization of politics ?

Firstly, so many people have agreed in this regard that until civil society, the sleepless guard of the Indian democracy, is known about the demerits of the entry of the criminals into the Indian political institutions, it is quite impossible to succeed in this matter at all. In this very moment it is too much necessary that the civil society should creat a pressure on all the political parties of the country so that they are compelled to cease the permission letter (ticket) of those persons who are enthusiastic in the competition of the election as they are deeply interlinked with the criminal world. Side by side, it is very needful that the campaigning programme like the demand 'No Criminals in Politics' should not only be started all over the country but the civil society will also establish the public opinion against this problem. In this regard, civil society and voluntary groups can spread awareness on mass level so that people can choose educated, sincere, dedicated, transparent and deserving candidates as their political representatives. Moreover, most of the people of the country should be aware of the said problem after accepting a special effort through Audio-Visual, Print, Internet, Mobile etc.⁶⁰

Secondly, an institutional infrastructure will be established into the country in such a way that it will be possible to keep watch on the corrupted politician or the powerful man. In this regard, the Right to Information Act can help especially. In spite of it, the powerful Select Committee of the Lok Sabha and State Assemblies will also act as the observer on the ministers, MPs and MLAs.⁶¹

Thirdly, there is no possibility to escape from this fatal problem if the Indian politicians are self-interested in their own moral rectification. This rectification will be possible when the politicians will be inspired in the humanism, moral value and well-realization will be awakened in their heart.

Side by side, all political parties instead of blaming each other should evolve a 'code of ethics' among themselves by consensus.⁶²

Fourthly, so far as blocking the entry of criminals into political process is concerned, on 19th February, 2009 in a conference organized by the Public Interest Foundation (PIF) Dr. Bimal Jalan, one of the country's leading economists and former Governor of Reserve Bank of India, as the Chairman of the PIF, suggested a novel way, which is specially mentioned in this context :

“It is difficult to determine who is a criminal and who is not and many a times the cases filed against the people fighting elections could be politically motivated, it is difficult to bar anyone from fighting elections could be politically motivated, it is difficult to bar anyone from fighting elections. Instead, a rule should be made that all the cases against the elected representatives be heard on a daily basis and the final judgement should be delivered within a period of three months. And till the time the courts clear them of the charges, they should not be given oath and denied the privileges accorded to an elected members.”⁶³

Fifthly, no political interference, at any cost, is allowed in dealing with the criminals.

Sixthly, steps should also be taken to ensure transparency in the funds of political parties, if it requires framing new laws then government should not hesitate in going ahead.

Seventhly the code of conduct, rights, duties and privileges of political parties needs to be revisited, redefined and reformed to ensure their working on the right track. The guiding principle in any decision making should be public interest and not at all party's interest or party leaders personal vested interest. National interest should override all personal interests. This supreme guideline needs to be applied to all public decisions at all levels. This alone can remove or clean much of the existing malice in the system.

Eighthly, the responsive media should reincarnate itself and realize its role as a pillar of democracy and come forward to uphold it. Media also need to share their part of responsibility to educate voters. Because, media has deep reach in to villages. As a result, definitely moment will come when tainted candidate will think twice before filling nomination for election. We need to show them power on voter.

Ninthly, steps should be taken to enlighten the youth. They should be made to realise the importance of democratic infrastructure and those good and committed should be encouraged to join politics if they want to save their country from going to hell.⁶⁴

Lastly, recently in India, many well-thinkers have brought out their opinion on behalf of introducing a well-thought curriculum of the politics from the Primary School level to the University level all over the country to remedy political criminalization so that every citizen can be able to gain the political awareness from the childhood days. With this curriculum mother-tongue, Hindi, English, Geography, History, Sanskrit, Value Education etc. alongside the Indian Constitution and civil and criminal law will be included. In this connexion, the said curriculum will contain the practice of the moral qualities like truth, sacrifice, humanism, ethics, moral value, modesty, idealism etc. Those who will pass the Madhyamik level with these subjects can be able to take part in the election of the panchayat level and those who will get the promotion in the Graduation or in the Post Graduation after passing the H.S. level with the political curriculum can enable to compete in the post of M.P and MLA. Side by side, like the IAS or the WBCS officers, the elected members should be sent to the State Legislatures, Lok Sabha or the Rajyasabha through the statutory training. And, at last, the MLAs or the MPs who have left the mark with credit in the political curriculum should be permitted in the ministry post.⁶⁵

Section – VIII

Concluding Remarks

From the foregoing analysis it can be said that today no society is free from criminal elements. It is wrong to think of a society full of moral and honest people. So, the problem of criminalization of politics in India is not an isolated problem. It has to do with the overall trend of Indian society where erosion of values, lack of principle, ideology and sheer opportunism has become the order of the day.

Today, India suffers from a combined process of politicization of crime and criminalization of politics. Combined with other factors like politicization of the police, it certainly poses a real threat

to democracy. Now-a-days, politicians make use of the service of the anti-social elements.⁶⁶ Therefore, it seems that politics has become synonymous with crime. The criminalization of the political process and the unholy nexus between politicians, civil servants, ministers and criminals are having a baneful influence on public policy formation and governance. It is an extremely serious problem, which has already reached dangerous levels. The worst part of picture is that “criminal record” becomes an essential qualification for entry into politics. In India today, politics is not a social service anymore, instead it emerged as a lucrative profession or business. Today, it is used to believe that crime is the shortest access to legislature and parliament of India. Further success rate of criminals into electoral process is alluring the young blood of country as a source of negative inspiration for them. It is now believed that the safest heaven for criminals is politics and political parties have gone overboard in associating criminals with them more because of their muscle and money power, which is supposed to ensure victory in polls. Thus, the presence of MPs or MLAs with a criminal background in parliament and legislative assemblies directly affects the democratic structure. These circumstances have led some observers to conclude that India has entered into a growing crisis of governability.⁶⁷

Indeed, the prevailing trend is spreading like cancer. It is nullifying all the constitutional safeguards of democracy i.e. spoiling bureaucracy by making it partial ; it thwarts press ; and even threatens judiciary ; and thus is destroying the foundation of democracy. This evil of political criminalization calls for special attention of the citizens and government because the subject revolves around the vested interest of politicians of all hues ; as such the people can never hope that the politicians would take any initiative to rectify this evil. So, the people should wake up at once and force the political parties to mend their ways.⁶⁸

Side by side, it is true that public is not a mere spectator to this phenomenon nor is the media and the judiciary. The process of judicial accountability has succeeded in sending several legislators, ministers and political leaders to jail. But new methods have also been devised to fiddle away with the processes of law.⁶⁹ Hence, unless the widening gap between political culture and the culture of pure politics (power) be reduced and politicians give up “self-indulgent acquisitive culture”, no amount of legislation can be an effective check on the onward march of evil forces.⁷⁰ So, it can be said that the changing of political culture without changing the attitude of the people is not possible at all. It is not only the politicians who are responsible for this ; it is also the people who are absolutely responsible for this. And, therefore, it is we, who are suffering. We are not learning from the past. In India the majority of the people who votes for the election do not ought to know why and who are they voting and winning the stake of such voters is very easy, the politicians bribe and morning the stake of such voters is very easy, the politicians bribe these kind of people to increase their vote bank. Also the majority of the educated people do not vote, rather than selecting a better politician for the future of nation. The people wishes to stay at the home and enjoy the holiday, as a result our nation suffers. So, its totally the voters who have encourage the criminalization of politics. Voters should not select the person to make him rich, they should select the person who can make the nation enrich.⁷¹

However, in order to prevent criminal’s entry and politician’s tendency to adopt criminal means to fulfil their political ambitions it is not enough to formulate laws or to issue orders. Until and unless political parties become cautious while giving nominations to candidates and voters become more sensitive while giving nominations to candidate and voters become more sensitive while casting their votes, this tendency can not be reversed. If the voters consciously and continuously reject candidates with criminal backgrounds then the political parties will be forced to field candidates with better images.⁷² As a responsible citizen of the country, today it is our duty to choose a responsible person and refrain for voting a criminal. In this regard, the newly introduced NOTA (none of the above) option in the EVMs has helped the voters to cast a neutral vote by not choosing any of the candidates with a criminal background.

On the other hand, today, the uprising of Aam Aadmi Party (AAP) has transmitted strong signals of the changing public mood and the penetrating impact thereof to all political parties across the board all over India. This has made a strong compulsion for each political party to select only clean and competent candidates of their party for the next polls. No one would afford to pick and push the wrong type of candidates except at the peril of their own party.

The above wave of change in itself is an encouraging signal of democratic development and is resulting in shining of democratic values. Such changes would initiate all round strengthening of the world's biggest democracy.

Side by side, the essential changes can be ensured by a change in the governance of the nation. The real work is to implement all types of much needed reforms. Reforms must first start with reforming the party system, electoral system and laws. Administrative reforms, police reforms, educational reforms and judicial reforms – all are long overdue ! All such reforms at every level throughout the country are ardently required. Thus, the entire democracy has to be overhauled, rebuilt by brick and mortar. Come, all we Indians work in hand to hand to fulfil all these dreams.

Last, but not least, we can conclude with the saying that in a democratic set up like India, we have to follow Buddha, Vivekananda, Gandhi and others to be away of criminalization of politics, because politics without morality and ethics is dangerous. No law, no judiciary can do this. It has already proved that there are many restrictions in People's Representations Act, many amendments, orders and historic judgments, but everything is meaningless. So, today we have to accept a philosophy of Lao Tse in mind that "to the good I would be good, to the evil I would also be good in order to make them good."⁷³

References

1. Bakshi, P. M. (2010). The Constitution of India, Universal Law Pub. Co. Pvt. Ltd., New Delhi, pp.1-2.
2. Singh, P. "Crime, Politics and Governance" in www. Google. Com.
3. Jha, R. K. (2012). Indian Government and Politics, Pearson, New Delhi, p. 267.
4. The Statesman, 21 March 2004.
5. Roy Chowdhuri, K. (1994). "Inviting to the world of Panic : Politicization of crime in India" in Journal of Political Science, vol. 1, No. 1, Rabindra Bharati University, p. 1.
6. See note no. 4.
7. Kunwar Sena, Bhumi Sena, Lorik Sena, Sunlight Sena, Swarna Liberation Front, Ranabir Sena etc., are the names of some of those private armies in India. – The Statesman, 21 March 2004.
8. See note no. 4.
9. Mendiratta, S. K. (2009). "Criminalization of Politics" in Yojana, January, Govt. of India, New Delhi, p. 33.
10. Romila, C. J. (2008). "Criminalization of Politics" in www. Google. Com., 31 December.
11. See note no. 9
12. The Sunday Indian, 5 April, 2009, p. 8
13. "Criminalization of Politics" in www. Google. Com., 11 November, 2009.
14. [http : // Indianeconomyforces.blogspot.com](http://Indianeconomyforces.blogspot.com).
15. Mendiratta, S. K. op. cit., p.32.
16. Krishna Murthy, T. S. (2009). "Electoral Corruption" in Yojana, January, Govt. of India, New Delhi, p. 30.
17. Ibid., pp. 30-31.
18. The Illustrated Weekly of India, 31 August – 6 September, 1986.
19. Singh, A. (2011). "Criminalization of Politics : The Nexus" in www. Google. Com., 15 May..
20. Ghosh, A. (2005). "Criminalization of Politics in India" in Rabindra Bharati Journal of Political Science, vol. 7, Kolkata, p. 47.
21. Election Commission of India, Order No. 509 / DisqIn. / 97, I.S.I. dated 28 August 1997.
22. Ananda Bazar Patrika, [hereafter ABP], 5(1), 22 February 2009; and, 7(3), 19 February 2009.
23. India Today, 2(58), 6 October 2008 ; and See note no. 12.
24. ABP, 5(1), 19 May 2009.
25. Ibid., 6(3), 10 January 2011.
26. Ibid., 5(2), 12 January, 2009.
27. The Indian Express, 31 July, 2013.
28. See note no. 25
29. See note no. 19.
30. Kaushik, D. D. and Singh, A. (2013). "Genesis of Corruption" in Journal of Peace, Security and Development, p. 102.

-
31. Ibid., p. 101.
 32. Dwivedi, Dr. R. P. (2007). *Revisiting Gandhi*, Radha Publs. New Delhi, p. 171.
 33. Chanda, M. (1997). "A Democratically Elected Anarchy" in *The Indian Express*, 11 August.
 34. Kaushik, D. D. and Singh, A. op. cit., p. 101.
 35. Ganeshan, K. (1992). "Crime and Politics : The Growing Nexus" in *The Hindustan Times*, 21 August, p.11.
 36. Kaushik, D. D. and Singh, A. op. cit., p. 93.
 37. See note no. 35.
 38. Sah, M. (2002). *The Tribune*, 12 December, 2002.
 39. Kumar, A. (2011). "Society and Corruption" in *The Statesman*, August 24, p. 6 ; and, T.S. Krishna Murthy, op. cit., pp. 29-31.
 40. D. D. Kaushik and Anoop Singh, op. cit., 103.
 41. Mehra, A. K. (2009). "India : Crime and Politics" in *The Statesman*, 25 January.
 42. Ghosh, A. op. cit., p. 48
 43. Mendiratta, S. K. op.cit., p. 34.
 44. ABP, 11 Julu 2013.
 45. Ibid, 12 July, 2013.
 46. *The Times of India*, 14 September 2013.
 47. Mendiratta, S. K. op. cit., p. 33.
 48. Ibid., p. 35.
 49. See note no. 43.
 50. Ghosh, A. op. cit., pp. 48-49.
 51. See note no. 43.
 52. Sah, M. "Mass Movement needed to check criminalization of politics" in [http : // www. Tribuneindia.com](http://www.Tribuneindia.com).
 53. See note no. 43.
 54. See note no. 48.
 55. T. S. Krishna Murthy, op.cit., pp. 30-31.
 56. B. G. Verghese (2005). "Criminals in Politics : Keep them out of Public Life" in *The Tribune*, 24 April 2005.
 57. See note no. 2.
 58. Benziger, T. J. "Criminalization of Politics in India" in [www. Google. Com.](http://www.Google.Com) ; and, Prakash Singh, op. cit.
 59. *The Sunday Indian*, 5 April, 2009, p.8.
 60. *Desh Patrika* (in Bengali), 71(20), 17 August 2004, p. 29 ; and [www. No criminals. Com](http://www.NoCriminals.Com).
 61. *India Today*, 2(58), 6 October 2008, p. 12.
 62. See note no. 13.
 63. Anubhav Srivastava, "Criminalization of Politics in India : How can it be stopped ?" in *Times of India*. [India times. Com](http://India.times.Com).
 64. See note no. 13.
 65. *Aajkal*, 4(2), 17 December 2010 ; and see note no. 61.
 66. See note no. 36.
 67. See note no. 13.
 68. Benziger, T. J. op.cit.
 69. *The Sunday Indian*, 18(3), 6 April 2009-19 April 2009, p.9.
 70. Bhattacharya, D. C. *Indian Government and Politics*, Vijaya Pub., Kolkata P. 557.
 71. "Voters, Not Political Parties Are Responsible you think of it." In [www. Google. Com](http://www.Google.Com).
 72. Ghosh, A. op.cit., p.50.
 73. Dwivedi, Dr. R.P. op. cit., pp. 194-95.

SAMKHYA PHILOSOPHY AS PRESENTED IN THE BHAGAVATA AND MAHABHARATA

Dr. Moumita Bhattacharya
Asiatic Society, Kolkata, Email : moubh1@gmail.com

Abstract

The Samkhya Philosophy is propounded by RsiKapila in his book Svetasvatropanishad, where as Iśvarakṛṣṇa also describes the Samkhya Philosophy in his renowned work Samkhyakarika with difference in many points of view which are described in Bhagavata and Mahabharata. The present article will try to establish that MaharsiKapila has been presented as an adherent of SesvaraSamkhya and Bhaktiyoga and the root of such philosophy may be derived to some extent from the Svetasvatropanishad and SrimadBhagavadgita. In many aspects the Sankhya philosophy differs from the philosophy of Sankhyakarika than the Mahabharata. The present paper will make an attempt to point out some of those differences and make an assessment of the Sankhya philosophy as it is presented in the Mahabharata.

The Samkhya Philosophy as described by Iśvarakṛṣṇa in his renowned work Samkhyakarika. RsiKapila was the proponent of the Samkhya Philosophy. RsiKapila has been mentioned about Samkhya Philosophy in the Svetasvatropanishad but from that book we cannot know who BhagavanViṣṇu's father was or who his mother was. There is a great difference on many points between the Samkhya Philosophy as revealed in the Bhagavata and Mahabharata. According to the Bhagavata, MaharsiKapila gave an account of the Samkhya. In the Bhagavata MaharsiKapila has been regarded as the fifth incarnation of BhagavanViṣṇu. According to the Yogasutrabhāṣya and the Samkhya-Karika ParamarsiKapila advised to his pupil Asuri about the Philosophy of Samkhya. The present article will throw some light on the Samkhya Philosophy as present in the Bhagavata and Mahabharata.

It is said in the Samkhyakarika “*Etatpavitramagryam Munirasuraye – nukampayapradudau / Asurirapipancasikhayatenac bagudhakrtamtantram*”. Here the word *Tattvasamkhyata* is very significant. *Samkhyata* may be taken in a technical sense, because the meaning of the word *Samkhya* is “enumeration” or “calculation”. It is probable that RsiKapila enumerated the *tattvas* for the first time in a very remote ancient period. It is also true that the word *Samkhya* may mean “right knowledge”. According to the Bhagavata (and some other similar puranas) ‘Devohuti’ was the name of BhagavanViṣṇu's mother and his father was ‘Kardama’. It is described in the Bhagavata as “*Tasyambahutithe kale BhagavanMadhusudanahKarddamamVirymapamojajneDaruni*”. It is clearly described in the Bhagavata that *kapilastattvasamkhyata*. It is a well known fact that Iśvarakṛṣṇa is quite silent about *Iśvara* in his *SamkhyaKarika*. According to VacaspatiMishra in his commentary on *Samkhyakarika* clearly refuted the existence of god (*Iśvara*). Paatanjaladarsana is called *Sesvara Samkhya* to indicate that it is different from the traditional *Nirīśvara Samkhya*. MaharsiKapila describes the Samkhya Philosophy in the Bhagavata about the mother *Davahuti* as – *TattvamnamayamatpravadantiSamkhyam. ProvacavaiBhaktivitanayogam (3/25/31)*.

The present article will try to establish that MaharsiKapila has been presented as an adherent of SesvaraSamkhya and Bhaktiyoga and the root of such philosophy may be derived to some extent from the Svetasvatropanishad and SrimadBhagavadgita. Through the Sankhya Philosophy is regarded by many scholars as the oldest specimen of Indian philosophical thought through to the early form of this system is a matter of mere conjecture. Because many works on this philosophy by ancient authors like Pancasikha, Barsaganya, Vindhyavasi etc are not available now. Vijnanabhikṣu, the famous commentator of Sankhyasutra's, has rightly observed that “*SankhyaSastramKalarkabhaksitam*”. But it is true that there are evidences to prove that this philosophy is pre – Buddhist. The word *Kapilavastu*, the name of lord Buddha's dwellings place may be taken as an indicator of the fact the followers of sage Kapila were inhabitants of that place and hence Kapila flourished before Buddha came. Buddhist tradition also regards the Sankhya system as older than Buddha. Sankhya is referred to in the Buddhist Pali canon. Buddhist legends also mention as one of the predecessors of the Buddha. Hence we see in the Buddhacarita, the great poet Asvaghosa described beautifully an interview of Lord Buddha with the sage Arada Kalama where he has been presented as a Sankhya-

teacher. The Philosophical doctrines as accepted by Sankhya are also referred to in Brahmajalasuttanta (Dighanikaya-1.30.34). Where it is said that – “There are some recluses and Brahmins who are eternalists.....eternal is the soul and the world, giving birth to nothing new,.... and living creatures, though they pass from birth to birth, fall from one state of existence and spring up in another, yet they exist forever and ever. (Translated by Rhys Davids. Sacred Books of the Buddhists Vol.11. Oxford, 1899. Pp-27-29). This clearly refers to Sankhya theory of eternal soul and Satkaryavada. Prof. Heinrich Zimmer preceded a step further. He likes to investigate the root of Sankhya philosophy even in the pre Vedic age and he says that “ In the form of Sankhya and Yoga the pre-Aryan, dualistic realistic philosophy and cosmology of the life - monads versus the life matter of the universe became acceptable, eventually, to Brahman orthodoxy.” (Vide – philosophies of India, page-314). It is also true that the name of Kapila has been mentioned in the Svetasvatopanisad also. The word Sankhyayoga is also seen in this Upanisad. However, this philosophy is oldest. The yearly form of this philosophy is not very clear, because the works of many ancient authors are not available now. Even some scholars are of the opinion that the sutras which are presently available are not very ancient. For this reason many comments of other philosophies, in course of their refuting Sankhya philosophy quoted lines from the Sankhyakarika, but not from the Sutras. (For example we can think of Sankarabhasya of Brahmasutra). Perhaps Sankhyakarika of Isvarakrsna is the oldest book on Sankhya amongst the Sankhya books available up to now. Sankhyakarika was written approximately in some time after or before the beginning of Christian era. But the question is that before the written document of Sankhyakarika, what was the exact form of early Sankhya? The answer to this is a matter of conjecture and the basis of different evidences about Sankhya doctrines scattered in different kinds of ancient scriptures.

In many aspects the Sankhya philosophy differs from the philosophy of Sankhyakarika than the Mahabharata. The present paper will make an attempt to point out some of those differences and make an assessment of the Sankhya philosophy as it is presented in the Mahabharata. Many sages are mentioned in the Mahabharata that the Santiparvan was the teachers of Sankhya. Some of them are as follows – Jaigisavya, Asita, Devala, Parasara, Yajnavalkya, Bhrgu, Pancasikha, Kapila, Sukadeva, Gautama, Arstisena, Garga, Asuri Pulastya, Sanatkumara, Sukra Kasyapa, Janaka, Rudra and Visvarupa etc. Among them Kapila, Asuri and Pancasikha have been mentioned in the Sankhyakarika as follows – “ etatpavitramagryammunirasuraye”- nukampayapradadau, Asurirapi Pancasikhayatenacabahudhakrtamtantram” Sankhyakarika 70. The name of Jaigisavya has been mentioned as a great Yogi in the Yogasutrabhasya (111.18). It is interesting to note that sage Yajnavalkya and king Janaka also have been mentioned here as the followers of Sankhya Philosophy. The King Janaka said in the Santiparvan as- “Bhiksohpancasikhasyahamsisyahparamasammatah”. Here Janaka, the king of Mithila declared that he is a disciple of the Bhiksu Pancasikha. But this information about king Janaka is not available in the Upanisad. So this may be an addition of later age.

In the Santiparvan Bhishma acknowledged the Sankhya as the source of all valuable knowledge. He said – jnanamahadyaddhimahatsurajan, Vedesu, Sankhyesutathaivayoge. Yaccapidrstamvidhampurane, Sankhyagatamtannikhilamnarendra. It means o king! All kinds of great knowledge which is expressed in the Veda, in Sankhya and Yoga and in various puranas, have come from the Sankhya. It is also said there that the Sankhya and Yoga are sanatana or eternal. ‘SankhyancaYogancaSanatane Dev.’ (Santiparvan 349/73, No Sloka). Another interesting point is the Great sage Yajnavalkya has been presented here as propound of Sankhya. It is said there SankhyajnanamtvyabrahmannavaptamKrtsnamevaca, TathaivaYogasastrancaYajnavalkyavisesatah. According to the Mahabharata Yajnavalkya perhaps has been presented as wisest one. Four Persons bearing the name Janaka have been stated here as strongly desirous of earning knowledge. They are as follows. (1) Dharmadhvajjanaka (2) Karalajanaka (3) Vasumanajanaka and (4) Daivaratijanaka. Their teachers were respectively – Pancasikha, Vasistha, Bhrguvamsiya and Yajnavalkya.

It should be kept in mind in this connection that many philosophical discussions are scattered in different parvas (Anugit, Asvamedhaparva, SrimadBhagavadgita etc.) of the Mahabharata. But according to our convenience in presentation at first we will take the Santiparva into consideration. In the Santiparva of the Mahabharata the tattvas are described in the following way (i) Avyakta (ii) Mahat (iii) Ahankara (iv) Prthivi (v) Vayu, (vi) Akasa, (vii) Apah and (viii) Jyotih, these eight padarths are designated as prakrti. But in Sankhyakarika they are explained otherwise. It is said there

MulaprakrtiravikrtirmahadadyahPrakrtivikrtayahSapta. So here is a difference between the Sankhyakarika and the Santiparva of the Mahabharata as far as the judgment for Prakrtitva or Vikrtattva is our concern. According to the Sankhya Philosophy as revealed in the Santiparva – Mahattattva arises from Avyakta. From MahattattvaAhankara arises. From Ahankara Mind arises which is endowed with the qualities of Bhuta and from this Mind arise five Bhoutika elements, from these five Bhoutika elements five Tanmatras arise. This is also different from the Prakriya as shown in the Sankhyakarika because these five tanmatra and eleven Indriyas are originated from Ahankara. Most striking difference of the Sankhya of Santiparva from the Sankhyakarika is the fact that the author of Santiparva accepts a 26th tattva which can be compared with gopd. Santiparva says –

“YadasaKevalibhutamSadvimsamanupasyati,
Tada SaSarvavidvidvannapunarjanmavindati”.

But Sankhyakarika did not accept Isvara. In this respect Mahabharata is more similar to Yoga, but with a difference also. When jiva realizes the nature of Sadvimsatattva he becomes that. So according to Vasistha as presented in the Santiparva Mukti can't take place from the knowledge of Pancavimsatattva only, whereas Mukti is Sadvimsatattvatvaprapti. This concept of Mukti as accepted by Vasistha here is quite different from that of the Sankhyakarika. As per Vasistha, Mukti is describe as

“SadvimsohamitiprajagrhyamanoJaramarah,
Kevalenavalenaivasamatamyatyasamsayam”.

In conclusion we can say that in course of the development of Sankhyadoctrina as depicted in the Mahabharata there is a trend of its identification with the Upanisadic Brahavidya also, for the great sage Yajnavalkya who is famous in the Upanisadas a Brahavid has been presented here as a propounder of Sankhya philosophy. There are many difference of the Sankhya philosophy as presented in the Mahabharata from the Sankhyakarika. The present article show the few points here with the hope of investigating more in this field.

References

1. Warder AK. 1998. A course in Indian Philosophy, Second edition, published by Motilal Banarsidas, Delhi.
2. Larson GJ. 1979. Classical Sankhya. 2nd edition, published by Motilal Banarsidas, Varanasi.
3. Johnston EH., 1974. Early Sankhya. published by Motilal Banarsidas, Reprinted in Delhi.
4. Garbe R., 1987. Samkhya Sutra and Samkhya System. 2nd edition, published by Trirup Prakashan.
5. Srimat Bhagbot Gita. Gita press, Gorakhpur.
6. Chattopadhyay NK., 1979. Indian Philosophy: Its exposition in the light of Vigyanabhiksu's Bhasya and yogavartika – a modern approach. Sanskrit Pustak Bhandar, Calcutta.

LEARNING NEEDS OF SPECIAL CHILDREN

Dr. A. Subramanian

Assistant Professor, Department of Education, University of Madras, Chennai, Tamil Nadu

Dr. V. Usharani

Senior Lecturer, District Institute of Education and Training, Krishnagiri, Tamil Nadu

Abstract

Education of exceptional children is a challenging field. The term “Exceptional Children” refers to children whose needs are very different from those of the majority of children in society. These children deviate from average children to the extent they cannot receive classroom instruction in regular schools. This was the belief prevalent for several years. Many children are hard of hearing but every such child is not exceptional unless the loss is such as to impair communication skills. Within a particular group of exceptional children, there are also variations. There are different degrees of hearing loss. Hence, it is appropriate to define exceptional children as those who differ from the average to such a degree in physical and psychological characteristics that the traditional school programme does not allow all round development and progress for them. They need special education or special ancillary services to grow according to their ability. Special education refers to instruction that is specifically designed to meet the needs of exceptional children. It involves designing the physical environment in the classroom (e.g., use of ramps) teaching procedures, teaching content and equipment (hearing aids for the deaf) for a particular type of disability. The government may increase the posts of special teachers and the posts may be regular one. Additional resource materials and innovative equipments, scholarship may provide by government. Training may be given to teachers and special teachers to handle the special children. Awareness campaigns may be conducted to parents to make aware of the special children and their needs. Building facilities, toilet facilities, electricity, play materials and books may be provided to resource rooms for the sack of special children. Resource teachers, teachers and parents take more care and show individual attention to special children. Love, affection and chances should be given to them. All kind of persons working with special children are aware of the limitations of special children also.

Introduction

Education of exceptional children is a challenging field. The term “Exceptional Children” refers to children whose needs are very different from those of the majority of children in society. These children deviate from average children to the extent they cannot receive classroom instruction in regular schools. This was the belief prevalent for several years. Many children are hard of hearing but every such child is not exceptional unless the loss is such as to impair communication skills. Within a particular group of exceptional children, there are also variations. There are different degrees of hearing loss. Hence, it is appropriate to define exceptional children as those who differ from the average to such a degree in physical and psychological characteristics that the traditional school programme does not allow all round development and progress for them. They need special education or special ancillary services to grow according to their ability. Special education refers to instruction that is specifically designed to meet the needs of exceptional children. It involves designing the physical environment in the classroom (e.g., use of ramps) teaching procedures, teaching content and equipment (hearing aids for the deaf) for a particular type of disability.

Need for the Study

The investigator has started her carrier has a primary school teacher, presently working in DIET as a senior lecturer and taking part in the State Level Resource person to implement the in - service programmes in the field level and participated in some module preparation work shop as a module writer for Inclusive Education for the Disabled. So she is highly motivated to take the Research in that area. The investigator felt that it would be real contribution in the field of Education for Identifying and highlighting the real needs of the special children. Hence the investigator wished to take up the problem as, ‘NEEDS OF SPECIAL CHILDREN FROM, SPECIAL TEACHERS, TEACHERS OF SPECIAL CHILDREN PARENTS, AND GOVERNMENT”.

Objective

The main objective of the study is to find out the expectations of special children for learning.

Methodology

The nature of the study is normative survey.

Population and Sample

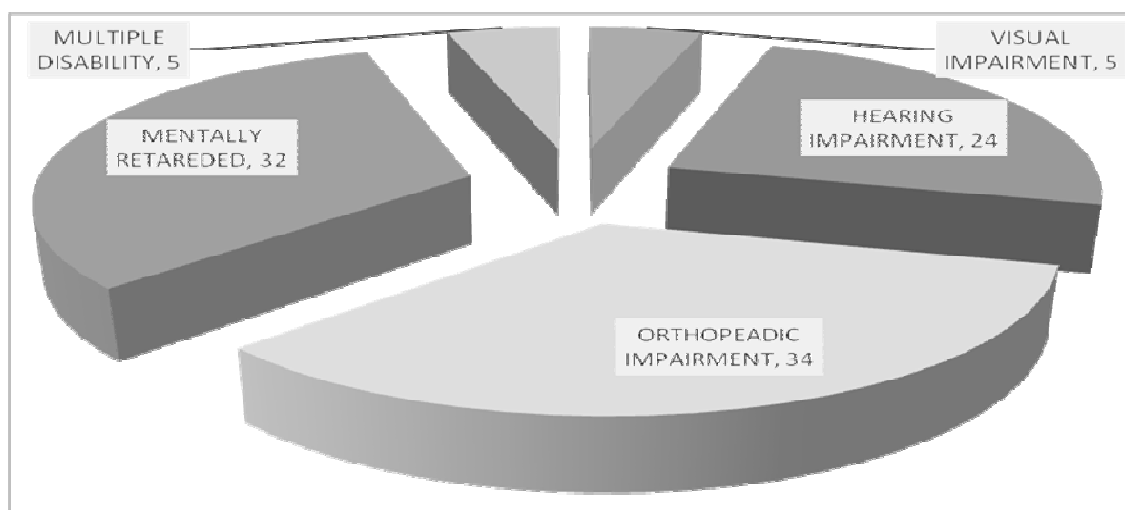
Krishnagiri is one among the 30 Districts of Tamil Nadu. There are 10 blocks in Krishnagiri district. Every block as a Block Resource Centre (BRC), in every BRC two special teachers are there. 14273 children are studying in these schools. Among these 2473 children are special children. The special children, were the population of this study. Ten special children per block were selected as the sample for the study. Stratified random sampling technique was followed to select the sample. The sample size is 100. The total sample was divided into sub samples with unequal size on the basis of types of disability.

Sample Based on Student Category

S.No.	Category	No. of Children	%
1.	Visual Impairment	5	5%
2.	Hearing Impairment	24	24%
3.	Orthopedic Impairment	34	34%
4.	Mentally Retarded	32	32%
5.	Multiple Disability	5	5%
6.	Total	100	100%

Hypothesis

What are the expectations of special children from special teachers, teachers of special children, parents and government ?



Research Tool

In the present study the investigator used interview schedule to collect the Data from the sample. Standardized tool were not available to find the expectations of the special children the investigator herself prepared the tool. Personal data also collected with the help of Bio data formats.

Collection of Data

The interview Schedules for students were read out to them by the investigator and allows them to tell their options. The responses are interview schedule by the investigator. Thus the Data required for the study were collected.

Statistical Techniques Used

Statistical Techniques such as percentage and mean were used to analyze the data.

Limitation

The limitations of the study are given below.

1. Owing to constraint of time and resource the sample covers only in Krishnagiri District.
2. Because of time constraint the sample was restricted as 10 special children per block.

Data Analysis

Table 1. Needs Of Special Children From Resource Room

Sl. No.	Requirments	Number of Responses
1	Additional resource materials	48
2	Electricity	4
3	Spacious Rooms	37
4	More training	7
5	Repairing the materials	2
6	Books	2

The above table 1 shows that the expectations of special children from resource room. They expect additional resource materials, electricity, spacious rooms, more training, repairing the materials and books.

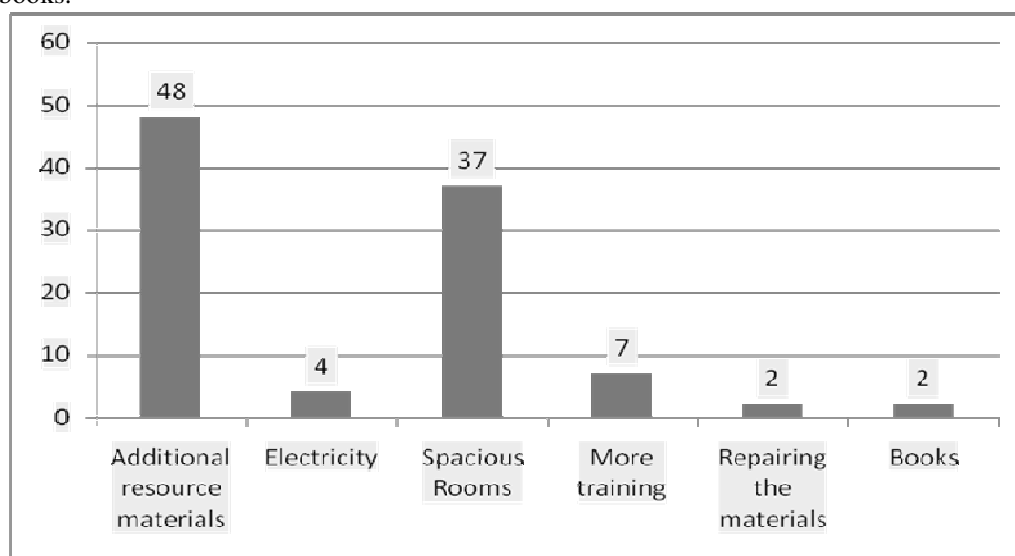


Figure 1

Table 2. Needs of Special Children from Resource Teachers

Sl. No.	Requirements	Number of Responses
1.	Continuous training	37
2.	Love &care	46
3.	School based training	27

The above table 2 shows that the expectations of special children from resource teachers. They expect Continuous training, Love &care and School based training

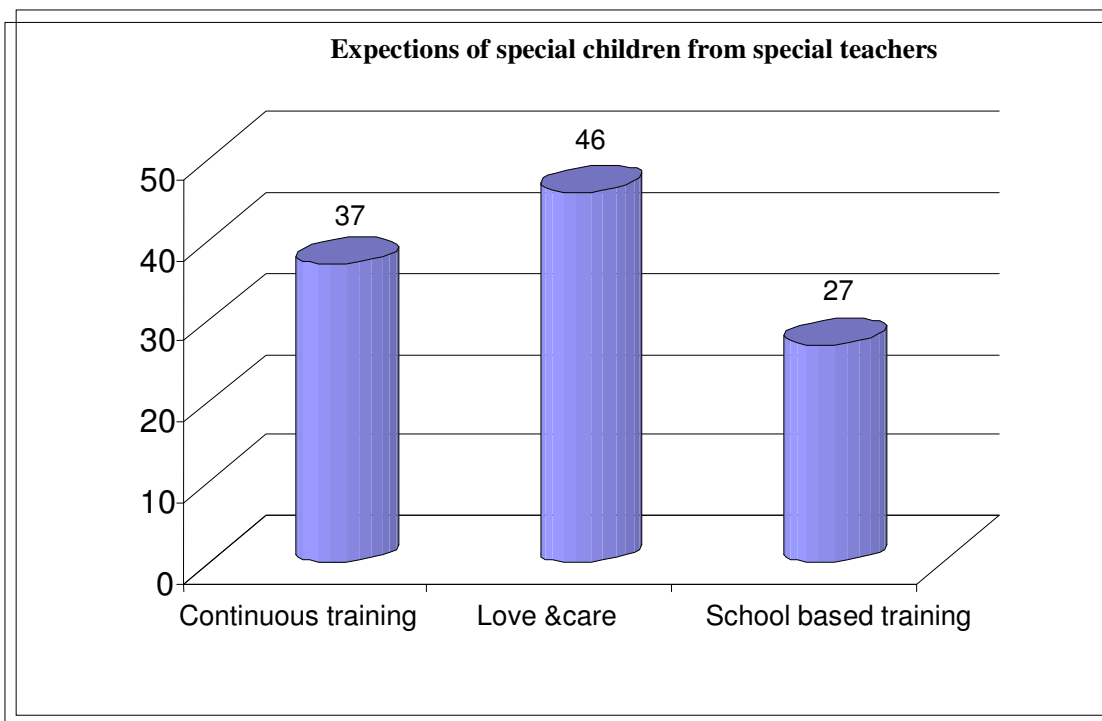


Figure 2

Table 3. Needs Of Special Children From Teachers

Sl. No	Requirments	Number Of Responses
1.	Individual care	28
2.	Kindly approach	20
3.	Co-operation	17
4.	Individual attention	13
5.	Care	5
6.	Prizes	3
7.	Teaching learning materials	6
8.	Allow to mingle with others	3
9.	Joyful teaching	5

The above table 3 shows that the expectations of special children from teachers. They expect Individual care, Kindly approach, Co-operation, Individual attention, Care, Prizes, Teaching learning materials, Allow to mingle with others and Joyful teaching.

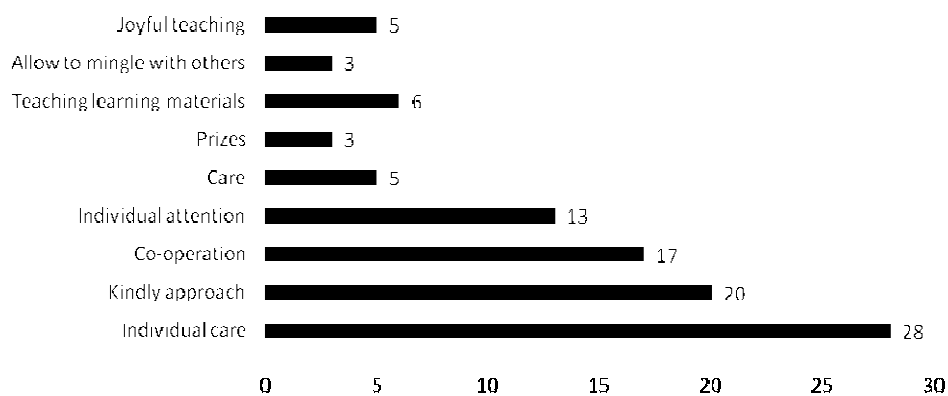
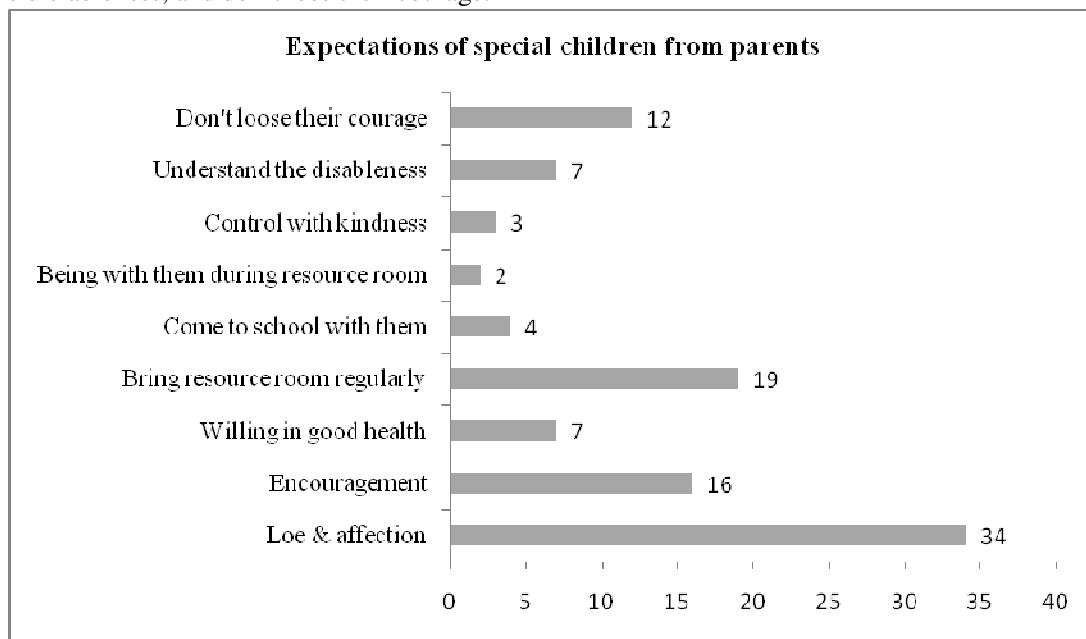


Figure 3

Table 4. Needs Of Special Children From Parents

Sl. No	Requirments	Number of Responses
1.	Love &affection	34
2.	Encouragement	16
3.	Willing in good health	7
4.	Bring resource room regularly	19
5.	Come to school with them	4
6.	Being with them during resource room trainings	2
7.	Control with kindness	3
8.	Understand the disableness	7
9.	Don't loose their courage	12

The above table 4 shows that the expectations of special children from parents. They expect Love &affection, Encouragement, Willing in good health, Bring resource room regularly, Come to school with them, being with them during resource room trainings, control with kindness, understand the dis-ableness, and don't lose their courage.

**Figure 4****Table 5. Needs of Special Children from Government**

Sl. No	Requirments	Number of Responses
1.	Scholarship	32
2.	Permanent the job of special teachers	19
3.	Benefits from government	20
4.	Bus fare	3
5.	Hostel	2
6.	Special schools	5
7.	Additional resource materials	19

The above table 5 shows that the expectations of special children from government. They expect Scholarship, Permanent the job of special teachers, Benefits from government, Bus fare, Hostel, Special schools, and Additional resource materials.

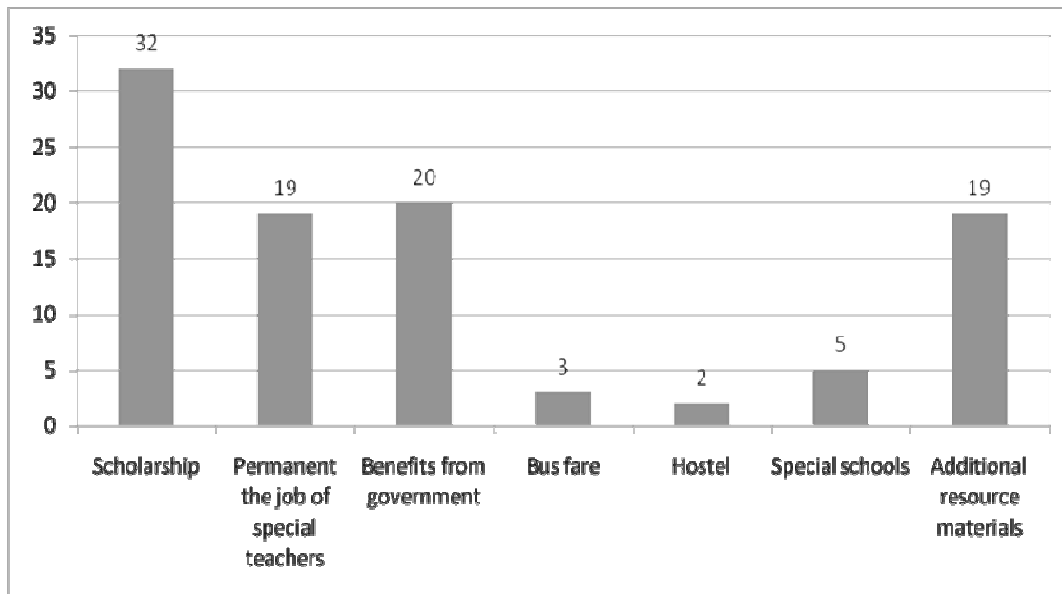


Figure 5

Findings

1. The needs of special children from resource room are additional resource materials, electricity, spacious rooms, more training, repairing the materials and books.
2. The needs of special children from resource teachers are Continuous training, Love & care and School based training.
3. The needs of special children from teachers are Individual care, Kindly approach, Co-operation, Individual attention, Care, Prizes, Teaching learning materials, Allow to mingle with others and Joyful teaching.
4. The needs of special children from parents are Love & affection, Encouragement, Willing in good health, Bring resource room regularly, Come to school with them, being with them during resource room trainings, control with kindness, understand the disableness, and don't lose their courage.
5. The needs of special children from government are Scholarship, Permanent the job of special teachers, Benefits from government, Bus fare, Hostel, Special schools, and Additional resource materials.

Conclusion

The government may increase the posts of special teachers and the posts may be regular one. Additional resource materials and innovative equipments, scholarship may provide by government. Training may be given to teachers and special teachers to handle the special children. Awareness campaigns may be conducted to parents to make aware of the special children and their needs. Building facilities, toilet facilities, electricity, play materials and books may be provided to resource rooms for the sake of special children. Resource teachers, teachers and parents take more care and show individual attention to special children. Love, affection and chances should be given to them. All kind of persons working with special children are aware of the limitations of special children also.

References

1. Beverly R.; York-Barr, J. (1997). Collaborative Teams for Students With Severe Disabilities : Integrating Therapy and Educational Services. Brookes Publishing Company. ISBN1-55766-291-6.
2. Goodman, L. (1990). Time and learning in the special education classroom. Albany, N.Y.: State University of New York Press. p.122. ISBN 0-7914-0371-8.
3. National Council on Disability (1994). Inclusionary education for students with special needs : Keeping the promise. Washington, DC: Author.

-
4. Priscilla, P. (2002). "The History of Special Education". *Rethinking Schools* 16 (3).
 5. Smith, P. (2007). "Have we made any progress? Including students with intellectual disabilities in regular education classrooms". In O'Brien, John. *Intellect Dev.Disabled* 45 (5):297–309. doi:10.1352/0047-765(2007)45[297:HWMAPI]2.0.CO;2. PMID 17887907
 - Turnbull, Ron (2002). "Exceptional Lives: Special Education in Today's Schools (3rd ed.)Merrill Prentice Hall. New Jersey.
 6. Special Educational Needs Code of Practice. UK: Department for Education and Skills. November 2001. ISBN 1-84185-529-4.
 7. UNESCO. (1995). Review of the present situation in special education.
Webaccessed:http://www.unesco.org/pv_obj_cache/pv_obj_id_C133AD0AF05E62AC54C2DE8EE1C026DABFAF3000/filename/281_79.pdf.

DEVELOPMENT OF ACHIEVEMENT TEST IN SCIENCE SUBJECT FOR OF CLASS-VIII STUDENTS

Riggon Nyicyor

**Research Scholar, Department of Education, Rajiv Gandhi University,
Rono-Hills, Doimukh, Arunachal Pradesh, Email : riggonoh2@gmail.com**

Tanong Tapak

**Research Scholar, Department of Anthropology, Rajiv Gandhi University,
Rono Hills, Doimukh, Arunachal Pradesh**

Abstract

Science is a human Endeavour. Within 150 years, science education has influenced human society to a large extent and still bringing changes. Science is growing rapidly through research and all the research findings are serving as base of technology. Achievement is a relative quality which depends on various factors such as merit, atmosphere of studies and living environment growing of a person, standard of schools, teachers and economic status of families etc. In this paper we study the academic performance of science subject in class-VIII of Papumpare district in Arunachal Pradesh.

Key Words : Science, Achievement and Academic performance.

Introduction

Every citizen of the present modern world sees the countless manifestations of science all around him. There is no aspect of man's life today which has not been influenced by science one way or the other. This is because we live in an age of scientific culture. Science has shrunk the world and totally changed the human outlook. Infact, science now has all-pervading influence on every sphere of human activity. Further, modern science is no longer confined to the surface of this globe, its sphere of achievements reached beyond the earth.

There has been, in recent times, rapid addition of knowledge to the world of science. Great achievements of science and technology and the use of these scientific achievements in promoting the well-being of mankind though their application in the field of Industry, Communication, Transport, Engineering, Agriculture and Medicine have made science more important than ever before. Science has, infact, radically transformed the material environment of the citizens of modern world; and, of course, it has its significant role in promoting culture and spiritualism either directly or indirectly. Teaching of everyday science for everybody has become an unavoidable part of general education. Nobody questions its inclusion as a subject in the school curriculum. It is included in a school's curriculum for the same reasons as any other subject, but in addition, science inculcates certain special values peculiar to it and which no other subject can provide. Besides satisfying the usual needs for its inclusion as a subject in the curriculum such as intellectual, cultural, moral, aesthetic, utilitarian as well as vocational values science learning provides training in scientific method, and also helps to develop a scientific attitude of mind in the learner. Therefore, science is now a compulsory subject in every system of school education right from the elementary level.

One of the major challenges facing human resources planning is dealing with the uneven level of technological development in different countries. The world has witnessed a huge scientific and technological explosion in recent decades; but not all societies have been equally affected by this process. Yet the ability to master and apply science and technology are indispensable to the process of modernization and development of economies.

Well aware of this fact as early as the 1960s, developing countries embarked on programmes to support the development of science education at secondary and higher education levels. Much has been achieved and the number of pupils and students enrolled in science courses has increased almost everywhere.

The scope of science education varied greatly from one country to another, with more or less emphasis placed on scientific content, methods, tools or values. China for instance distinguished among six different domains in science teaching, i.e. the knowledge domain (ability to master important facts, major concepts and principles of science); the operational skills domain (ability to use

apparatus and instruments); the scientific process skills domain (ability to observe, measure, group, question, formulate hypotheses and experiment); the application domain (ability to apply concepts and skills in new situations); the creative domains (ability to formulate questions and to give explanations and new ideas); the attitude domain (ability to develop a positive feeling towards science and studying science).

The United Kingdom put stronger emphasis on the social value of science as a 'social enterprise' that is the social practices of the community. Japan and Israel included technology in the scope of science education. Japan talked about the capacity of making use of computers and Israel spoke of problem-solving within a 'technological and scientific environment', putting stress on the significant impact of technological process on the individual and society. While the need for scientific literacy at primary and upper primary level was recognized, the need for progressively specialized science education beginning at the secondary level was also underlined.

Meaning

Achievement means performance. The Dictionary meaning of the word achievement is "to perform successfully". The concept of achievement understood in social and educational context centers around the success of students in terms of scoring higher marks in examination in securing jobs at the higher level of employment or achieving reputed positions in the society. Achievement has always been prized by all societies. A great deal of emphasis has been placed on getting ahead, making something of oneself and obtaining recognition. Irrespective of the field of achievement, the great achievers, inventors and discoverers of the world have always been valued and honoured for their enthusiasm, perseverance and contribution to the betterment of mankind. Modern man considers enterprise and success as the indices of esteem. One judges oneself and others by what one's achievements are, how they compare with those of others and how early in life one is able to attain them. Thus, today's society can rightly be termed as an achievement oriented one. It has become very evident that success and achievement in life and learning too depend largely on how much one really wants to succeed and achieve and what cost in human effort and energy one is willing to bear, to reach the goal. Otis Dudley Duncan and others (1972) argue that occupation is an important parameter of achievement. On the other hand, J.W.B Douglas (1968) and his associates define achievement in terms of high performance of children in school tests. It is true that they have not specified an explicit model for educational achievement but their data do address the relationship between the socio-economic status and other characteristics of the family on one hand the performance of children in both primary and secondary schools on the other hand. Higher performance in terms of scoring more than the mean in school tests has been regarded as the basis of comparing achievement. There may be controversy regarding the type of examination intended to test the intelligence of the students but there is no controversy regarding as to the scoring of higher marks or grades as the basis of achievement for scoring of higher marks or grades is the only valid yard stick of testing intelligence or merit.

A test of educational achievement is one that is designed to measure knowledge, understanding and skills in a particular subject or a group of subjects taught in schools. It is designed to measure the individual's quality and quantity of learning in a single or more school subjects yielding a score for each subject and a total score for all the subjects combined. Obviously, in the school great emphasis is placed on achievement right from the beginning of formal education. The school has its own systematic hierarchy which is largely based on achievement and performance rather than other considerations. Thus, the school tends to emphasise achievement which facilitates among other things, the process of role allocation for the social system. The school performs the functions of selections and differentiation among students on the basis of their scholastic and other attainment and opens avenues for advancement again, primarily in terms of achievements. The students at school are trained to accept this hierarchy based on achievement. This helps him to be released from the family status in certain ways. His personal status is inevitably a direct function of the position he achieves, mainly in the formal classroom setting. Researches have shown that besides being the criteria of promotion in to the class of all future success in life. Superior achievers in the academic world generally tend to maintain their level of achievement in the occupational field also.

Achievement Test for Class VIII in Science

The achievement Test for class VIII students in science was developed by the investigator to measure academic performance of class VIII learners in science in Papumpare District of Arunachal Pradesh. The procedure of construction of Achievement Test was adopted as suggested by Gronlund and Linn (1990):

1. Determining the purposes of testing.
2. Selecting appropriate type of items.
3. Preparing relevant type of items.
4. Assembling the test.
5. Administering the test.
6. Scoring the test .
7. Using the test result.

i) Aims of the Achievement Test : The test is constructed to measure the following aims of science education;

- Develop and maintain curiosity about the world around them.
- Observe and explore their environment and organize those experiences.
- Inculcate the technical and intellectual skills needed to make further study of science possible.
- Build an experiential basis for understanding important concepts in science.
- Relate what they learn in school to their own lives.

ii) Objectives : (K, U, A, S)

The students are expected to:

1. be familiar with the environment
2. recognize name of plants and animals of their locality and their conservation
3. identify microorganisms which are friend and foe
4. describe, draw and label the cell structure and its functions
5. explain some natural phenomena
6. illustrate agricultural practices and management
7. distinguish force, atmospheric pressure and friction etc.

iii) Design :

a) Allocation of marks by abilities to be tested

Abilities	Marks
Knowledge (K)	45
Understanding (U)	30
Application (A)	15
Skills (S)	10

b) Allocation of Marks to Question Type :

Question Type	Number of Questions	Marks
Very short (VSA)	12	18
Objective (O)	46	46
Short Answer (SA)	10	21
Long Answer (LA)	03	15

c) Blue Print of Achievement Test :

SL No	Content Area	Abilities																Total
		K				U				A				S				
		VSA	O	SA	LA	VSA	O	SA	LA	VSA	O	SA	LA	VSA	O	SA	LA	
1	Crop Production		3				1				1	2						7
2	Microorganisms Friends & Foe		4				5					2						11
3	Synthetic Fibers		1									5						3.5
4	Metals & Non-metals	2					2			1.5								5.5
5	Coal & Petroleum		1	1.5													5	7.5
6	Combustion & Flame					2		1.5				2.5						6
7	Conservation Plants Animal			1.5					5									6.5
8	Cell Structure						1											1
9	Reproduction		5					2										7
10	Age of Adolescence		2					2				1.5						5.5
11	Force Pressure	3																3
12	Friction			2		1.5												3.5
13	Sound		4					2										6
14	Current							2										2
15	Natural Phenomenon	1.5																1.5
16	Light	1.5	3															4.5
17	Solar System		1									2					5	9.5
18	Pollution		5			1.5												6.5
Total →		8	32	5		6.5	9	9.5	5	1.5	1	12.5					10	100
Grand Total →			45				30			15				10				100

This is the 4th tool of this research project which was developed and used by the investigator for the measurement of the achievement of class VIII students in science in one district viz. Papum pare District of Arunachal Pradesh. As there is English medium of instruction in all the schools, therefore, the questions have been written in English. The questions were collected from the 18 chapters of the NCERT Text Book which is supplied by the Govt. of Arunachal Pradesh to the students of class VIII. The draft of 71 questions was typed and Xeroxed with utmost care. The investigator tried to check the questionnaire at own level in view of the content and language of the preliminary draft of it. After this, the preliminary draft of 71 questions was handed over to 4 science teachers and four language experts for editing it from content and language point of view. These language and content experts made some corrections in preliminary draft but accepted all the 71 questions for final draft of the questionnaire with some modifications. The final draft of 71 questions was again retyped and Xeroxed. The final draft of 71 questions was administered re-administered on 200 elementary school students for finding out the reliability of the questionnaire. The co-efficiency of reliability was found 0.81 which was found satisfactory.

Validity

The researcher ensured the content validity through the consultation of expert science teachers working at elementary level in Papumpare District of Arunachal Pradesh.

Administration of Tools and Scoring Work

It is understood that the quality of research depends upon the selection and preparation of tools to be used to collect data from various sources. The researcher has taken every care while selection and preparation of tools for this research work. The researcher was careful about the reliability, validity, objectivity and tractability of all the tools involved in this research study. But, after selecting the tools, the research work also depends upon the careful administration of the tools too. The researcher planned the administration of tools to the selected population of the study.

Administration of Tools on Elementary School Students in Papumpare District of Arunachal Pradesh

The research scholars visited the selected elementary schools of Papum pare District of Arunachal Pradesh for collecting data from teachers and students by administering tools as achievement test to students. In this manner, the researcher could administer the tools and collected the required data from a sample of one elementary school and 200 Students of Papum pare Districts of Arunachal Pradesh.

Scoring Procedure

The evaluation of the Achievement test response sheets was carried out carefully by the researcher as per marking scheme prepared by the researcher at the time of construction of the test.

Organization and Tabulation of Data :

The data of Achievement Test in Science of class VIII students were categorized as per three variables set in the research study;

1. Settlement of the students (Urban vs. Rural)
2. Sex of the students (Male vs. Female)
3. Race of the students (Tribal vs. Non-Tribal)

Following are the Tabulation of Achievement Scores of Students of Papum pare District of Arunachal Pradesh

1. Settlement of the students (Urban vs. Rural) :

Table 1. Frequency Distribution of Academic Achievement Scores of 8th Grade Urban Students in Science

61 – 70	10
51 – 60	18
41 – 50	41
31 – 40	82
21 – 30	45
11 – 20	12
N	208

Table 2. Frequency Distribution of Academic Achievement Scores of 8th Grade Rural students in Science

61 – 70	000
51 – 60	033
41 – 50	116
31 – 40	145
21 – 30	081
11 – 20	017
N	392

2. Sex of the students (Male vs. Female) :

Table 3. Frequency Distribution of Academic Achievement Scores of 8th Grade Male students in Science

61 – 70	6
51 – 60	29
41 – 50	99
31 – 40	127
21 – 30	75
11 – 20	16
N	352

Table 4. Frequency Distribution of Academic Achievement Scores of 8th Grade Female students in Science

61 – 70	004
51 – 60	022
41 – 50	058
31 – 40	100
21 – 30	051
11 – 20	013
N	248

3. Race of the students (Tribal vs. Non-Tribal) :

Table 5. Frequency Distribution of Academic Achievement Scores of 8th Grade Tribal Students in Science

61 – 70	005
51 – 60	028
41 – 50	117
31 – 40	186
21 – 30	086
11 – 20	021
N	443

Table 6. Frequency Distribution of Academic Achievement Scores of 8th Grade Non-Tribal Students in Science

61 – 70	05
51 – 60	23
41 – 50	40
31 – 40	41
21 – 30	40
11 – 20	08
N	157

Conclusion

There is evidence that achievement test is a systematic and scientific way of test to know the academic achievement of students. By achievement test one can really understand the knowledge, understanding and skills in a particular subject or group of subjects taught in schools. Achievement test is making learner's to understand what they learn in school for their own lives. Therefore achievement test is the one of the very important part of the every individual in their educational careers.

References

1. Current Science. Journal Science Education, Published by Current Science Association. P. B. No. 8001, Sadashivnagar, Bangalore, Bangalore, India

-
2. Das, G. C.; Science Teaching in Schools.
 3. Ghosh, B. N; Lectures on Scientific Method.
 4. Kapoor, Prof. K. C.; Sinha, B. P.; Lhungdim, Dr. T. and Acharya, Dr. P. K. “Term End Achievement of 5th Grade Learners in Mathematics and Science in Arunachal Pradesh 2010, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh.
 5. Norman, G. E.. Measurement and Evaluation in Teaching.
 6. Resonance (2008). Journal of Science Education, Vol. 13 Published by Indian Academy of Sciences, P. B. No. 8005 C. V. Raman Avenue Bangalore 560080 India.
 7. Sharma, R. C; Modern Science Teaching.
 8. Siddiqi and Siddiqi; Teaching of Science Today and Tomorrow.
 9. Subimal Kumar Chatterjee (2008). Professor, Institute of Science Education, the University of Burdwan, Report of Science Education in Independent India, Published in University News Vol. 46, No. 31 Aug 04-10.

EFFECT OF DRAMATIZATION METHOD ON THE ACHIEVEMENT IN ENGLISH AMONG PRIMARY SCHOOL STUDENTS

Tarunjyoti Kaur

Assistant Professor, Innocent Hearts College of Education, Jalandhar, Punjab

Email : t.jyoti_27@nokiamail.com

Abstract

Every teacher and educationist of experience knows that even the best curriculum and the most perfect syllabus remain dead unless quickened into life by the right methods of teaching and right kind of teachers. Right methods are very important in an ideal system of education. Dramatization is especially useful in language teaching and learning. A number of studies of the effects of drama on individuals' cognitive and affective characteristics have been carried out recently. These studies revealed that drama had positive impact on students' development of communication skills, socialization levels, development of emotional intelligence, social skills, empathic skills and empathic tendencies regardless of the grade levels of the students. This research paper presents a study performed to explore the effect of Dramatization method on the achievement in English among Primary school students. In order to conduct the experimental investigation 240 students of 5th class had been selected from 3 government co-educational schools of Jalandhar. They were randomly divided into two groups vis-a-vis the experimental group and control group. It was found that dramatization method was significantly responsible for higher achievement.

Introduction

Education, in real sense, is to humanize humanity and to make life progressive, cultured and civilized. It is very important for the progress of individual and society. It is through education that man develops his thinking and reasoning power, creativity, intelligence and aptitude, positive sentiments and skills, good values and attitudes. It is through education that he is transformed into human, social, moral and spiritual being.

Right methods are very important in an ideal system of education. A method must be flexible and workable. Brown (2001) cited that language and learning have universal characteristics whereas language is a system integrated by a set of arbitrary symbols it is primarily vocal, but it can be visual too. Moreover, people acquire it in the same way, using it for communication within a speech community or culture.

Drama makes learning process more enjoyable. Inserting dramatic activities in English classes can help students to learn while having fun, which in the most cases means learning without frustration. It is a good strategy to encourage the students to activate their oral skills without anxiety. According to Dodson (2000), Drama is an ideal way to bring skills of grammar, reading, writing, speaking, listening and pronunciation together in a course where the focus is not on form but rather fluency and meaning.

Dramatisation Method

Dramatization is an appropriate method for teaching children and young learners with different learning styles and different levels of understanding.

According to Savelle (2009), dramatic activities help students to use their language skills and learn about life through these real life activities. Chauhan (2004) stated that such activities involve the student's whole personality and not only his/her mental process. Effective learning can be achieved when the student involves himself in the tasks and is motivated to use the target language.

As Moore (2004) believes, drama provides a fun means of learning. It brings the affective back into the classroom, an institute where emotions and learning are categorically divided. Recent brain research proves that emotions are linked with learning. When students connect to the concept emotionally, they will have a better understanding of it. When the teachers teach using the arts they are linking prior experiences with new stimuli. Teaching using drama brings emotion and teaches together.

Demircioglu (2010) claimed that it is almost impossible to do meaningful teaching without employing drama in English language classrooms. Using drama and dramatic activities has a lot of

clear advantages for language teaching and learning. It encourages the students to speak; it gives them the chance to communicate, even with limited language proficiency. It encourages student's self expression and motivates learners to use language confidently and creatively.

Achievement

Good's Dictionary of Education (1973) defined achievement as knowledge attained or skills developed in school subjects usually by test scores or by marks assigned by the teachers or by both. There are several factors that influence the academic achievement like personality, intellectual ability, environment etc.

Singh and Kaur (2003) defined achievement as a competence of students shown in school subjects for which they have been given the instructions. The test scores are assigned to the students on the basis of their performance in the achievement.

Justification of the Problem

As we all know that the educational scene is being transformed and efforts from all fields have been made to raise and reform the curriculum. Still today our educational strategies remain the same. Our Educationist's are trying to evolve strategies in education to enhance the skills, interest, and imagination etc of the students in all curriculum areas.

Peregoy and Boyle (2008) stated that dramatic activities provide students with a variety of contextualized and scaffold activities that gradually involve more participation and more oral language proficiency, they are also non-threatening and have a lot of fun. According to Barbu (2007), Drama is also considered to be an important factor for the development of social and communication skills and tolerance when working with others. The students feel they get to know people better, especially as they often work with peers with whom they would not normally associate. Being able and confident to perform in front of the class gives a higher status with the rest of the group.

As Ashton-Hey (2005) points out the benefits of drama in oral skills development assist students with pronunciation, intonation and development of emotional intelligence. Students gain an understanding of other perspectives, the experience of being human and attaching appropriate feelings to expressions.

Delimitation of the Problem

The present study is delimited to the following areas:

- a) It is restricted to Government co-educational schools of Jalandhar district.
- b) It is restricted to the 5th class students.
- c) It is restricted to the lessons of English prose only: The lion and the mouse, Wolf! Wolf!, The brave girl, Chimpu the elephant, The thief found out, A birthday present.

Objectives of the Study

The present study is designed to achieve the following objectives:

1. To develop the lesson plans with the help of dramatization method.
2. To study the effect of dramatization method on the achievement of the primary school students in English prose.

Hypothesis

The study has been designed to test the following hypothesis :

There is no significant difference on the achievement of students in experimental and control group.

Development and Description of the Tools

The following tools have been used in the present study:

Tool – I : Lesson Plans According to Dramatization Method

In order to design and develop the content following steps have been followed:

Step I : Planning

Step II : Framing Topic Wise Objectives

Step III : Designing
Step IV : Implementation

Tool – II : Achievement Test Prepared by the Investigator

For the present study the following steps are followed for the preparation of the test:

Step I : Planning
Step II : Designing and construction
Step III : Reliability
Step IV : Validity
Step V : Scoring

Method of the Study

The method of study covers sample selection, design of study, tools, procedure and statistical techniques used to analyze the data.

Sample

In order to conduct the study, 240 students of 5th class have been randomly selected from three Government co- educational schools of Jalandhar district.

Table 1. List Of Selected Schools

Sl. No	Name of the School	No. of Students of 5 th class
1.	Government School, Lohara.	80
2.	Government School, Partapura.	80
3.	Government School, Lambra.	80
Total		240

Design of the Study

To test the proposed hypotheses the design of the present study is as follows:

In the present study Experimental Control Group design is followed. One way analysis of the variance is employed on the achievement scores. Dramatization method is taken as treatment variable.

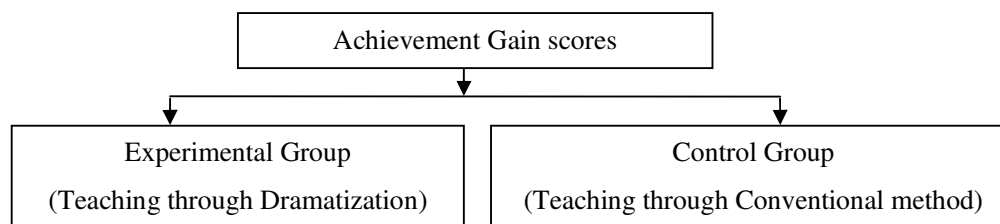


Fig 1. Schematic Presentation of Experimental Control Group Design on Achievement Gain Scores

Procedure

In order to conduct the study, 240 students of 5th class have been selected from three Government co- educational schools of Jalandhar. Then they have been randomly divided into two groups viz-a-viz the experimental group and control group. The experiment has been conducted in the following phases :

- A pre-achievement test has been administered to the students of both experimental and control groups.
- One group has been taught through dramatization method and other through conventional method.
- After the completion of course, the post-achievement test has been administered to the students of both groups.

Statistical Techniques

- The following statistical techniques have been employed to analyze the obtained data:
- Means and Standard Deviation have been computed.
- One way analysis of variance (ANOVA) has been employed on the achievement gain scores.

Analysis And Interpretation Of The Data

The data obtained has been analyzed under the following heading:-

One Way Analysis of Variance on the Achievement Gain Scores Of Experimental And Control Group.

In order to analyze data, the means and standard deviation of Control Group and Experimental Group for gain scores have been presented in Table 1 below :

Table 1. Means Of Achievement Gain Scores of Control and Experimental Group

Experimental Group	ME = 7.83 $\sigma E = 4.7612$
Control Group	MC = 1.81 $\sigma C = 5.2289$

In order to analyse data, the gain scores were subjected to ANOVA (One Way). The results have been presented in Table 2 below :

Table 2. Summary of One Way ANOVA on The Achievement Gain Scores of Experimental and Control Group

Sources of Variance	df	SS	MS	F- ratio
Between Sample	1	1938.816	1938.816	336.71 **
Within Sample	238	1370.584	5.758	
Total	239	3309.4		

** Significant at 0.01 level of confidence.

It may be observed from the Table 2 that F- ratio for the difference between means of the two treatment groups namely, Dramatization method and Conventional method was found to be significant at the 0.01 level of confidence. Thus the result did not support hypothesis (1) viz; "There is no significant difference in the achievement of students in experimental and control group".

Further from the Table 1 it is revealed that the mean of Experimental Group is higher than the mean of Control Group which indicates that Dramatization method is significantly responsible for higher achievement.

The Results are in Tune with the Findings

According to Moore (2004), one theoretical viewpoint about modern educational drama emerges from the ideas of educators such as Rousseau, Montessori, Bruner, and Dewey. They believe that learning happens through active participation or as Dewey (1921) states drama is a form of "learning by doing". Dewey also stressed the importance of the imagination. He called imagination the "gateway through which meanings are derived from past experiences that are carried into the present. Drama which involves imaginative transformation and reflection on experiences, help students expand their ability to act out thoughts and problem solving situations in everyday life. It is also beneficial because of how much the participants engage with each other. Moore (2004) found that this helps to develop valuable social skills in young children. In order for children to be able to learn, they have to feel safe and comfortable.

Findings of the Study

The findings of the study are listed below :

- Dramatization method yielded higher achievement gain scores than conventional method.
- Conventional method and dramatization method yielded different achievement scores.
- Experimental group yielded much better results than the control group.

Educational Implications

In the present investigation, it is found that students scored higher in academic achievement when taught by dramatization method as compared to conventional method. It has got implications for the teachers. Dramatization helps in developing the imagination and presenting facts in a sequence. It gives the direction to the teachers that they should prefer using dramatization method for teaching prose which helps to solve the conceptual problems in language teaching, inculcates moral values among the students and helps in developing their interest in English prose. It also improves the learner's confidence and motivation which ultimately leads to the development of positive self concepts.

References

1. Barbu, L (2007). Using drama techniques for teaching English. Available at: <http://forum.famouswhy.com/index.php?>
2. Brown, D. (2001). Teaching by principles : An interactive approach to language pedagogy. NY : Pearson Education.
3. Chauhan, V (2004). Drama techniques for Teaching English. The internet TESL Journal X(10).
4. Demircioglu, S. (2010). Teaching English Vocabulary to young learners via drama. Faculty of education, Gazi University, Turkey, Available at: www.sciencedirect.com.
5. Dewey, J. (1921). The school and society. Chicago: university of Chicago press.
6. Dodson, S. (2000). Learning languages through drama. Texas Foreign Language Conference, Texas 2-5.
7. Good, C.V. (1973). Dictionary of Education. New York, Mc.Graw Hill Book Co., London.
8. Moore, M. (2004). Using Drama as an Effective Method to Teach Elementary Students. Senior Honors theses, Eastern Michigan University.
9. Peregoy, S. and Boyle, O. (2008). Using Drama and Movement to enhance English Language Learner's Literacy development. Pennsylvania: Indiana University press.
10. Savela, J. (2009). A study of drama activities in English language school books. University of Jyväskylä.
11. Singh, V and Kaur, A. (2003). Achievement Motivation and Parental Background as the determinants of students academic achievement. The Education review, September, 2003, Vol. 46, No. 9

A COMPARATIVE STUDY OF DELINQUENCY PRONE AND NON-DELINQUENCY PRONE ADOLESCENTS WITH REGARD TO SELF-CONCEPT, EMOTIONAL MATURITY AND ACADEMIC ACHIEVEMENT IN ASSAM

Dr. Pranab Chetiya

Associate Prof., Dikhowmukh College, Dept. of Education, Bharalua Tinawali, Sivasagar, Assam

Prof. J. C. Soni

Dean, Faculty of Education, Rajiv Gandhi University, Rono Hills, Itanagar, Arunachal Pradesh

Email : jagdishchand2006@yahoo.com

Jadab Dutta

Research Scholars, Dept. of Education, Rajiv Gandhi University,
Rono Hills, Itanagar, Arunachal Pradesh

Abstract

The present study compared the Delinquency Prone and Non-delinquency Prone Adolescents with regard to their Self-concept, Emotional Maturity and Academic Achievement in Assam. This study is conducted on a sample of 500 adolescents comprised of 200 delinquencies prone and 300 non delinquencies prone adolescents selected randomly from 12 secondary and higher secondary schools. The descriptive survey method is used for data collection using Lidhoo's Delinquency Proneness Scale (1989), Self-concept Questionnaire (R. K. Saraswat), Emotional Maturity Scale (M. Bhargava and Y. Singh), and the Students Performance Record from the School. The study reported that delinquency prone adolescents have low self-concept, low emotional maturity and poor academic achievement than non-delinquency prone adolescents. So, the study shows the positive co-relation among self-concept, emotional maturity and academic achievement.

Key Words : Delinquency Prone and Non-delinquency Prone, Adolescents, Self-concept, Emotional Maturity and Academic Achievement.

Introduction

Juvenile delinquency has emerged as a formidable social evil more or less faced by all societies, big or small. Widely found a phenomenon, encompassing all strata of the social fabric, its manifestation is related to the nature of the social milieu, pattern of social health, the way of nurturing the young people, level of tolerance, response patterns towards growth and development of juveniles, intergenerational gap and mechanism applied to norm violators. Some studies have reported that urbanization and industrialization has a negative impact leading to the increasing rate of delinquent activities in modern age. The wonderful strides achieved in the fields of internet, mobile phones, electronic media have paved the way for escalation of this muddling social evil.

The term 'delinquency' has been derived from the term 'de' (away from) and 'linquere' (to leave); the Latin infinitive 'delinquere' translated as to 'emit' in its original earliest sense. It was apparently used in Roman literature to refer to the failure of an individual to perform a task or duty. In the Encyclopedia of Crime and Justice (1983), juvenile delinquency has been defined as "such conduct by children which is either violative of prohibition of the criminal law or is otherwise regarded as deviant and inappropriate in social context". The delinquency has been understood in different ways. In fact, the term 'Juvenile Delinquency' is difficult to define. There is no unanimity to opinion with regard to its meaning but the term is used to denote certain behaviour patterns of an individual below a certain age and that these behaviour patterns of an individual are generally viewed as running counter to the prescribed legal declaration of that particular community. Legally speaking, when a child is below 16 or 18 years and becomes the subject of official action, he is termed as a 'Juvenile Delinquent'. In simple words, juvenile delinquency may be explained in terms of deviant behaviour of a child, statutorily defined to belong to certain age range, in violation of the legal norms and in contravention with the socially and culturally defined behavior-patterns in society, that is, the social norms. Thus, the social, psychological as well as the legal actions are essential to deal with the juvenile delinquents' behavior. Moreover the Reformatory Homes, Remand Homes, Special Schools and Certified Schools have been

established in different countries. In India Observation Homes have also been set up in order to keep the juvenile delinquents there during the tendency of their cases in the Juvenile Courts.

Research Evidence on Delinquent Behaviour

Govindarajan (1966), conducted, "A study of juvenile delinquents and their position in the family." He found that in two-child families, the chances of the first-born to become a delinquent were greater. As the family size increased the chances of first born and last born to become a delinquent were more. The probability of destitute coming from four-child families was greater than from other family size groups. In the 5-6 child families the chances of the 2nd born to commit theft were greater than other children. In the 7-child families the probability for the 4th -born to commit theft was greater than others and in the 8-child families the probability was greater for the 2nd born as well as for the 4th born to commit theft.

Alam et al. (1987) conducted a study on 50 truants and 50 non-truants and found that there was a positive relationship between deviant personality and emotional instability. Children with more personality deviations were less emotionally mature and vice versa.

Ujgare (1995) revealed that poverty, employment of lower class mothers, child labour and overcrowding in small rooms were factors associated with juvenile delinquency. Broken homes due to death, separation, divorce and desertion, or when children were deprived of family attention were factors also associated with juvenile delinquency. In addition defective disciplining due to faulty parental supervision, families with vices and immoralities, parents with criminal records, school atmosphere, truancy, peer group, mass media, psychological and physiological factors were other major reasons for incidence of juvenile delinquency.

Dodge et al.(1997)and in their study found that delinquents, due to social information processing errors, are easily distracted and do not pay much attention to their surroundings.Rucklidge and Tannock (2001), found that adolescents with attention deficit were at a greater risk of psychological impairment and thus leading to delinquent and deviant behaviour.Andrade, Silva and Assumpaco Jr. (2004), reported that delinquents were more prone to psychiatric disorders than non-delinquents.

Nirwani (2006) conducted a study on Mental Health, Emotional Maturity and Cognitive Factors in Delinquency Prone and Non-delinquency Prone Adolescents. In her study she found that (a) Delinquency prone subjects are less emotionally mature than non-delinquency prone subjects, (b) Non-delinquency prone subjects have significantly better mental health as compared to their delinquency prone counterparts, (c) Non-delinquency prone subjects tend to be more intelligent than delinquency prone subjects, (d) Delinquency prone adolescents get distracted easily as compared to non-delinquency prone adolescents, (e) Delinquency prone adolescents are high on cognitive distortion as compared to non-delinquency prone adolescents. Another study conducted by Shivakumara and Halyal (2010), reported in their study that the delinquent adolescents have lower level of self-concept than the normal adolescents. It was also found that domicile had no significant influence on self-concept of the delinquent adolescents and the normal adolescents.

Significance of the Study

It is seen from the earlier discussion that various factors influence an adolescent to become a delinquent. The juvenile delinquents are also found to differ in their self-concept, emotional maturity and academic achievement. Many studies have established positive correlation between self-concept, emotional maturity and academic achievement which if studied in the context of delinquency proneness will help in understanding further the characteristics and causes of delinquent behaviour of particularly in adolescence period. For many, adolescence is a period of storms and stresses and of instability of emotions, impulses and interests. The increased energy of sex drive reinforces aggressiveness and accounts in some measure for the unruliness, difficult behaviours and even delinquency. It is a period of difficult adjustment within self and in relation to others. From an educational and social point of view adolescence is considered to be a period of great importance. This period is also critical one for the development of criminality and juvenile delinquency. Delinquent behaviour encourages absenteeism, truancy, stealing and other indiscipline problems in the class.

Survey of literature shows that a very few studies are conducted on juvenile delinquents in relation to their self-concept, emotional inability and academic achievement particularly in Assam. It is

this intention which motivated the investigator to take up a comparative study of delinquency prone and non-delinquency prone adolescents in relation to their self-concept, emotional maturity and academic achievement.

Statement of the Problem

The problem of the present study has been stated as follows: “A Comparative Study of Delinquency Prone and Non-delinquency Prone Adolescents with regard to Self-concept, Emotional Maturity and Academic Achievement in Assam”.

Objectives of the Study

The study is designed with the following objectives:

- i) To find out delinquency proneness among adolescents.
- ii) To compare the self-concept, emotional maturity and academic achievement of delinquency prone and non-delinquency prone adolescents.
- iii) To compare the self-concept, emotional maturity and academic achievement of male and female delinquency and non-delinquency prone male and female adolescents.
- iv) To suggest remedial measures for checking the delinquent behaviour among the adolescents at the school stage.

Hypotheses of the Study

The hypotheses are stated as under:

- i) There is no significance difference on self-concept, emotional maturity and academic achievement between delinquency prone and non-delinquency prone adolescents.
- ii) There is no significance difference on self-concept, emotional maturity and academic achievement between male and female delinquency prone adolescents.
- iii) There is no significance difference on self-concept, emotional maturity and academic achievement between male and female non-delinquency prone adolescents.

Methodology of the Study

Method : The descriptive survey method is used in the present study.

Population : The population of the present study constitutes all the Secondary School students studying in class IX who are the delinquency prone and non-delinquency prone adolescents of Sivasagar district of Assam.

Sample : The sample is of small number of representative individuals from the population. The study is conducted on a final sample of 500 adolescents comprised of 200 delinquencies prone and 300 non delinquencies prone adolescents selected from 12 secondary and higher secondary schools of Sivasagar district of Assam. The final sample is selected after administering the delinquency prone scale.

Tools Used : The data for the present study were collected from two sources i.e. primary and secondary. The following tools were used for data collection:

- i) Lidhoo's Delinquency Proneness Scale (1989)
- ii) Self-concept Questionnaire (R.K. Saraswat)
- iii) Emotional Maturity Scale (M. Bhargava and Y. Singh)
- iv) The Students Performance Record from the School

Statistical Techniques Used : To meet the objectives, different descriptive and inferential statistical techniques such as graphs, measures of central tendency and dispersion, independent sample t-test, chi-square test are employed. The calculations are done by using SPSS package.

Delimitations of the Study

The study is delimited to:

1. The district of Sivasagar of Assam
2. The adolescents studying in class IX in the secondary and higher secondary schools of the district.

Findings and Conclusion

After testing the hypotheses and analyzing the data, the following conclusions were arrived at:

1. In case of hypothesis-1, it is found that out of 500 adolescents; 200 adolescents are found delinquency prone and 300 adolescents are found non-delinquency prone. Out of 200 delinquency prone adolescents 126 boys (49.80%) are found delinquency prone and on the other hand 74 girls (29.96%) are found delinquency prone. Therefore, it is seen that delinquency among male adolescents are significantly higher ($P\text{-value} < 0.05$) than female counterpart. Thus, it is found that male adolescents are more vulnerable towards delinquency proneness than those of females.
2. In the total sample it is observed that average level of self-concept, emotional maturity and academic achievement among delinquency prone adolescents is quite low than those of non-delinquency prone adolescents.
3. It is found that female adolescents with delinquency proneness reported a significantly higher level of self-concept but low level of emotional maturity than that of male counterparts. But it is interesting to note that both male and female delinquency prone adolescents do not show real difference in their academic achievement.
4. The gender comparison of non-delinquency prone adolescents shows that males are found to possess higher and better level of self-concept but poor emotional maturity than that of females. However, no difference is found in case of their academic performance.
5. The comparison of delinquency prone and non-prone adolescents shows that both males and females separately belonging to non-delinquency proneness are found to have higher level of self-concept, emotional maturity as well as academic performance than that of delinquency prone adolescents.

For testing the null hypothesis 1 to 16, independent sample t-test is used. The means of scores of different comparison groups together with standard deviation, standard error of mean are presented along with the values of the t-statistics and p-value. The major findings are:

1. There exists a highly statistically significant relationship about self-concept among adolescents with respect to their delinquency proneness. The level of self-concept is high among adolescents with non-delinquency proneness than that of those who has proneness to delinquency. Therefore, the null hypothesis formulated here is rejected.
2. The self-concept of female adolescents who have proneness to delinquency is comparatively higher than male. Therefore, the null hypothesis is rejected.
3. The level of self-concept is found better among male non-delinquency prone adolescents in comparison to female. So the null hypothesis is rejected.
4. The non-delinquency prone male adolescents possess better self-concept than delinquency prone one. So, here also the null hypothesis is rejected.
5. The non-delinquency prone female adolescents possess better level of self-concept than delinquency proneness counterpart. Therefore, the null hypothesis is rejected.
6. The delinquency prone adolescents possess a lower level of emotional maturity than non-delinquency prone counterpart. So, here also the null hypothesis is rejected.
7. The emotional maturity of delinquency prone female adolescents is comparatively lower than male counterpart. Therefore, the null hypothesis is rejected.
8. The level of emotional maturity is found better among female non-delinquency prone adolescents in comparison to male. So, the null hypothesis is rejected.
9. The male delinquency prone adolescents have a lower level of emotional maturity than the male adolescents with non-delinquency proneness. So, the null hypothesis is rejected.
10. The female adolescents with non-delinquency proneness possess a better level of emotional maturity than delinquency proneness counterpart. Therefore, the null hypothesis is rejected.
11. The level of academic achievement is high among adolescents with non-delinquency proneness than that of those who has proneness to delinquency. So, here also the null hypothesis is rejected.
12. The academic achievement of male and female delinquency prone adolescents is almost similar. Therefore, the null hypothesis is accepted.
13. The result shows that the level of academic achievement in male and female adolescents with non-delinquency proneness is almost similar and there exist no statistical significance between the

means of both the groups of adolescents with respect to academic achievement. So, here also the null hypothesis is accepted.

14. The non-delinquency prone males possess better academic achievement than delinquency prone counterpart. Therefore, the null hypothesis is rejected.
15. The non-delinquency prone female adolescents possess better level of academic achievement than delinquency prone counterpart. Therefore, the null hypothesis is rejected.

Educational Implications

Juvenile Delinquency is a burning issue of our present day society. Our students, both adolescent boys and girl are the future of our country. It is a matter of great concern when these youths who are backbone of the country indulge in hooliganism and stand as a great stumbling block themselves. On the contrary, the progress of the country is ensured if our adolescent boys and girls become refined in taste, discipline conduct and faithful in service. Therefore, with a view to achieving all round development of our students as well as the greater interest of the country, it is urgently necessary to curb the menace of lawlessness, indiscipline and criminal offence prevalent among young people. So some suggestions are offered in this regard :

1. Home Environment

The saying goes, "The home is the seed-bed of a child." Naturally, a child's growth, both physical and mental, is greatly influenced by its home environment. The seeds of indiscipline or misconduct are generated and nurtured at home and the parents or other members of the family become aware of the immoral or antisocial activities of their wards before they create nuisance at school or in the society. It is therefore important to put some emphasis on certain aspects of right behaviour and conduct of adolescents as given below:

1. Parents and guardians should not encourage their wards to lead an easy life. They should understand the dignity of labour. The stress should be more on meeting the urgent needs. Form study, it is found that there are differences among delinquency prone and non-delinquency prone adolescents in respect of self-concept, emotional maturity and academic achievement. Because of the low standing on these variables, the adolescents turn out to be delinquents. The other factors such as parent's behaviour and attitude, socio-economic factors, caring pattern including the absence of any parent and school environment may also add to the problem of delinquency.
2. Discrimination is a bad policy. Both boys and girls should receive equal attention and treatment. Guardians must not interfere in the activities of their boys and girls, who may thwart their development for make them fury; and at other times, it may make them rebellious, which may lead to their antisocial behaviour. Moreover, unsought for interference many adversely affect them and make them lose self-confidence and may help developing negative self-concept and deter them from gaining emotional maturity.
3. With a view to developing a sense of responsibility, guardians should provide ample scope to their children to co-operate with other siblings and peers in the neighborhood. Parents and guardians should adopt measures to tell stories and moral related activities to their children, provide them with children literature, magazines to facilitate their moral growth.
4. In order to make proper use of leisure time and develop their creative talents and above all, for their all-round development, children should be involved to take part in music, art and culture, recitation of poetry as well as games and sports. Guardians should try their best to see that their children do not associate with bad company, form bad habits and indulge in wicked activities.

2. Role of Schools

To facilitate the students with a healthy environment through discipline, the school authority must look at the following roles :

For the all-round development of the students the school authority must provide every facility. They should be provided play-ground, a rich library, separate boys' and girls' common room to spend their leisure time meaningfully with co-curricular and extra-curricular activities.

- a) The irregular students with poor attendance, without home-work and with poor achievement must not be punished straight. Rather, the reasons behind should be investigated and necessary steps should be taken to motivate them.

-
- b) The school authority may call guardian meeting to deal compassionately with the performances of the students within and outside the school campus as well as their house-hold behaviour.
 - c) The school must have a guidance and counseling cell to motivate and guide the delinquent students. The school administration should neither be stern nor sloppy. The regular and sincere students may be encouraged by offering rewards. For solving the delinquency problem, the teachers must investigate and organize such guidance programme which can cater to the needs of the students.

3. Role of Teachers

The role of teachers as an architect of human resource is of immense significance. They may take many responsibilities to attract the students. Some of them are stated below:

- a) To deal with the delinquent students, the teacher must be patient and sympathetic. Their modest behaviour may motivate the students to be noble and just. Such students should not be condemned in front of other students. Rather, they should be consulted in separate room.
- b) To get at the cordial teacher-student rapport, the teachers should inspire the students for taking part in co-curricular and extracurricular activities like picnic, excursion to bring students closer to them.
- c) The youths should be trained up to control their emotions and to divert their minds towards constructive activities. This will automatically make them tolerant, co-operative and self-confident.
- d) The delinquents who are beyond control should be counseled separately to arouse their conscience by any means, so that they will not feel insulted or hurt in front of their friends.

4. Role of Voluntary Organizations

The voluntary organizations can play a vital role in solving various problems of the society. The fast growing delinquency among the students can be eradicated by adopting various measures under the banner of such organizations. In this regard the following steps are suggested:

- a) To hold religious meetings, talks and workshops to train up the children and youths to mould their moral character.
- b) To create an ambience for regular playing, literary and musical exercises and competitions to draw out the dormant qualities in children and youths.
- c) To provide free education and medical aid to poor students.
- d) To sensitize them with the national and inter-national problems like environmental pollution, unemployment problems, population explosion, illiteracy etc. by holding seminars and workshops and to involve them in discussion.
- e) The youths who have been detected of involving in immoral activities should be advised by such organization with the help of the experienced and wise honourable people of the area. Opportunities may be provided for youths to enhance self-confidence and leadership qualities through their active participation.

5. Role of Governments

Of late the unrest among youths poses a burning problem. As the govt. is guardian of the people, so it has got great responsibility to solve it before it is too late. So some suggestions may be made in this regard.

- a) The govt. can set up child-care centers for poor children to provide them with proper care and nutrition.
- b) Through media, the govt. may make people aware of population explosion, unemployment problems and health awareness etc. Vocational courses can provide the youths for self-employment and other development. Guidance and Counseling centres can also be set-up to activate various programmes.
- c) The govt. can also set up the Observation Home in every district to monitor and to take necessary measures to the problem of delinquency. All adolescents must be provided opportunities for education. It is only proper education which can transform them into productive citizens.

Suggestions for Further Study

Based on the findings and educational implications of the study the following suggestions can be put forward for further research :

- a) There can be a comparison between delinquency and non-delinquency children on a larger sample at the state level as well as national and international level for a wide generalization.
- b) The present study is conducted on class-IX students. Similar studies may be undertaken on these variables at the other levels of education as well.
- c) Comparison can be made between delinquency prone and non-delinquency prone students covering other variables like personality, intelligence, level of aspirations, attitude and motivation etc.
- d) The similar study can also be conducted by selecting the samples from various Observation Homes.
- e) Impact of Parental attitudes and socio-economic background of the delinquents can also be considered for further research.
- f) Comparative study of delinquents and non-delinquents in relation to their creativity will be an interesting area of research.

References

1. Alam, K.; Khan, S. A. & Tandon, S., (1987). A study of anxiety, risk- taking and personality adjustment among truants and non-truants. *Journal of Personality and Clinical Studies*, 3 (2), 113-116.
2. Andrade, R. C.; Silva, V. A. & Assumpaco, F. B. (2004). Preliminary data on the prevalence of psychiatric disorders in Brazilian male and female juvenile delinquents. *Braz Journal of Med Biol Research*, 37 (8), 1155-1160.
3. Asthana, G. K. (1961). A Comparative Study of the Rorschach Responses of the Delinquents and the Non-delinquents. Banaras Hindu University.
4. Attar, A. D. (1964).. *Juvenile Delinquency: A Comparative Study*. Bombay: Popular Prakashan.
5. Dodge, K.A. et al., (1997). Reactive and proactive aggression in school children and psychiatrically impaired chronically assaultive youth. *Journal of Abnormal Psychology*, 106, 37-51.
6. *Encyclopedia of Crime and Justice* Vol. II, 1983, 583-589.
7. Govindarajan, T. N. (1966). A study of juvenile delinquents' position in the family. *Indian Journal of Applied Psychology*, 3, 56-63.
8. Guilford, J. P. (1954). *Psychometric Methods*. New York: McGraw Hill Book Co.
9. Koul, L. (1997). *Methodology of Educational Research*. New Delhi: Vikash Publishing house Pvt. Ltd.
10. Nirwani, R. (2006). A Study of Mental Health, Emotional Maturity and Cognitive Factors in Delinquency Prone and Non-delinquency Prone Adolescents. Unpublished Doctoral Thesis, Dept. of Psychology, Punjab University, Chandigarh.
11. Pederson, W. (1994). Parental relations, mental health and delinquency in adolescents. Adolescents. Retrieved May 28, 2008 from [www. findarticles.com](http://www.findarticles.com)
12. Rucklidge, J. J. & Tannock, R. (2001). Psychiatric, psychological and cognitive functioning of female adolescents with ADHD. *Journal of American Academy of Child Adolescence and Psychiatry*, 40 (5), 530-540.
13. Satyanarayana, B. S. & Kumar, R. (1982). Effect of T.A. concepts on emotional maturity, self-social awareness and assertive communication. *Indian Psychological Review*, 22 (2), 36-43.
14. Shivakumara, K. & Halyal, P. S. (2010). An empirical study of self-concept among delinquent adolescents and normal adolescents. *Journal of Indian Health Psychology*, 5 (1), 81-87.
15. Sridevi, K. V. & Spoorthy (2010). A study of attitude towards education and self-concept of the children residing in juvenile homes of Mysore city. *Indian Psychological Review*, 74(1), 21-28.
16. Ujgare, V. (1995). The problem of juvenile delinquency with reference to its prevention, control and rehabilitation in the state of Maharastra. *Children in Difficult Circumstances (Summaries of Research, 1985-2000)*, 236-238.
17. William, C. (1975). *Delinquent Behaviour: Culture and the Individual*. Washington: National Education Association.

VIVEKANANDA'S VIEW ON PLACE OF TEACHER AND ITS RELEVANCE TO PRESENT INDIA

Sampa Barman

Assistant Professor, Department of Education, Vidyasagar College for Women, Kolkata,
West Bengal, Email: sampalbarman@gmail.com

Sushanta Pal

Ex. Student, Department of Physical Education, University of Kalyani, Kalyani, West Bengal
Email : palsushanta9@yahoo.com

Abstract

Teacher is one of the unique factors of education. It has four major factors, there teacher and students are human being. One is giver and another is receiver. Swami Vivekananda a noble man, he gave much importance to the place and character of the teacher. He believed that "Like fire in a piece of flint, knowledge exists in mind; suggestion is the friction which brings it out." Here the teacher is flint, but the place of a teacher changes in the society time to time. In ancient India or medieval India or in modern India we found slowly change the place of teacher. Swamiji believed that only a 'Tyagi' can be a good teacher, he must be pure in mind and heart. The teacher must have full sympathy for his student or pupils. Swami Vivekananda thought that the teacher should not think that he is making the child grow. He said 'you cannot teach a child to grow; 'you can only help.' He also thought that the teacher should come down to the level of student. He must transfer his soul to the student's soul. We found in ancient India teachers are 'Guru' but now they are 'Master' and 'Mistress' and they are generally imparts bookish knowledge only to prepare students for their examination. Ancient time teaching is a noble work but now it is a profession. In this paper the author tried to look Vivekananda's view on place of teacher and its relevance to present India.

Key Words : Guru, Gurukul, Tyagi, Brahmanic, Buddhist, Acharya , Upadhyaya, Andhakar, Durachar Dijjaw.

Introduction

'Gurur Bramaha Gurur Visnu Gurur debo Mageesswara Guru sakhatt Param Bramaha Tasmai Sri Guruve Namaha .' This is guru mantra. According to a unique book 'SRI MAD BHAGWAD GITA' guru is Tridev, he is creative, he is destroy and he is ultimate of the World. We found our Holy book in the 'MAHABHARAT' the Lord 'KRISHNA' a noble teacher and his obedient student is 'ARJUNA'. 'Guru' another name is 'DIJAW' its means birth in second time of the child. First time a child born in the earth or society and second time his birth for the way of knowledge. Here the father is teacher. Guru is our icon of knowledge. The teacher's role is to lead the pupil from darkness, removing the cover of the lamp of learning, thus letting out the light. The teacher caused the intellectual rebirth of the student. Hence he is held in high esteem, he is the spiritual and intellectual father.

We found in ancient India the eternal had reached the 'Rishis'. with the removal of darkness before them, and with heavenly illumination, the Rishis realized that all men are children of the eternal. Hence they called upon them all to attain that light of knowledge; pupils responded and thronged to the preceptors. The cottage of each guru became a residential school. It's 'GURUKUL' here the students received the constant company of the 'GURU', who in the absence of books was a human ocean of learning and an ideal character for the pupils to emulate. Succession of teachers and students ensured the continuation and expansion of knowledge.

Vihara was the Buddhist educational institution. Here the teachers were of two categories. Instruction in the scriptures was imported by the Upadhyaya and Acharya was the guardian of the moral life, a modern proto type of which is the office of perfect of discipline. Paternal relation with both of them was enjoyed. A part from academic and spiritual training, the teachers were responsible also for the physical well being of the novice. A man is blemished moral character, possessing unflinching faith in learning salvation, free from bondage of vices and possessed of modesty and perseverance could be a teacher. The vital responsibilities carried on by the teachers were reciprocated

with disciplinary rights which include expulsion of the unfit students. Brahmanic and Buddhist education system mention must be made of the similarity in teacher-pupils relation.

In medieval India, we found the relation between teacher and thought was paternal also. Madrasah teachers and students often lived together in common residential establishments provided by generous donors. Teachers enjoyed an exalted position. High moral integrity of teachers reciprocated trust and honor. Primary institution was established a mosque, and each mosque had a Maklav attached to it. The moulvi (teacher) was often a local resident. He adopts teaching duty as a part time engagement. He was common guardian of the morals of all children placed in his care. Here we find slowly change the place of teacher. Swami Vivekananda is a noble man of the world, the reformer of India, has embraced education and enriched our national life by his talent and personality and discovers new meaning of education.

Vivekananda's Views on Teacher

Swami Vivekananda was born in Kolkata. His real name was Narendra Nath Dutta. He inherited religious temperament and farsighted intelligence from his father. He sent to school at five years of age when he was six years of age one day his school head master Mr. Heasty introduce him to 'Shri Ram Krishna Paramhansa Dev'. He got initiated into the saintly order and was given the title of 'Swami Vivekananda'. After death Ramakrishna Dev Swamiji established 'Ram Krishna Mission' to proceed the unfinished religious assignment of his guru. He spread the message of guru that was actually the principle and practice of Vedanta in Asia, Europe and America. It is a famous observation of Swamiji that "Education is the manifestation of the perfection already in man." The goal of education is to manifest in our lives, the perfection which is the very nature of our inner self. Swamiji believe- 'Like fire is piece of flint, knowledge exists in the mind. Suggestion is the friction which brings it out.' Here the teacher is piece of flint he gives his knowledge, ideas, information to the student and they applied this knowledge, ideas, information in their life and pupils life should be shined. He upheld 'Gurugrihabash' for teacher-pupil relation. The teacher should be learned and 'Tyagi'.

Vivekananda's method of education resembles the heuristic method of the modern educationists. In this method, the teacher invokes the spirit of inquiry in the pupil who is supposed to find out things for himself under the bias-free guidance of the teacher. Swamiji said- 'The only true teacher is he who can immediately come down to the level of the student and transfer his soul to the student's soul and see through the student's eyes and hear through his ears and understands through his mind, such a teacher can really teach and none else.'

His view for a teacher is that he must know the spirit of the scriptures. He said- 'The whole world reads Bibles, Vedas and Korans; but they are only words, syntax, etymology, philology- the dry bones of religion'. The teacher who deals too much in words and allows the mind to be carried away by the force of words loses the spirit. It is the knowledge of the spirit of the scriptures that constitutes the true teacher. Swamiji also believed that the teacher should think that he is only helping the child grow. He is the external teacher and he offers the suggestion which arouses the internal teacher, the mind of the child. Now we will discuss the Vivekananda view on place of teacher and its relevance to the present India. The place of the teacher or role of the teacher is change or not.

Place of teacher in present India:-Present day in our society totally change the definition of the teacher. According to the Dictionary of education the definition of modern teacher is that -'A person engaged by an educational institution to instruct others. In public or government school a person who has completed a minimum program of professional teacher education and met other requirements to qualify for state certification as a teacher. Now not important good qualities of a teacher needs only education related certificate.

Now a day's teaching in not noble work it is a profession. Present teacher's position in the class room as 'Master' or 'Mistress' or only 'Miss'. A teacher is a mere label in the educational field. He generally imparts bookish knowledge only to prepare students for their examination. In the present India teaching this noble work only limited for professional duties and responsibilities for only achieved the student's marks and grades. Now teacher- student relationship only depends on different assignment, project etc.

Dr. Radhakrishnan (1888-1975) believed that teacher as removers of spiritual blindness. He said- 'We in our country look upon teachers as gurus or Acharyas. Acharya is one whose achar or

conduct is exemplary, is good. If he is a victim of Durachar then he is not an Acharya.” He also said- ‘Andhakar is not merely intellectual ignorance but spiritual blindness. He who is able to remove that kind of spiritual blindness is called guru. Are we deserving of that noble appellation of an acharya or a guru ? That is the first thing that every one of us will have to realize”. At present day Acharya, spiritual soul this word only for bookish, other way Durachar, Andhakar is applied in our practical life. Now election is yearly program in our country and modern teachers not interested teach to students they more interested their political life and political power. This modern attitude was not accepted by Swamiji. He believed that a teacher should like a father. Teacher will give the student spiritual knowledge and introduce them to external world. But now teacher is not like a father who will be a friend philosopher and guide.

A teacher’s responsibility is to impress on humanistic values and when the teacher discharge his responsibility, his status also goes up. Instead of treating themselves as a mere employee, they consider themselves as a citizen discharging a high national responsibility. That is big change. Teacher becomes a nation builder, a man-making instrument. That is the significance of Vivekananda calling for a man making religion and man-making education.

Conclusion

It is unfortunate that teachers in India lost faith in their own profession. Now this time is coming when we uplift our faith and gain our status in our society. We remind teacher is transmitter of values, peace and sustainable development of the society. Mrs Indira Gandhi said-‘nations well being depends on teacher’s wellbeing. Our teachers are the custodian of our future. ‘Lastly we say Vivekananda is a great pioneer of our society, we will try our best and try to obey this great man’s ideas and thoughts. We want to lead mankind to the place where there is neither the Vedas, nor the Bible, nor the Koran. Mankind ought to be thought that religions are but the varied expressions of the RELIGION which is oneness-Swami Vivekananda.

Reference

1. Aggarwal, J. C. (2010). Landmarks in the History of Modern Indian Education. Vikas Publishing House Pvt. Ltd. (7th edition).
2. Aggarwal, J. C. (2010). Theory and Principles of Education. Vikas Publishing House Pvt. Ltd. (13 editions)
3. Ansari, Dr. M.S. (2010). R.Gupta’s Popular Master Guide U.G.C NET/SLET Education paper II and III .Ramesh publishing house New Delhi.
4. Banerjee, J. P (1998). Education in India Past.Present.Future .Central library, Calcutta, Vol – I.
5. Bellingham, J. (2007). Academic’s Dictionary of Education. Academic (India) Publishers, New Delhi.
6. Chaube, S. P. and Chaube, A. (1992). Comparative Education. Vikas Publishing House Pvt Ltd. (2nd edition) .
7. International Seminar on ‘Thoughts and Ideas of Swami Vivekananda on Education’, April 18th and 19th, 2012.
8. Purkait, Dr. B. R. (1992). Milestones in Modern Indian Education, New Central Book Agency, Calcutta.
9. Ramakrishna Math and Mission (2014) Gems from the Teachers of World’s Religions. 150th birth Anniversary of Swami Vivekananda, Belur Math.
10. Ray, S. (1993-94). Shiksha tatta o Siksha Darshan. Soma Book Agency, Kolkata.
11. Subhakari College Magazine (2011-2012). Vidyasagar College for Women, Kolkata.
12. www.ncte-india.org/pub/other/swami/role.htm

CORRELATES OF ACCESS TO HIGHER EDUCATION : A STUDY OF LAKHIMPUR DISTRICT IN ASSAM

Anita Sarmah

Research Scholar, Department of Education, Assam University, Silchar, Assam

Email : anitagpa@yahoo.co.in

Social inequality is a universal phenomenon found in all societies from the simplest to the most complex. All societies arrange their members in terms of superiority, inferiority and equality. The vertical scale of evaluation, which is placing of people in strata or layers, is called stratification. Those in the top stratum have more power, privilege and prestige than those below. Some individuals and groups are rated higher than others on the basis of opportunities and privileges that they enjoy. Indian society has traditionally been stratified on the basis of the purity pollution dimension and as such the traditional Hindu society is divided into four major divisions or *varnas* of Brahmins, *Kshatriyas*, *Vaishyas* and *Sudras* with the extent of prestige and social status ranking in that order. Each *varna* is composed of a large number of *Jatis* or caste groups based on traditional occupations. The castes within each *Varna* are also arranged hierarchically. In modern India, based on the complex inequalities of the caste system, the society is divided into three major social categories for the distribution of educational and social opportunities. These are 'Scheduled Castes' (SC's) comprising all the erstwhile untouchable castes, Other Backward Classes' (OBC's) comprising mainly of the 'touchable *sudras*' of Hindu *varna* system and other socially and economically backward sections among other religious communities, and General Category comprising upper caste Hindus and members of other religious communities other than those considered backward classes. As the Tribal population were not a part of the *varna* system or the organised religions, all the tribal groups, considered to most backward have group together as one category and listed in the Constitution of India as Scheduled Tribes. Members of a particular stratum have a common identity, like interests and a similar life style. It is possible for social inequality to exist without social stratification.

Inequality in the educational attainments of different groups and regions has been both the cause and effect of the differentials between their levels of socio-economic development – causality in this case being essentially bi-directional. A proper strategy of human resource development, therefore, called for optimal development as well as full utilisation of capabilities of diverse kinds in all segments of the population. Education was rightly considered to be the crucially important instrument for human resource development along proper lines as well as for the full unfolding of the entire spectrum of human creativity in this vast and ancient land. It had been mistakenly expected in this context that the phenomenal growth in educational facilities since independence would have also led to the levelling up of inequalities in the development of human resource as well. These hopes were, however, based on the native assumption that the social surface of the highly stratified Indian society was even. The reality was otherwise. Contours of the surface showed high anticlines and low synclines. The advancing caravan of Indian Higher education has not been able so far to take care of this marked unevenness to a satisfactory degree. The expansion of educational facilities has not been, therefore, necessarily accompanied by equalisation of opportunities for either diverse regions of the country or different sections of its people. There are 'miles to go' and many a 'promise to keep'.

The experience of many developing countries has shown that the upper echelons of society tend to corner the lion's share of the expansion in opportunities as well as spatial diffusion of educational facilities; and, unless deliberate policy interventions in favour of the deprived are resorted to, inter-group and inter-regional disparities tend to get accentuated at least in the first phase of the development process. The Biblical principle tends to be reinvented; and those who have, more is given to them. Expansion without adequate concern for equity has, in most cases, led to the accentuation of the structural disequilibrium. The vicious circle continues to grow at the very vitals of the social organism. The poor do not avail of educational opportunities because they are poor, they continue to remain poor because they are uneducated. The social fervent, which recently rocked the university system to its very foundations in the wake of the acceptance of some recommendation of the Mandal Commission, is a tragic example of the volcanic eruption of smouldering of social discontent chummed by the vicious circle outlined above.

During the medieval times Muslims brought with them the concept of an egalitarian society, as they believe that all human beings are children of God and as such equal. Although the two communities, Hindus and Muslims have been living together for several centuries and exchanging culture and traditions and also adding through this to the already rich cultural heritage of Nation, there has been no significant dent in the system of caste stratification.

Whatever educational development has taken place among the scheduled castes and the scheduled tribes, it has remained uneven, several studies have been very unevenly utilised. The spread of education among SC's and ST's has remained uneven. Only a few among them have been able to take greater advantage, whereas many of them have not been able to do so. The same situation has arisen between the scheduled groups and the non-scheduled groups with the help of reserved seats in educational institutions and various types of educational assistance, the scheduled groups move forward. But, starting from lower primary level to higher education, though the number of their students is increasing year by year, they always lay behind the non-scheduled groups.

Although all these historical events and processes brought about a change in the attitudes of Indian people and as a result the values of secularism, democracy, humanism and equality of opportunity have become popular. Despite this, the traditional caste structure of the Hindus has remained the dominant structure and the membership of caste has been determining factor in a person's life chances even in the secular spheres of activity. In fact what has happened is that Indian society is not stratified only in terms of the caste and *varna* but also in terms of the economic classes. The Indian polity today is also divided into various religious communities and linguistic groups with unequal access to goods and services and the wealth available to the nation.

It is, therefore, pertinent to study as to what factors of background determine an individual's chances of entering an institution of higher education. In other words it is highly relevant at this point of time to examine how far the constitutional provision of equality of access to higher education has been achieved after about six decades of independence and practice of socialistic principles of the Constitution. It is therefore high time to identify the groups who have benefited from the expansion of the facilities for higher education. The present study is an attempt in this direction and It is also intended to study the causes of phenomena of inequalities in access to higher education. The study is titled as, "Correlates of Access to Higher Education: A Study of Lakhimpur District, Assam.

Objectives of the Study

The study was intended to find out the socio-economic background characteristics of boys and girls who, after passing out from Higher secondary school (+2 stage), go to college. It was also intended to compare the socio-economic characteristics of these persons with those who, after passing out from the Higher secondary stage, do not go to college.

Research Questions

Since the study is a social survey, no hypotheses are proposed to be tested. Instead, the study is addressed to seek answers to the following research questions.

1. Do rural and urban residents have equal access to higher education ?
2. Do different religious communities have equal access to higher education ?
3. Do members belonging to different social *categories* have equal access to higher education ?

Delimitation

Due to the paucity of time and resources at the disposal of the investigator, the study could not be made on a national or even a state scale and as such is delimited to the examination of a sample from only one district, namely Lakhimpur District of Assam.

Methodology

Descriptive survey method has been adopted for the present study. The students who passed Higher Secondary (class XII) Examination in the year 2005 from the schools/colleges in district Lakhimpur form the population for this study. A sample of 20% of these students, drawn through a random procedure from each school, formed the sample for the study. A socio-economic survey schedule with items was applied to obtain information on the respondent's socio-economic background. The information collected through the schedule was supplemented with a personal

interview with the respondents. The collected data was classified and tabulated according to the socio-economic variables and proportions of different categories under each variable were compared.

Table 1. Distribution of Respondents' Educational Attainments by Their Gender

Respondents' Education	P	M	F
Higher Secondary	217 (36.05)	104 (29.80)	113 (44.66)
Graduation (Liberal Arts)	248 (41.20)	161 (46.13)	87 (34.39)
Professional Graduation	34 (5.65)	22 (6.30)	12 (4.74)
Post-Graduation	103 (17.11)	62 (17.77)	41 (16.21)
Total	602 (100)	349 (57.97)	253 (42.03)

The figures in parentheses are percentages

Table 1 gives the distribution of respondents' educational attainments by their gender. This table shows that out of 602 respondents – 349(57.97%) male and 253(42.03%) female - 217(36.05%) – 104(29.80%) of the male and 113(44.66%) of the female – had discontinued their education after passing out from the higher secondary stage; 248(41.20%) – 161(46.13%) of the male and 87(34.39%) of the female – had acquired a graduation in liberal arts/post higher secondary diploma; 34(5.65%) – 22(6.30%) of the male and 12(4.74%) of the female – had acquired a professional graduation and 103(17.11%) – 62(17.77%) of the male and 41(16.21%) of the female – had acquired a post-graduation.

Table 2. Distribution of Respondents' Educational Attainments by Their Rural Urban Residence

Residence	Educational Attainments														
	Higher Secondary			Graduation (Liberal Arts)			Professional Graduation			Post-Graduation			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Rural	155 (44.67)	79 (39.70)	76 (51.35)	131 (37.75)	84 (42.21)	47 (31.76)	13 (3.75)	8 (4.02)	5 (3.38)	48 (13.83)	28 (14.07)	20 (13.51)	347 (100)	199 (100)	148 (100)
Urban	62 (24.31)	25 (16.67)	37 (35.24)	117 (45.88)	77 (51.33)	40 (38.10)	21 (8.24)	14 (9.33)	7 (6.67)	55 (21.57)	34 (22.67)	21 (20)	255 (100)	150 (100)	105 (100)
Total	217 (36.05)	104 (29.80)	113 (44.66)	248 (41.20)	161 (46.13)	87 (34.39)	34 (5.65)	22 (6.30)	12 (4.74)	103 (17.11)	62 (17.77)	41 (16.21)	602 (100)	349 (100)	253 (100)

The figures in parentheses are percentages

Table 2 gives the distribution of respondents' educational attainments by their rural - urban residence. This table shows that out of 602 respondents – 349 male and 253 female - 347(57.64%) - 199(57.02%) of the male and 148(58.5%) of the female - belonged to rural areas and 255(42.36%) – 150(42.98%) of the male and 105(41.50%) of the female - belonged to urban areas.

Table 3. Distribution of Respondents' Educational Attainments by Their Social Category

Social Category	Educational Attainments														
	Higher Secondary			Graduation (Liberal Arts)			Professional Graduation			Post-Graduation			Total		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
GEN	49 (23.90)	20 (16.67)	29 (34.12)	106 (51.71)	63 (52.5)	43 (50.59)	11 (5.37)	8 (6.67)	3 (3.53)	39 (19.02)	29 (24.17)	10 (11.76)	205 (100)	120 (100)	85 (100)
OBC / MOBC	91 (39.91)	38 (31.40)	53 (49.53)	82 (35.96)	57 (47.11)	25 (23.36)	14 (6.14)	5 (4.13)	9 (8.41)	41 (17.98)	21 (17.36)	20 (18.69)	228 (100)	121 (100)	107 (100)
SC	40 (47.06)	30 (51.72)	10 (37.04)	25 (29.41)	16 (27.59)	9 (33.33)	4 (4.71)	4 (6.90)	0	16 (18.82)	8 (13.79)	8 (29.63)	85 (100)	58 (100)	27 (100)
ST	37 (44.05)	16 (32)	21 (61.76)	35 (41.67)	25 (50)	10 (29.41)	5 (5.95)	5 (10)	0	7 (8.33)	4 (8)	3 (8.82)	84 (100)	50 (100)	34 (100)
Total	217 (36.05)	104 (29.80)	113 (44.66)	248 (41.20)	161 (46.13)	87 (34.39)	34 (5.65)	22 (6.30)	12 (4.77)	103 (17.11)	62 (17.77)	41 (16.21)	602 (100)	349 (100)	253 (100)

The figures in parentheses are percentages

Table 3 gives the distribution of respondents' educational attainments by their social category. This table shows that out of 602 respondents' – 349 male and 253 female - 205(34.05%) – 120(34.39%) of the male and 85(33.60%) of the female - belonged to General category; 228(37.87%) – 121(34.67%) of the male and 107(42.29%) of the female - belonged to OBC's/MOBC's; 85(14.12%) – 58(16.62%) of the male and 27(10.67%) of the female - belonged to SC category and 84(13.95%) – 50(14.33%) of the male and 34(13.44%) of the female - belonged to ST category.

Major Findings

The major findings arrived at from the analysis of data are summarized as follows :

1. In the patriarchal society that we have women, in general, do not have lower access only to higher education in liberal arts but even to the higher secondary stage. However, they appear to have access equal to that of men to professional and postgraduate education. This situation is caused by the economic conditions as the poorer families which are forced to make a choice between sons and daughters give preference to sons while the well to do not mind their daughters continuing to remain in the education system longer as in this class higher educational attainments of girls brighten their marriage prospects. It must also be noted that the majority of women respondents, especially of rural origin, who have acquired a professional graduation have actually taken a degree in teaching (B.Ed) and very few of them have studied technical courses like engineering, medicine, law, etc.
2. Rural population has considerably lower access to higher education than its urban counterpart. In this respect rural women are worst off, as they have lower access not only than only the urban women but also than the rural men. Rural residents do not have lower access only to higher education than their urban counterparts.
3. When the proportions of higher secondary school graduates from different social categories are compared to their respective proportions in the population it is found the weaker sections viz. OBC/MOBC and SC's are over represented while the ST's and General categories are underrepresented. But the proportions of these school graduates entering colleges and universities shows that the General category predominates followed by OBC/MOBC and ST's, while the SC categories sends the smallest proportion of its higher secondary school graduates to colleges and universities.

In the case of professional higher education it is the OBC/MOBC's who send the largest proportion for such education while SC's send the lowest and other categories being in between. However most of the professional graduates among the OBC/MOBC's, especially among women, have acquired only degree in teaching (B.Ed) and not degrees in medicine, engineering, law etc. In this regard among the men ST's dominated while among the women it was OBC/MOBC who dominated. SC and ST women had practically no access to professional higher education. and SC' women are conspicuous by their absence professional higher education.

Conclusion

Thus the study leads to the conclusion that opportunities for higher education are unequally distributed among the different sections of the society in the District of Lakhimpur. Thus a person's access to higher education depends on the socio-economic background of the family to which the person belongs. Thus, the urban elite, upper caste Hindus continue to dominate the scene of higher education in this district like other parts of this country and the weaker sections viz. the Scheduled Castes, Scheduled Tribes, Other Backward Communities continue to lag far behind. Women among these disadvantaged sections suffer the most. Thus even after more than 60 years of independence the objective of equality, especially equality of opportunity in education and public employment, enshrined the Constitution, has not been realized and the weaker sections of the Indian society continue to remain weak despite the provision of special measures for them under the policy of protective discrimination.

References

1. Aggarwal, J. C. (2004). Development and Planning of Modern Indian Education, New Delhi: Vikas Publishing House.
2. Aggarwal, J. C. (2010). Landmarks in the History of Modern Indian Education, New Delhi : Vikas Publishing House.
3. Aikara, J. (1980). Scheduled Castes and Higher Education: A Study of College Students in Bombay, Pune: Distance.
4. Bhoite, U. B. (2009). Higher Education in India: A System on the Verge of Chaos, Sociological Bulletin. Journal of the Indian Sociological Society, Volume 58, No.2, May- August, pp. 147-177.

5. Boudon, R. (1974). Education, Opportunity and Social Inequality - Changing Prospects in Western Society, New York: A Wiley - Interscience publication.
6. Contribution to Indian Sociology (1979). Higher Education: Inequality and Social Change in India, Sociological Bulletin, Volume.28, no.1 to 2.
7. Dash, J. (1999). Trends and problems of higher education of Scheduled Tribes in Orissa, Sixth Survey of Educational Research 1993-2000, Volume II New Delhi: NCERT Publication, pp.391.
8. Davis, K. and Moorie, W. E. (1945), Some Principles of Stratification, American Sociological Review, Vol. 5, pp 242-249.
9. Ehrenberg, G. R. (2005). Reducing Inequality in Higher Education: Where Do We Go from Here, accessed from www.springerlink.com
10. Encyclopedia of Cities and Towns in India (2009), Assam at a Glance, Volume XXV, Assam, N.Sheshagiri, Gyan Publishing House, New Delhi, pp16.
11. Haralambos, M. and Heald, R. M. (2011). Sociology Themes and perspectives, Oxford University Press, YMCA Library Building, Jai Singh Road, New Delhi.
12. Jayaram, N. (1977). Higher Education: Inequality and Social Change in India, Sociological Bulletin, Volume 28, No. 1-2, pp. 46-58.
13. Jayaram, N. (1997). Higher Education as Status Stabilizer: Students in Bangalore, Contributions to Indian Sociology, Volume 2, No. 1, pp.169-199.
14. Jayram, N. (1977). Higher Education as social stabilizer; Students in Banglore, Contribution to Indian Sociology, volume no.1
15. Karen, D. (2002). Changes in Access to Higher Education in the United States: 1980-1992: Sociology of Education, Vol.75, No.3, pp. 191-210.
16. Khalid, H. and Noreen, G. (2012). Gender Empowerment through Women's Higher Education: Opportunities and Possibilities: journal of Research and Reflections in Education, Vol. 6, No. 1, pp 63-76, <http://www.ue.edu.pk/journal.asp>.
17. Mujoo, R. K. (1992). Higher Education and Social Mobility: An interdisciplinary study of the impact of University Education on the Careers and Attitudes of Graduates in Jammu and Kashmir", Unpublished Ph. D. thesis University of Pune.
18. Mujoo, R. K. (2005). Correlates of Access to Higher Education in Jammu & Kashmir', Social Change, Volume 35, March.
19. Naik, J. P. (1965-66). Education of the Scheduled Castes New Delhi: Occasional Mongraphs of ICSSR No. 6.
20. Raza, M. (1991). Higher Education in Contemporary India Systematic Inequalities and Disparities in Moonis Raza(ed) Higher Education In India Retrospect and Prospect.
21. Raza, M. *et. al.* (1991), Higher Education in Contemporary India Stagewise
22. Sarmah, A. (2010). Non-Enrolment, Wastage and Stagnation: A Study of Inequality In Access to Primary Education; Unpublished M.phil Thesis: Assam University, Silchar.
23. Sharma, K. L. (2009). (ed) Social Inequality in India Profile of Caste, Class and Social Mobility, Jaipur :Rawat Publication.
24. Sharma, K. L. (2010). Social Stratification and Mobility, Jaipur, New Delhi, Bangalore, Hyderabad, Guwahati: Rawat Publication.
25. Sharma, K. L. (2011). Perspectives on Social Stratification, Jaipur, New Delhi, Bangalore, Hyderabad, Guwahati: Rawat Publications.
26. Sharma, K. L.(1974). Educational Inequalities among Scheduled Castes in Rajasthan, Economic and Political Weekly, 9 (37).
27. Sills, D. L. (ed.). International Encyclopedia of the Social Sciences-Vol.13, The Macmillan Company and The Free Press, New York: Collier- Macmillan Publishers, London.
28. Singh, R. P. (1982). Educational Backwardness of Scheduled Caste Students and a need-oriented plan for their development, Department of Edu. Pat. U., p. 124.
29. Soti, S. C. (2005). Indian Education-Development, Problems, Issues and Trends, Meerut: Surya Publication.
30. Structure and Facultywise Specturm, in Moonis Raza(ed) Higher Education In India Retrospect and Prospect.

Other Sources :

-
- Census of India 2001
 - www.assamgovt.org
 - www.assaminfo.com
 - <http://www.jstor.org>
 - <http://www.ue.edu.pk/journal.asp>
 - www.oxfordjournals.org
 - www.springerlink.com
 - www.mopsi.nic.in
 - <http://www.ue.edu.pk/journal.asp>

NATIONAL LEVEL JUNIOR MALE CRICKETERS

Biswajit Bala

**UGC Junior Research Fellow, Department of Physical Education,
University of Kalyani, West Bengal, Email : biswajit5180@gmail.com**

Dr. Kanchan Banerjee

Professor, Department of Physical Education, University of Kalyani, West Bengal

Abstract

Physical fitness is the prime factor in a person to live a full length of life. The purpose of the study was to measure and compare the physical fitness level of national level cricket players. Total fifty (50) National level Junior male cricketers age ranges between under 16 to under 19 years were selected at random from the state of West Bengal as subject for this study. To assess physical fitness status of the subjects fitness test consisting of i) Push up (*Upper body strength*), ii) Prone hold (*Core stability*), iii) Squat body weight (Strength Testing), iv) Yoyo intermittent recovery test (Aerobic Testing), v) Vertical jump (Power), vi) 20 mt. Speed (Speed), vii) 40 mt. Speed (Speed), viii) Run-a-three (Agility) *respectively*. Analyzing the data it was found that bowlers were significantly better in Push up, Yo Yo intermittent Test and Vertical Jump Test. In other words Bowlers were superior than Batsman in upper arm strength, aerobic capacity and explosive power. On the other hand no significant difference was observed in Prone hold, Squat Body Weight, 20 metres speed, 40 metres speed and run-a-three among batsman and bowlers.

Key Words : Physical Fitness, Prone Hold, Run-A-Three

Introduction

Movement is basis to any advance which mark has made. It is wholly accurate to say that man has learnt and does now learn through his movements. As he places, associates and shapes with his hands, his education broadens. He becomes educated through the anatomical and physiological functions which make such movement. Play is essentially important for his welfare, his survival and his cultural status.

Now a day's cricket is a very popular game. It is an essentially English ball game, which has been played from the 16th century. This game being introduced in India by British during their colonial period. Now cricket being played at all level and every corner of the country. At present in India it is highly popular game. Cricket has now become a competitive game. For this reason physical fitness is very much essential for the players apart from the skill. In International cricket the players were found to be concentrating in keeping themselves in fit condition. Physical fitness is so synonymous to cricket that we can find with every national and International team, there has been a physical fitness trainer.

Purpose of the Study

The purpose of the present study were as follows

- i) To find out the level of Physical Fitness among national level junior male cricketers.
- ii) To compare Physical Fitness characteristics among batsman and bowlers.

Methods

Total fifty (50) National Level Junior Male Cricketers age ranges between under 16 to under 19 years were selected at random from the state of West Bengal as subject for this study.

The following parameters had been selected for measured Physical Fitness of cricketers designed by National Cricket Academy. The variables selected for the cricketers were

- i) Push up (Upper body strength).
- ii) Prone hold (Core stability).
- iii) Squat body weight (Strength Testing).
- iv) Yoyo intermittent recovery test (Aerobic Testing).
- v) Vertical jump (Power).

- vi) 20 mt. Speed (Speed).
- vii) 40 mt. Speed (Speed).
- viii) Run a three (Agility).

Results

Table 1. Descriptive statistics of Physical Fitness Measures of Batsman

Physical Fitness Items	Mean	SD	Range
Push up (nos)	15.33	5.69	8-25
Prone hold (sec)	1.10	0.11	0.35-1.29
Squat Body Weight (nos)	35.18	16.96	15-42
Yo yo Intermittent Test (mts)	700.14	41.77	612-745
Vertical Jump (cm)	38.12	6.12	24-45.1
20 Meter Speed (sec)	3.41	0.11	3.10-3.86
40 Meter Speed (sec)	6.18	0.22	5.58-7.53
Run a Three (sec)	10.22	0.26	10.3-11.75

Table 1 represent mean, SD and range of Physical Fitness Parameters of Batsman National Level Cricketers. The mean value of selected Physical Fitness measures such as Push ups (Nos.), Prone hold(sec), Squat Body Weight (nos), Yoyo Intermittent Test(mts), Vertical Jump(cm), 20 Meter Speed(sec), 40Meter Speed(sec), Run a Three(sec) were 15.33 (Nos), 01.10sec, 31.18 (nos), 700.14 (mts), 38.12 (cm), 3.41 (sec), 6.18 (sec) and 10.22 (sec) respectively.

Table 2. Descriptive statistics of Physical Fitness Measures of Bowlers

Physical Fitness Items	Mean	SD	Range
Push up (nos)	26.11	6.01	16-37
Prone hold (sec)	1.53	0.08	0.58-2.48
Squat Body Weight (nos)	37.11	13.12	9-51
Yo yo Intermittent Test (mts)	769.69	44.59	651-854
Vertical Jump (cm)	39.13	8.19	21-53.9
20 Meter Speed (sec)	3.39	0.13	3.02-3.53
40 Meter Speed (sec)	6.15	0.20	5.53-7.27
Run a Three (sec)	10.11	0.24	9.72-11.42

Table 2. represent mean, SD and range of Physical Fitness Parameters of Junior National Level Bowlers. The mean value of selected Physical Fitness measures such as Push up(No), Prone hold(sec), Squat Body Weight (no), Yoyo Intermittent Test(mts), Vertical Jump(cm), 20 Meter Speed(sec), 40Meter Speed(sec), Run a Three(sec) were 26.11(nos),1.53 (sec),37.11 (nos), 769.69 (mts), 39.13 (cm), 3.39 (sec), 6.15 (sec) and 10.11 (sec)respectively.

Table 3. Comparison of Means of Physical Fitness Components among Batsman and Bowlers

Physical Fitness Components	Gr Batsman M ₁	Gr Bowlers M ₂	t
Push ups (nos)	15.33 ± 5.69	26.11 ± 6.01	5.12*
Prone hold(sec)	1.10 ± 0.11	1.53 ± 0.08	1.69
Squat Body Weight (no)	35.18 ± 16.96	37.11 ± 13.12	1.56
Yoyo Intermittent Test (metres)	700.14 ± 41.77	769.69 ± 44.59	3.44*
Vertical Jump (cm)	38.12 ± 6.12	39.13 ± 8.19	4.10*
20 Meter Speed (sec)	3.41 ± 0.11	3.34 ± 0.13	0.96
Run- a- Three(sec)	10.22 ± 0.26	10.11 ± 0.24	0.45

Table 3 shows the mean and SD of different Physical Fitness components among batsman and bowlers. In Push Ups, Yoyo Intermittent Test , Vertical Jump these was a significant difference at 0.05 level of confidence but in other selected Physical Fitness components there were no significant difference between batsman and bowlers. To be significant at 0.05 level of confidence the t value should be greater than 2.01.

Discussion of the Findings

Physical fitness plays an important role for performing any sporting activity. In competitive Sports fitness enhances performance as well as prevents injuries. In Cricket, especially in present scenario, optimum level of fitness is required for batsman, bowler, and wicket keeper as well as for other fielders. In the present study Physical Fitness Protocol construct by National Cricket Academy was administered upon batsman and bowlers National Level Junior Cricketers.

After comparing physical fitness between Bowlers and Batsman together it was observed that bowlers were significantly better in Push up, Yo Yo intermittent Test and Vertical Jump Test. In other words Bowlers were superior than Batsman in upper arm strength, aerobic capacity and explosive power. On the other hand no significant difference was observed in Prone hold, Squat body weight, 20 metres speed, 40 metres speed and Run-a-three among batsman and bowlers. So part of the findings in relation to physical fitness among batsman and bowler does agree with the hypothesis as mention earlier.

Conclusion

Under the conditions of the present study the results seem to conclude the following :

- In Physical Fitness components Bowlers were better in comparison to Batsman in Push up, Yo yo intermittent Test and Vertical Jump Test components.
- There was no significant difference existed between Batsman and Bowlers in Prone hold, Squat Body Weight, 20 metres Speed, 40 metres speed and Run-a-three.

References

1. Barrow, H. M. and McGee, R. M. (1979). 'A Practical Measurement for Evaluation in Physical Education. Lea & Febiger, Philadelphia.
2. Garrett, H. E. and Woodworth, R. S. (1981). Statistics in Psychology and Education (10th edition). Bombay. Vakils, Feffer and Simons Private Ltd.
3. Johnson, B. L. and Nelson, J. K. (1982). Practical Measurements for Evaluation in Physical Education (3rd edition), Delhi : Surjeet Publicatio
4. Sloan, A.W. (1963). Physical Fitness of College students in South Africa, United States of America and England Research Quarterly 34 :244.
5. Veale, J. P.; Pearce, J. S. and Carlson, J. S. (2010). The Yo-Yo Intermittent Recovery Test (Level 1) to discriminate elite junior Australian football players. J Sci Med Spor 13(3):329-31.

SELF-CONCEPT OF ATHLETES OF WEST BENGAL

Biswajit Malakar

**Research Scholar, Department of Physical Education, University of Kalyani,
Kalyani, West Bengal, Email : biswajit.malakar1986@gmail.com**

Abstract

The aim of the present study is of Introvert-Extrovert and self concept of athletes of West Bengal. Two Hundred Athletes i.e. one hundred male and one hundred athletes were taken for the study between the age group of 18 – 22 Years. Neman Kuder Personality Test was used for the study. It is concluded that highly self concept athletes have significantly high extravert than the low self concept. The Male high self concept athletes have high extravert than female high self concept athletes.

Key Words : Extrovert, Introvert, Athletes, Self concept.

Introduction

Athletics is an exclusive collection of sporting events that involve competitive running, jumping, throwing, and walking. The most common types of athletics competitions are track and field, road running, cross country running, and race walking. The simplicity of the competitions, and the lack of a need for expensive equipment, makes athletics one of the most commonly competed sports in the world. Athletics is mostly an individual sport, with the exception of relay races and competitions which combine athletes' performances for a team score, such as cross country. The International Association of Athletics Federations, the sport's governing body, defines athletics in five disciplines: track and field, road running, race walking, cross country running, and mountain running. All forms of athletics are individual sports with the exception of relay races. However, athletes' performances are often tallied together by country at international championships, and in the case of cross country the finishing times of the top athletes from each team or country are combined to declare a team victor. Track and field athletics are the oldest forms of organized sport, having developed out of the most basic human activities – running, walking, jumping and throwing. From the earliest times running has been a natural part of Mans existence, whether he was catching animals for food or escaping from predators. However, he also began to run for pleasure and then competitively, leading to a desire to improve on his speed or ability to run farther. In time, running came to be used as a means of communication and the fastest runners became messengers between villages or countries, carrying news of important events or war. Later there were long distance messengers who ran for a whole day bearing tidings affecting the lives of their compatriots, such as the legendary Pheidippides who is supposed to have run from Athens to Sparta to request help against an invading Persian force. Track and field is one of the oldest of sports. Athletic Contests were often held in conjunction with religious festivals, as with the Olympic Games of ancient Greece. Track and Field as a modern sport started in England during the 19th century. English public school and University Students gave the sport impetus through their inter class meets, or meetings. In 1896 the first Modern Olympic Games were staged Extraversion Extraversion is "the act, state, or habit of being predominantly concerned with and obtaining gratification from what is outside the self". Extraverts tend to enjoy human interactions and to be enthusiastic, talkative, assertive, and gregarious. They take pleasure in activities that involve large social gatherings, such as parties, community activities, public demonstrations, and business or political groups. Politics, teaching, sales, managing and brokering are fields that favour extraversion. An extraverted person is likely to enjoy time spent with people and find less reward in time spent alone. They tend to be energized when around other people, and they are more prone to boredom when they are by themselves.

Introversion is "the state of or tendency toward being wholly or predominantly concerned with and interested in one's own mental life". Introverts are people whose energy tends to expand through reflection and dwindle during interaction. Introverts tend to be more reserved and less outspoken in large groups. They often take pleasure in solitary activities such as reading, writing, music, drawing, tinkering, playing video games, watching movies and plays, and using computers; along with some more reserved outdoor activities such as fishing. In fact, social networking sites have

been a thriving home for introverts in the 21st century, where introverts are free from the formalities of social conduct and may become more comfortable blogging about personal feelings they would not otherwise disclose. Self-concept is a multi-dimensional construct that refers to an individual's perception of "self" in relation to any number of characteristics, such as academics (and non academics), gender roles and sexuality, racial identity, and many others. While closely related with self-concept clarity (this "refers to the extent to which self-knowledge is clearly and confidently defined, internally consistent, and temporally stable"), it Presupposes but is distinguishable from self-awareness, which is simply an individual's awareness of their self. The objectives of the study were to examine the Introvert-Extrovert of Athletes & examine the Self-concept of Athletes in West Bengal.

Methodology

For the present study 200 Sample were selected from West Bengal during the Athletics Competitions during the year 2012-13. The effective sample consisted of 200 subjects, out of whom 100 subjects were Male and 100 subjects were Female. The age range of subjects where 18 to 22 years. This test is developed and standardized by Neman Kuder. The test consisted of 30 Items. The subjects were required to respond to each item in terms of 'YES' OR 'NO'. The reliability coefficient of the test was found 0.85 with Spearman Brown formula. The validity coefficient was found 0.83. The study was conducted in two phases. In the first phase, Self-concept test were give on the 200 Athletes in West Bengal during Athletics Competitions in the Year 2012-13. The data were obtained and median value on frustration test was calculated. Players at and above median value were treated as having High Self concept Athletes and below median value were treated as having Low Self-concept Athletes. From among 200 Athletes, 100 Athletes having High Self-concept and 100 Athletes having Low Self-concept were selected. The selected Players were subjected to mental health Inventory in the second phase. The obtained data analyzed using two way ANOVAs.

Variable

Independent variable : Self-concept – a) High b) Low, Sex – a) Male b) Female

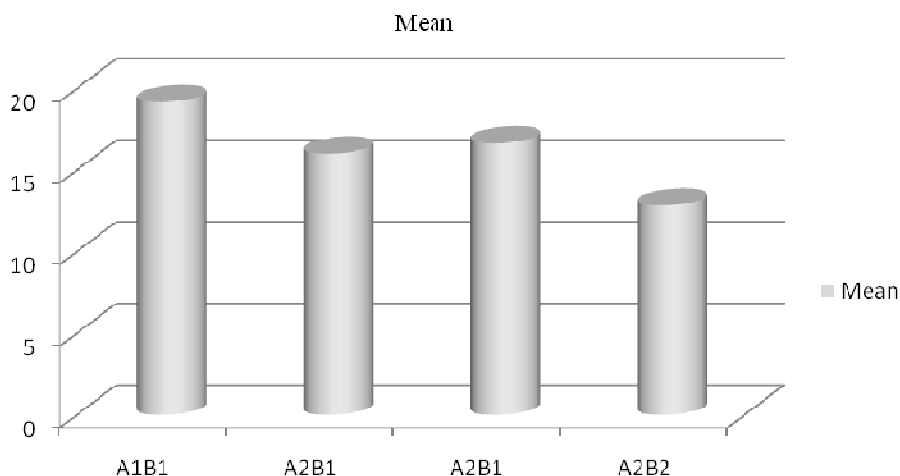
Dependent Variable : Extrovert-Introvert

Statistical Treatment of Data

Athletes Shows the mean S.D and 't' value of 'Extrovert-Introvert'

Factor	Group	A1B1	A2B1	A2B1	A2B2
Extrovert-Introvert	Mean	19.18	16.01	16.65	12.83
	S.D.	0.76	0.88	0.97	1.24

A = Self-concept B = Gender, A1 = High, A2 = low B1 = Male, B2 = Female



Summary of Two Way ANOVA

Source	Ss	df	MS	F	P
--------	----	----	----	---	---

A: Self concept	609.01	1	609.01	633.91	< 0.01
B: Gender	406.13	1	406.13	422.74	< 0.01
AXB	5.13	1	5.13	5.66	< 0.05
Within	188.3	196	0.96		
Total	1208.88	199			

From the Summary and graph it is seen that main effect A is highly significant main effect A refer to the factor Dimension. It was varied at two levels i.e. High Self-concept and Low Self-concept it was assumed High Self-concept and Low Self-concept differ significantly with regards to Extrovert-Introvert. Since the main effect A is highly Significant ($F = 633.91$, $df = 1$ and 196 , $P < 0.01$) It is Clear that High Self-concept and Low Self-concept Subjects Differ Significantly From each other from the mean scores and graph it was found that the High Self-concept had significantly High Extrovert than the Low Self-concept this Result Support the Hypothesis. The Second Independent Variable the Factor of Gender It was also varied at two levels. The effective sample was divided in to two groups, Male and Female. Main effect has yielded highly significantly result and $F = 422.74$ for 1 and df 196 is significant beyond 0.01 level ($P < 0.01$).

Conclusion

From the result it was found that

1. high self-concept athletes have significantly high extrovert than the low self-concept athletes.
2. male high self-concept athletes have significantly high extrovert than the high self concept female athletes.

References

1. Booth, E. (1958). Personality traits of Athletes as Measured by the MMPI (Research Quarterly, 19 May).
2. Kamlesh, M. L. (1961). Psychology of Physical Education and Sports. New Delhi: Prakash Brothers.
3. Mangal, S. K. (1972). Foundation of Educational Psychology. New Delhi: Prakash Brothers.
4. Partial, O. K. (1991). A study of selected psychological variables of female Indian hockey players, Unpublished Ph.D. Thesis, Jiwaji University.
5. Tellegen, A.; Lykken, D. T.; Bouchard, T. J. Jr.; Wilcox, K. J.; Segal, N. L. and Rich, S. (1988). Personality Similarity in Twins Reared Apart.

COMPUTER APPLICATION IN GEOGRAPHY

Abstract

The computer has drastically transformed both the world of geography as an academic discipline and the geography of the world in which we live. This paper traces the evolution of computers from being a tool for geographers to collect, analyze, map, and visualize data since the mid- to late-1950s to increasingly becoming an integral part of the world geographers study by the end of the 20th century. Computers have enriched the discipline of geography with the development of automated geography, GIS, and the virtual geographical study. The increasing realization of geography, as evidenced by the emerging digital individuals, virtual cities, and digital earth, has raised many fundamental scientific, socioeconomic, and ethical questions that need further investigation. To better understand the world, geographers must try to rely on state-of-the-art computers on the one hand, and at the same time, recognize the fundamental limits of computation and build dialogues with a variety of different scholarly traditions.

Key Words : Remote Sensing, GIS, Geography software, Map making, Ground survey.

Introduction

Computers have revolutionized geography. Computer technology has opened new arenas of research, and allowed previously unthinkable computations. The increasing technological advancements in computers have helped to aid geography in many ways. Computer science has contributed greatly to the field of geography and has allowed geographers to accurately and spectacularly view and observe the earth and human culture. Four major ways in which computers have changed geography are in geography software, remote sensing, Geographic Information System (GIS) techniques and mapping. Many of the skills that modern physical geographers use are computer based, and advanced study of Geography goes hand-in-hand with computers. Physical geography can provide applied examples of the use of computers in an environmental context, and computer science can give the technical background to some of the techniques that geographers encounter. The advancement of computer science has allowed for great increases in the quality and power of geography software. Today there are cars with navigation systems that are based on Global Positioning Systems (GPS). These navigation systems feature huge maps that can cover the whole world. The maps are detailed and have every road, river, and highway included. These navigation systems are becoming more and more affordable, and demonstrate a relation between geography and computer science.

Objectives

- i) To develop an awareness of the types of map that can be drawn by computer.
- ii) To show how to import and edit location and attribute data with special reference to Small Area Population Statistics (SAPS) data.
- iii) To demonstrate the major types of analytical tools available for the analysis of raster and vector data.
- iv) To illustrate advantages and disadvantages of GIS.

History of Development

One of the first applications of spatial analysis in epidemiology is the 1832 "Rapport sur la marche et les effets du choléra dans Paris et le département de la Seine". The French geographer Charles Picquet represented the 48 districts of Paris by halftone colour gradient according to the percentage of deaths by cholera per 1,000 inhabitants. In 1854 John Snow depicted a cholera outbreak in London using points to represent the locations of some individual cases, possibly the earliest use of a geographic methodology in epidemiology.

The early 20th century saw the development of photozincography, which allowed maps to be split into layers, for example one layer for vegetation and another for water. This was particularly used for printing contours – drawing these was a labour intensive task but having them on a separate

layer meant they could be worked on without the other layers to confuse the draughtsman. This work was originally drawn on glass plates but later plastic film was introduced, with the advantages of being lighter, using less storage space and being less brittle, among others. When all the layers were finished, they were combined into one image using a large process camera. While the use of layers much later became one of the main typical features of a contemporary GIS, the photographic process just described is not considered to be a GIS in itself – as the maps were just images with no database to link them to.

The year 1960 saw the development of the world's first true operational GIS in Ottawa, Ontario, Canada by the federal Department of Forestry and Rural Development. Developed by Dr. Roger Tomlinson, it was called the Canada Geographic Information System (CGIS) and was used to store, analyze, and manipulate data collected for the Canada Land Inventory – an effort to determine the land capability for rural Canada by mapping information about soils, agriculture, recreation, wildlife, waterfowl, forestry and land use at a scale of 1:50,000. CGIS supported a national coordinate system that spanned the continent, coded lines as arcs having a true embedded topology and it stored the attribute and locational information in separate files. As a result of this, Tomlinson has become known as the 'Father of GIS', particularly for his use of overlays in promoting the spatial analysis of convergent geographic data. CGIS lasted into the 1990s and built a large digital land resource database in Canada. The CGIS was never available commercially.

In 1964 Howard T. Fisher formed the Laboratory for Computer Graphics and Spatial Analysis at the Harvard Graduate School of Design (LCGSA 1965–1991), where a number of important theoretical concepts in spatial data handling were developed, and which by the 1970s had distributed seminal software code and systems, such as SYMAP, GRID, and ODYSSEY – that served as sources for subsequent commercial development—to universities, research centers and corporations worldwide.

By the early 1980s, M&S Computing (later Intergraph) along with Bentley Systems Incorporated for the CAD platform, Environmental Systems Research Institute (ESRI), CARIS (Computer Aided Resource Information System), MapInfo(MapInfo) and ERDAS (Earth Resource Data Analysis System) emerged as commercial vendors of GIS software, successfully incorporating many of the CGIS features, combining the first generation approach to separation of spatial and attribute information with a second generation approach to organizing attribute data into database structures. In parallel, the development of two public domain systems (MOSS and GRASS GIS) began in the late 1970s and early 1980s. In 1986, Mapping Display and Analysis System (MIDAS), the first desktop GIS product emerged for the DOS operating system. This was renamed in 1990 to MapInfo for Windows when it was ported to the Microsoft Windows platform.

Modern Technology

There are many geography software programs that facilitate the study of geography. There are mapping software that can aid cartography, map production and revision, geospatial metadata, and different landform scanning programs. For example, there are topographic mapping applications like Aero-Triangulation System software that is a collection of FORTRAN and C programs, UNIX scrip, and text files that are used to produce image coordinate enhancement, block adjustment, statistical reporting, and plotting of maps. There are also geologic mapping applications like that compile geologic maps in the computer as spatial databases and that can be used to make cartographic pictures and analytic solutions. Additionally, geophysical programs assist studies of the oceanic landforms and other geological formations.

Furthermore, there are many computer programs for home-users and the general public that greatly aid the study of geography. Programs like Microsoft Atlas feature help to avail thousands of maps for the whole world. These programs often feature multimedia elements that allow the user to explore the earth in many ways. For example, there are population maps and movies that help to teach geography.

Remote sensing is a very broad subject that allows for the extracting of information about an object without coming into any physical contact with that object. This is a broad definition, though. In relation to geography remote sensing allows for the observation of the earth's physical features through electronic equipment that is designed with computer software. Remote sensing allows for

geographers to view the earth from thousands of miles above the surface of the earth. This greatly enhances the subjects of meteorology and geographical techniques. Through remote sensing geographers can learn about the earth's land, water, and atmosphere. They can also learn about the condition of water quality, vegetation, pollution levels, and mountain ranges. Remote sensing also allows geographers to construct extremely precise maps that greatly aid cartographers. The link between geography and computer science continues to grow stronger. Hopefully, in the future these technologies will aid in solving some of the world's severe problems with overpopulation, pollution, natural disasters, and agriculture.

Another important development is GIS, which is Geographic Information Systems. This is a method of map-making that is solely produced by the computer. The computer programs can analyze, manipulate, and display spatial information on the screen. These technologies are giving geographers greater freedom to study remote areas of the world. The changes that have occurred in geography because of computer science have been vital to the field, and will continue to speed up research and discovery. Modern GIS technologies use digital information, for which various digitized data creation methods are used. The most common method of data creation is digitization, where a hard copy map or survey plan is transferred into a digital medium through the use of a CAD program, and geo-referencing capabilities. With the wide availability of ortho-rectified imagery (both from satellite and aerial sources), heads-up digitizing is becoming the main avenue through which geographic data is extracted. Heads-up digitizing involves the tracing of geographic data directly on top of the aerial imagery instead of by the traditional method of tracing the geographic form on a separate digitizing tablet (heads-down digitizing).

Computers streamlined record-keeping and introduced new methods in teaching geography. The spatial and pattern analyses made possible by computer technology have also facilitated interdisciplinary communication between geography and other fields of academic endeavor.

Disadvantages of Computer Application

- a) **Health Problem and GIS:** There are crisis in modern life and the quality of life for the majority of the world's inhabitants has been declining in both relative and absolute terms. In addition, the world's disease burden is realized today. Geographical information systems (GIS) technology, therefore, is a tool of great inherent potential for health research and management. The spatial modelling capacity offered by GIS is directly applicable to understanding the spatial variation of disease, and its relationship to environmental factors and the health care system. Whilst there have been numerous critiques of the application of GIS technology to developed world health problems it has been less clear whether the technology is both applicable and sustainable in a particular geographical setting.
- b) **Lack of Ground Survey:** In many studies application of GIS without proper ground survey brings faulty results.
- c) **High Cost of Establishment:** High cost of GIS software is a problem for common people and many organizations.
- d) **Uncertainties:** GIS accuracy depends upon source data, and how it is encoded to be data referenced. Land surveyors have been able to provide a high level of positional accuracy utilizing the GPS-derived positions. High-resolution digital terrain and aerial imagery, powerful computers and Web technology are changing the quality, utility, and expectations of GIS to serve society on a grand scale, but nevertheless there are other source data that have an impact on overall GIS accuracy like paper maps, though these may be of limited use in achieving the desired accuracy since the aging of maps affects their dimensional stability.

In developing a digital topographic data base for a GIS, topographical maps are the main source, and aerial photography and satellite images are extra sources for collecting data and identifying attributes which can be mapped in layers over a location facsimile of scale. The scale of a map and geographical rendering area representation type are very important aspects since the information content depends mainly on the scale set and resulting location of the map's representations. In order to digitize a map, the map has to be checked within theoretical dimensions and then scanned into a raster format, and resulting raster data has to be given a theoretical dimension by a rubber sheeting/warping technology process.

A quantitative analysis of maps brings accuracy issues into focus. The electronic and other equipment used to make measurements for GIS is far more precise than the machines of conventional map analysis. All geographical data are inherently inaccurate, and these inaccuracies will propagate through GIS operations in ways that are difficult to predict.

Conclusion

The versatility of GIS and other computer-based systems used by geographers has blurred the boundaries between geography, other fields of study and practical applications. GIS integrates cartographic mapping systems with innumerable databases. Maps can now be created that visually show patterns. Those patterns can be geophysical, sociological, demographic, hydrological, topographical, seismological, meteorological or political. These studies can be extremely detailed. For example, a GIS map integrated with local databases could show how many students in an institution are scoring good marks, their economic condition and where they live.

Geographers are now routinely employed by the military, by businesses, by social work agencies and by non-geographer co-academics. The example above about students demonstrates how geographers, equipped with these new systems, can help in various other practical fields to conserve resources by accurately targeting efforts. Computers can generate multiple overlays that provide important clues about correlative factors affecting the environment. Energy production and consumption patterns can be combined with meteorological data. Land use patterns can be combined with hydrological data. Atmospheric patterns can be mapped over time to establish trends. Population densities can be correlated with altitude. This much integrated information on the relation between humans and the planet could not be done without GIS.

Computers have become so critical to the practice of geography that lack of computers in many impoverished areas has led to a crisis in geography education. The changes created by computers in the very character of geography as academic discipline and practice constitute a technological phase-shift that has rendered pre-computer geography virtually obsolete. The computer has become an essential tool to "do" geography. Geography has become, for all practical purposes, a computer-based science.

References

1. Armstrong, M. (2000). Geography and Computational Science, *Annals of the Association of American Geographers* 90: 146–56.
2. Balchin, W. and Coleman, A. (1967). Cartography and Computers, *The Cartographer* 4: 120–27.
3. Barnes, T. J. (2001). Lives Lived and Lives Told: Biographies of Geographers' Quantitative Revolution, *Environment and Planning D: Society and Space* 19: 409–79
4. Blij, H. D. (1995). *Geography Book*. John Wiley & Sons, Inc.: Singapore.
5. Bolter, J. D. (1984). *Turings Man: Western Culture in the Computer Age*. Chapel Hill: University of North Carolina Press.
6. Brunn, S. D. and Leinbach, T. R. (1991). *Collapsing Space and Time: Geographic Aspects of Communication and Information*. London: HarperCollins Academic.
7. Brunn, S. D. (1998). The Internet as the New World of and for Geography: Space, Structures, Volumes, Humility and Civility, *Geo Journal* 45: 5–15
8. GlobeXplorer. <http://www.globeexplorer.com/> (December 1, 2003).
9. Rees, W. G. *Physical Principles of Remote Sensing*. Cambridge University Press: Cambridge. 2001.
10. Schott, J. R. (1997). *Remote Sensing*. Oxford University Press: New York.

KNOWLEDGE MANAGEMENT BASED APPROACH

Dr. G. Veeraj

**Head, Department of Political Science, AG & SG Degree College, Vuyyuru Krishna,
Andhra Pradesh, Email : gveeru94@gmail.com**

Abstract

India is one of the leading countries venturing into e-Governance. Recently, the Indian government has set the target of delivering at least 25 percent of dealings and services electronically now a day E-governance occupies the topmost position in the development agenda of almost all governments in the world and lot of money is being pumped to various eGovernance initiatives. In India E Governance in Global Education System using Knowledge Management Approach A knowledge economy is in effect, a hierarchy of networks, driven by the acceleration of the rate of change and the rate of learning, where the opportunity and capability to get access to and join knowledge intensive and learning intensive relations determines the socio economic position of individuals and Firms. In this context governance systems need to promote new ways of system evaluation. A core function of technical education system is to be an intensive knowledge sharing organization. It is, thus, essential to manage its knowledge resources more effectively. Knowledge resources are the key to a scholarly teaching learning environment E-Governance system may also encourage technical institutes to support knowledge sharing between institutes and government that will ultimately strengthen the technical education system in the country.

Introduction

In all societies, the formation of public governance is largely dependent on its contextual parameters, including social structures, economic condition, political atmosphere, cultural pattern and technological trend. The nature of governance often changes depending on the intensity and speed of transition in some of these surrounding factors. In the current age, one of the most significant contextual phenomena affecting public governance is the revolution in information and communicating technology (ICT).

India is one of the leading countries venturing into e-Governance. Recently, the Indian government has set the target of delivering at least 25 percent of dealings and services electronically. In this regard the Indian government major policy measures have been defined in computer density, connectivity content, cost and cyberlaws. More specifically, The Indian government has decided to boost computer connectivity by improving telecommunication system based on optic fibre networks; to upgrade content by making government sources on computers readable by ordinary citizens to cover the cost of ICT by ensuring adequate allocation in the national budget and to introduce cyberlaws by adopting the Information Technology Act. Under this overall policy framework , the government has introduced various measures for e-governance, which can be categorized into national and state-level initiatives and institutions.

Electronic governance or EGovernance is the latest buzzword for governments trying to involve people in administration, address transparency in the bureaucracies and make themselves more responsive to their citizens. The benefits of Egovernance are faster decision making, reduction of duplication of work, detection of corruption and illegal transaction, prevention of knowledge drain. Now a day E-governance occupies the topmoast position in the development agenda of almost all governments in the world and lot of money is being pumped to various eGovernance initiatives. Therefore very intelligent planning is required to produce desired results.

The spectrum of E-Governance is beyond the scope of e-government. While e-government is defined as a merely delivery of basic government service and information to the general public using electronic ways, E-Governance allows direct participation of constituents in government activities. Blake harris summarizes the E-Governance as the following; E-Governance is not just about government Website and E-Mail. It is not just about service delivery over the internet. It is not just about digital access to government information or electronic payments. It will change how citizen relate to each other. It will bring new concepts of citizenship, both in terms of needs and responsibilities. E-Governance will allow citizens to Communicate with government; participate in the government's policy making and citizens to communicate to each other. The E-Governance will

truly allow citizens to participate in the government decision making process, reflect their true needs and welfare by utilizing e-governemnt as a tool.

Governments all over the world are attempting to move from the era of efficiencies in the service sector to that of effectiveness in providing services (Satyanarayana, 2004). They are convinced that a significant transformation of governance is possible if the tools of the digital world are strategically deployed. The state government has begun to computerize most departments, especially the education department. In major city Bangalore, is known as an IT hub attracting over 1500 IT companies from advanced industrial nations and its Indian Institute of Information Technology has a very advanced infrastructure and IT facilities (Silicondia, 2001) Furthermore under its department of Information Technology, the government plans to create a centre of E- Governance. It recently signed a memorandum of understanding with the Microsoft Company with a view to computerizing all departments. Similarly the government of Tamil Nadu strongly committed to transforming the state into an advanced system of e-governance by computerizing all departments.

Education is a major concern of almost all countries in the world. Government envisions to produce quality graduates to help them propel their country in the aspect of economy, political and social. The Government of many countries invests in education to put up educational institution they directly control to maintain academic excellence and to eventually become Center of Academic Excellence.

Knowledge based in Economy with reference to India “we are living through a period of profound change and transformation of the shape of society and its underlying economic based...the nature of production, trade, employment and work in the coming decades will be different from what is today. A knowledge economy is one in which knowledge is the key resource. It is not a new idea that knowledge plays an important role in the economy and Education at large. All economies, however simple are based on Knowledge Management; the use of knowledge has been increasing since the industrial Revolution. But the degree of incorporation of knowledge and information to the economic activity is now great that is inducing quite profound structural and qualitative advantage.

In India E Governance in Global Education System using Knowledge Management Approach is important because A knowledge economy is in effect, a hierarchy of networks, driven by the acceleration of the rate of change and the rate of learning, where the opportunity and capability to get access to and join knowledge intensive and learning intensive relations determines the socio economic position of individuals and Firms. As firms develop new product and process, firms determine which activities they will undertake individually or in collaboration with the universities or research institutions and which the government will support. Innovation is thus the result of numerous interactions between actors and institutions. The Indian Vision of a knowledge-based economy will be realized only when it is based on the foundation of a robust industrial economy. To be truly beneficial, the rain of IT must fall in the right place, in the right quantity, at the right time Right purpose. The Indian software industry has compiled an impressive track record over the past decade.

Education system is the important service sector that needs more focus on E-Governance deployment, especially for Technical Education System (TES). Tes is an important facilitator of economic development. It is also a major focal area of government intervention due to its higher social and global importance. Government system provides adequate control over the technical education that needs new innovative assessment technique. We have suggested one innovative technique (e.g KM based AHP), which can be used for TES evaluation. Government support is essential to accomplish this task. The government process provides the knowledge based input which maybe used for critical decision making.

TES which at a much faster rate, creates a lot of opportunities but at the same time requires sufficient control over the technical institutes to follow the quality standards of education (Liberatore and Nydick, 1999). This need to monitor and evaluate periodically the performance of the institutes is based on several criteria. The quality evaluation of the institute's means to decide quality factors or criteria based on critical Knowledge Management (KM) based evaluation. Saxena and Wadhwa (2004) suggest growing need for focusing on the influence of knowledge transfer in human resource development. They have given adequate direction to incorporate globalization and knowledge management in human resources development systems in order to meet digital era goals. TES is facing a huge challenge because of constraints in resources such as finance, trained teachers,

infrastructure and costly technologies (Bodin and Gass, 2003). In order to provide potential services to students, the TES is making use of KM and E-learning as means of promotion and improving upon the quality of technology. E-learning has the potential to revolutionize the basic tenets of learning by making it individual rather than institution or industry based, more concerned about TES knowledge transfer and training, eliminating clock hour measures in favor of performance and outcome measures.

Present evaluation system for any institute is based on the certain criteria and experts evaluate the performance on their individual benchmark and standards, which are direct evaluations based on the allotment of marks. KM can help us to generate the useful data and selection of critical components of the objective and thereafter Analytical Hierarchy Process (AHP) is the tool, which facilitates in the entire critical decision making and has the potential to improve existing system of evaluation and Decision making (Ray and Triantaphyllou, 1999). The central problem is how to evaluate a set of alternatives in terms of a number of criteria. To overcome this problem we suggested KM based procedures to acquired critical factors. AHP based evaluation of any technical institute which is facilitated by KM inputs is suggested as an alternative because of present methodology being conflicting, inaccurate and lengthy. In this application the final decision depends on the evaluation of a set of alternatives in terms of number of decision criteria developed by KM processes. This paper examines evaluation case of four institutions in which criteria are generated through KM process and critically evaluates the issues involved, when the AHP method is used to apply for ranking of the institutes. The method takes into account various changes in educational system and analyzes the result(s) faster and effectively. We analyze the performance of the different technical institutes by using AHP and suggested the improvement possible in assessment by using this approach.

Governance supports the technical institutes in various manner with its various supportive components like autonomy, sociability, pro-activity and reactivity. Every organization is built on governance in TES (kumar and Wadhwa, 2003). Governance support technical institutes in various manner with its various supportive components like autonomy, sociability, proactivity and reactivity. Every organization is built on governance, whether formal or informal, ineffective or successful. In order to survive and thrive in the electronic age, government must change the way they buy business tools, software packages, information, global accessibility, more flexibility in operation and even services. The governance process is knowledge intensive with regular updates on knowledge. In this context, e governance can ensure more web based services, decisional supports, financial aids, easy interaction, training, etc that can help improve qualitative and procedural performances of the TES.

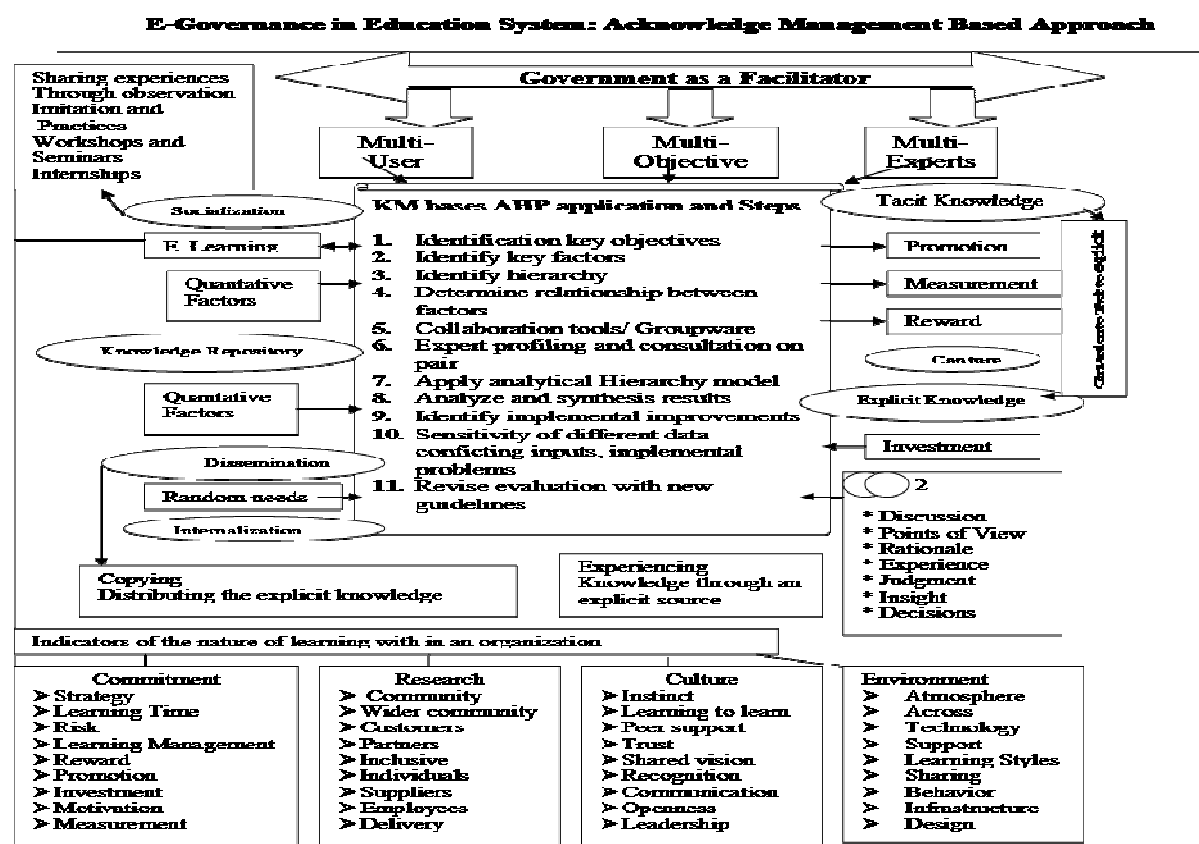
E-Governance can facilitate expert knowledge sharing as well as advance a consensus towards a knowledge bank that is based on bench marking knowledge to compare various criteria, the experts can then evaluate more effectively the performance of various technical institutes. Presently the experts come from the different backgrounds and different geographical areas. They are domain experts but the relative performance assessment may not be uniform, unless they are exposed to a uniform knowledge bank that is consensus based.

The E-learning focus in this context should be on knowledge sharing. The KM support here may be kept interactive in nature. The KM focus at this level is to share knowledge about the criteria and analysis tools. Government systems can maintain on the web, a consensus knowledge that is useful for all the experts. KM as a formal discipline of management in e-governance can be very helpful for creation, transfer, documentation, storage, and utilization of knowledge comprising administrative process and decisions, in digital form. This enables the government departments to provide required knowledge to experts, provide electronic services, create electronic portals and conduct electronic transactions through integrated systems. KM provides processes to capture a part of tacit knowledge through informal methods and high percentage of explicit knowledge, reducing the loss of organizational knowledge (Nonaka and tekeuchi, 1995). Effective KM practice can help to share this knowledge with technical institutes on need basis. Continual efforts to grow awareness, acquire, adapt, apply and advanced environment-focused knowledge distribution as it significantly affects the TES. The e-governance framework can integrate localized knowledge sources into a single integrated system can serve as one stop for governance (Gutpa et.al. 2003). KM can facilitate the government to share knowledge in institutes-government integration environment.

Wadha et.al 2004 discuss the implication of KM application is web based system contexts, especially the telemedicine domain. In this way they promote the benefits of KM in the knowledge intensive systems. It is based on direct observation of knowledge experts and sometimes enriched by

an expert general evaluator. The evaluations process is lengthy and affected by individual expert opinion or his benchmarks. The automation of the process with the AFP based software can remove the problem satisfactorily and contribute to the improvement in quality.

The potential benefit can be saves expert time, money, transparent functioning, more responsive and accountable, information of all the institutions approved becomes available on the internet, information in respect of infrastructure facilities of the institute becomes available to the general public in order to make choice for rewards, etc. In our opinion, well planned investment focusing on the judicious use of IT can maximize the value from the KM efforts in the TES domain. It is suggested that the use of IT in form of databases, expert systems, industrial engineering tools, simulation tools and enterprise modeling tools can help in improving many similar processes. An important point for us is to learn from global experiences, but develop our own ingenious solutions for our specific needs. For example we need to position KM as a support to the TES professionals and not a replacement of the knowledgeable professionals.



Problem Definition

The typical problem examined by the AHP consists of a set of alternatives and set of decision criteria. Since the problem is very common in many engineering application, AHP has been a very popular decision tool. Another reason that contributes to the wide use of AHP is the development of Expert Choice Software. Furthermore, many other computer packages have been developed and are based on the principles of the AHP.

I selected s real life case of four technical institutes (i.e \Institute A1, Institute A2, Institute A3, Institute A4) which are evaluated on the basis of seven criteria including sub criteria and formed a hierarchy structure of interdependency. The detail classifications of these factors are given below:

- i) Mission , Goals and Organization (100) :
 - a) Management (50) (Mgt)
 - b) Organizational Governance (50) (O&G)
- ii) Financial Resources and Physical Resources and their utilization (100) : (FR & PR)

-
- a) Financial Resources (40): (FR)
 - b) Physical Resources (40): (PR)
 - c) Other resources (20): (OR)
 - iii) Human Resources : Faculty and Staff (200) : (F & S)
 - a) Faculty (150) : (Fac)
 - b) Supporting staff (Tech/Admin) (50) : (SS)
 - iv) Human Resources Students (100) : Stud)
 - v) Teaching – Learning process (350)(TLP)
 - a) Syllabus and Academic, Calendar (100): (SAC)
 - b) Evaluation, Procedures, Feedback, Laboratory and Workshop
 - c) (50) : (EPF)
 - d) Computer facilities, library, Budget for Consumables (100): (CF)
 - vi) Supplementary Processes (50) : (SP)
 - vii) Industry-Institute interaction and Research and Development (100): (IIRD)

The aforesaid factors evaluate the institute's performance and finally the aggregate score is being used to compare the different alternatives. This evaluation is mostly used for institute promotion and development. This direct evaluation of the institute is more accurate and providing an absolute rating but still not feasible because of lengthy, time consuming and unjustified procedures.

Institutes Selection Process through AHP

AHP can assist an organization in selecting among alternative missions and selection of institutes for allocating resources to alternatives. The best suitable solution out of the four alternatives is found using Expert Choice software. The first step is the selection of the criteria for the evaluation of the model. After studying the TES model completely, it has been found that the benefits of model are only possible when it is actually implemented. So, implementation of the model is very essential. Although. The model provides lots of benefits, which includes efficient working procedure, effective, time based and statistically proved analysis. etc. It has been observed that the direct evaluation comprises the selection on individual expert's perception which is a very serious problem in present scenario. To overcome this problem, AHP is the one available alternative, which can further assess the evaluated data on the basis of defining general rules. This may expedite to reduce human errors and can obtain more acceptable results. Finally, the criteria's on which the performance of the model has been decided are seven criteria, which further has sub criteria. The traditional method based on this direct evaluation but this is time and resource consuming even we cannot compare the institutes due to lack of common opinion of experts of this field. They gave marks on the basis of one's own benchmark instead of common benchmark. The use of AHP also help us to get some other advantage such as use of the data for future use, sensitivity analysis, critical justification, common acceptance, easy application etc. We used AHP based multi criteria approach which validate the above result and provides significant insight of the alternatives for future purposes.

Conclusion

The conventional IMS based E-governance use a concept of knowledge centers to share knowledge. Out model of E-governance base on knowledge management system is built on KM cycle of Knowledge capturing, Knowledge sharing, Knowledge enhancing and knowledge preserving.

E-Governance can play a major role to strengthen the technical education system by focusing on KM. this means proactive facilitation by E-governance means to evolve consensus based knowledge bank on key evaluation factors, how to combine these factors, and useful tools that offer greater value and consensus based case study knowledge. In this context we demonstrated the use of KM based AHP application as a useful tool for a more effective technical evaluation system. The direct evaluation process, which is based on the allotment of the marks, fails when the expert's opinion is different and perception is on the basis of individual decision. We have suggested an alternative methodology to resolve this problem using KM based AHP as a multi-criteria decision support. This approach can assist experts in critical decision making and justification. In this context governance systems need to promote new ways of system evaluation. A core function of technical education system is to be an intensive knowledge sharing organization. It is, thus, essential to manage its knowledge resources more effectively. Knowledge resources are the key to a scholarly teaching

learning environment. It is useful to identify the KM inputs based on government process and the knowledge sharing attributes relevant for the system under study. The KM cycle to enrich e-governance may include knowledge awareness, knowledge acquisition, knowledge adaptation, knowledge application and knowledge advancement facilitations. E-Governance system may also encourage technical institutes to support knowledge sharing between institutes and government that will ultimately strengthen the technical education system in the country.

References

1. Agnihotri, V. K. and Ramani, K.V. (2001). Change Management and Process Re-Engineering' Presentation at the Roundtable on It in Governance, 12 January, New Delhi.
2. Ananda, J. and Herath, G. (2003). The use of Analytical hierarchy process to incorporate stake holder preference into regional forest planning, *Forest Policy and Econ* 5, pp 13-26.
3. Bodin L. and Krafel R. (1999). teaching and uses of conjoint analysis and the analytic hierarchy process. *Proceedings of the Fifth International Symposium on the Analytical hierarchy Process*, Kobe , pp 404-409
4. Bodin L. and Gass S. I. (2003). On teaching the analytical hierarchy process. *Computers and Operation Research* 30, pp 1487-1497
5. Budhiraja, R. (2001). "Electronic Governance – A key issue in the 21st Century ' Ministry of Information Technology, India
6. Dev, B. (1999). " E-governance: India in the 21st Century' ; Cyber India Online Ltd
7. Fuller R. and Carlsson, C. (1996). Fuzzy multiple criteria Decision making , recent developments. *Fuzzy Sets and Systems*, 78, pp 139-153
8. Government of India (1997). The Conference of Chief Ministers on transparent and Accountable Administration' 24 May.
9. Guta, M. P.; Kumar P. and Bhattacharya, J. (2003). *Government on Line ; opportunities and challenges*. Tata Mc Graw-Hill
10. Liberatore M. and Nydick, R. (1999). The teachers' forum: breaking the mold a approach to teaching the 5th MBA course in Management Science. *Interface* 29, pp 99-114
11. Saxena, A. and Wadha, S. (2004). Globalization and Knowledge Management Implication in HRD. *International Conference on Knowledge management (ICKM'04)* paper Accepted. Singapore, 13-15 December.
12. Tiwana, A. (2000). *The Knowledge Management Toolkit*, Pranctice hall.
13. Wadhwa, S. and Saxena, A. (2004) . Knowledge Management in Service Sector. A telemedicine perspective. The fifth Asia pacific \Industrial Engineering and Management Systems conference, APIEMS 2004, paper Accepted. December 12-15.

WOMEN IN WEST BENGAL: A BRIEF ACCOUNT

Ratula Mukherjee
Assistant Professor, SRBT College, Darjeeling, West Bengal
Email : ratulamukherjee@ymail.com

Abstract

The study focuses on the present scenario of women education in West Bengal and their participation in the work either in main work or in marginal work. The employment or participation in different types of work helps them to develop their attitude, increase their self-reliance and make them free from social- economic confinement. Education plays a significant role to break the barrier what they faced in earlier times. The study shows that the level of literacy of women gets its pace in West Bengal within this decade and the fact is that the women participation in the main stream job is gradually increased. But, it is observed that women engaged in non-organised and marginal sectors are relatively poor in literacy status. It suggests that these women may earn but their mental horizon are not widened due to lack of education which is further a constraint of social development. Even, there is a significant contrast between the rural women and their urban counterparts in terms of literacy and work participation. The study suggests that education is a significant determining factor but not the sole one. Many others social and economical factors determine the women development.

Key Words : Women Literacy, Work Participation, Main Work, Marginal Work, Non-Organised Work.

Introduction

Education widens the mental horizon in a person. It brings about change in the attitudes and values of a person about every realm of life and develops a desire towards improvement through introspection. Educated women have come out of the confines of the andarmahal (inner world) and realized the importance of their antarmahal (inner soul). The accomplishment of such desire can only be achieved through independence - psycho-somatic as well as socio-economic. So, nowadays women are entering into employment sector not only because of economic compulsions as in earlier times but also because of their desire for self-expression and having an independent identity which is a resultant of their being educated. Education and employment has brought about self-reliance, confidence and a sense of identity in the women. The women have become much of their own individual now, on the road to emancipation. Given the new set of roles and family structures, these women have adapted to this challenging task with aplomb. This change on women's part, that is education and employment has got significant implications not only for the women concerned but for the society as a whole. In this light a balance of account may be taken of the status of the working women with reference to their level of education. The present study focuses on the women education and women participation in work in West Bengal (delimitation the Darjeeling district). The present study is based on different secondary data collected from different government department(s). The researcher observed significant relation between education and work participation of women. The study shows the educational status of West Bengal within this decade and then the status of work participation and ultimately drew the relationship between them.

1. A Brief Account of Educational Status of Women In West Bengal :

Table 1. Comparative Profile of Women Literacy in West Bengal (2001–2011)

State	Literates	Literacy Rate (%) Excluding 0-6 Age Group	Literates	Literacy Rate (%) Excluding 0-6 Age Group
	2001	2001	2011	2011
West Bengal	47196401	68.64	62614556	77.08

[Computed by the researcher from Provisional Population Total: Census 2011]

Now, it can be established from the data given (whether the data of 2011 was provisional), that within the last decade, a spectacular pace has been achieved so far as women's literacy is concerned.

Table 2. Women Literacy Rate in Darjeeling District (2001)

Woman Literacy Rate (%)	Total	Rural	Urban
State Average	59.6	53.2	75.7
Darjeeling District Average	62.9	55.4	78.5
District Gender Gap (Male – Woman Rate)	17.2	20.7	9.2

Table 3. Women Literacy Rate in Darjeeling District (2011)

Woman Literacy Rate (%)	Total	Rural	Urban
State Average	71.16	66.08	81.70
District Average	73.74	67.20	83.65
District Gender Gap (Male – Woman Rate)	12.20	15.30	7.58

[Source of Table 2 & 3: Gender data sheet- Darjeeling District: Census 2001, 2011]

Table 4. Comparative Statement of Women Literacy of West Bengal and Darjeeling District (2001 and 2011)

Women Literacy Rate (%)	2001	2011
State Average	59.6	71.16
Darjeeling District Average	62.9	73.74

[Computed by researcher from the Gender data sheet- Darjeeling District: Census 2001, 2011]

The researcher had taken the status of women education in Darjeeling district (as delimitation) in this regard and observed the data from census of 2001 and 2011. It was revealed from the profile that women literacy in Darjeeling district kept its pace in women education thoroughly even higher than the women literacy in state level.

Table 5. Comparative Analysis of Women Literacy in Darjeeling District – Rural vs. Urban Status

Women Literacy Rate (%) In Darjeeling District	2001	2011	Difference
Rural	55.40	67.20	11.80
Urban	78.50	83.65	5.15
Difference	23.10	16.45	-6.65

[Computed by researcher from Gender data sheet- Darjeeling District: Census 2001, 2011]

The above data shows that both in rural and urban territory, women literacy rate increased at a considerable percentage. Moreover, an interesting fact was that the rate was found quite high in case of rural sectors. Undoubtedly, the literacy programme had done well to the rural women. The researcher had tried to find out the scenario of work participation of women in West Bengal in different sectors and also tried to find out the relation, if any, of education with that of work participation.

2. Data Received and Utilised to Find Out the Status of Working Women in West Bengal as per their Educational Level :

Table 6. Status of Main Women Workers

Area	Total Persons	Woman	% of Women
West Bengal	23023583	3528612	15.33

[Source: From Census: 2001]

The researcher studied the educational levels of women and level of work participation of West Bengal.

Table 7. Status of Woman Work Participation as per Educational Level –West Bengal (2001)

Sl. No.	Educational Level	No. of Women	%
1.	Illiterate	2056338	28.47
2.	Literate	1472274	9.32
3.	Literate But Below Matric/Secondary	967804	9.04
4.	Matric/Secondary But Below Graduate	212381	7.48
5.	Technical Diploma or Certificate Not Equal to Degree	3759	5.78

Sl. No.	Educational Level	No. of Women	%
6.	Graduate And Above Other Than Technical Degree	193901	11.95
7.	Technical Degree or Diploma Equal to Degree or Post-Graduate Degree	29811	18.03

[Computed by researcher from Census data 2001]

The data revealed that illiterate women's work participation was significant in comparison to the literate percentage. That might be influenced or determined by different socio-economic and cultural determinants and might not be fully influenced or determined by only educational level. The researcher has found from the above table that women participation in different works involving in different non-organized sectors, their involvement in main stream was found lower. That difference may be the result of recruitment policy of state govt., job creation or scarcity of job of such category to be created by the public / private enterprises. That trend appears to be that

1. work participation of woman in West Bengal was related with their educational status in specific jobs (like technical or high profile job). But,
2. a large portion of women were attached to work who were illiterate or with least education or without any higher educational level.

That means overall work participation of women in West Bengal, does not depend upon the educational qualification or educational level. The participation in qualitative job depends on their educational level, but the overall work participation especially marginal work, or non-organized work or agricultural or labour work does not depend upon their educational status. This inference may quantitatively be derived from the analysis of next data computed from the census data.

Table 8. Women Participation in Work by Educational Level : West Bengal

Sl.No.	Level Of Education	Total Woman	Main Working	%
1.	Literate But Below Matric/Secondary	16184160	2440078	15.08
2.	Matric / Secondary But Below Graduate	2551830	212381	8.32
3.	Technical Diploma Or Certificate Not Equal To Degree	8372	3759	44.90
4.	Graduate And Above Other Than Technical Degree	993268	193901	19.52

[Computed from the data received from Census 2001]

Percentage of main working woman participation was found higher in case of technical education whereas general higher education showed lower participation. The inference made by the researcher from analyzing the table 7 and 8 that the education influenced the work participation of women in specific sector such as technical/professional/academic sector. On the contrary, it was found that general education was not related to the work participation. Moreover, the illiterate or least educated women were found engaged in several non-organized sectors.

Table 9. Industrial Categories Of Workers In West Bengal-2001

Sl.No.	Work Categories	Persons	Male	Woman	% of Woman
1.	Agricultural & allied activities	1229620	606400	623220	50.68
2.	Mining and quarrying	145180	133330	11850	8.16
3.	Manufacturing Household industries	2182080	915670	1266410	58.04
4.	Manufacturing Non household industries	3461030	2792270	668760	19.32
5.	Electricity, Gas and Water Supply	92160	88410	3750	4.07
6.	Construction	864180	827910	36270	4.20
7.	Wholesale and Retail Trade	3274600	3060200	214400	6.55
8.	Hotels and Restaurants	204940	185710	19230	9.38
9.	Transport, Storage and Communications	1382420	1351000	31420	2.27
10.	Financial Intermediation and Real Estate, Renting and Business Activities	682590	627230	55360	8.11
11.	Other services	3103700	2184500	919200	29.62

[Computed by the researcher from Census data 2001]

In West Bengal, women participation in work, especially in case of industrial category, is found appreciating only in two sectors, namely, agricultural & allied activities and manufacturing of house-

hold industries. It is a much demarcated fact that these two sectors do not need even least education; on the contrary these two sectors are operated through traditional knowledge. In other sectors especially which need higher education (e.g. technological or financial job), women are found comparatively much lower. The researcher had studied the woman status of seeking /available work of West Bengal. The data received were then analyzed.

Table 10. Seeking / Available for Work : Statement of West Bengal

	Persons	Woman	% of Woman
Total seeking / Available for work	11,086,554	6,159,609	55.56
Seeking /available for marginal works	2,793,901	1,018,474	36.45
Seeking /available for non-marginal works	8,292,653	5,141,135	62.00

[Computed by the researcher from the Census data 2001]

From the Table 10 more interesting fact was revealed that the percentage of available woman workforce in case of marginal work in West Bengal to that of non-marginal woman seeking work was quite low. Non-marginal woman seeking work was comparatively high. That means human resource is available but its utilization is not getting emphasized. The educational level or higher literacy rate did not correspond to the work participation. The woman work participation in the state needs more emphasis to sustain the socio-economic development. According to Census Report 2001, an interesting fact is revealed. It showed that woman participation in some sphere of main activity of marginal like student, pensioners are comparatively less than male. It means that women educational level has not reached to its target. Even the less percentage of women pensioners has proved the lesser participation of women even in government sectors. On the contrary, women percentage is found high in the status of household duties and in dependant status.

It is inferred from this data that “little”/”least” educated marginal women sectors might be involved in some unorganized job sector which make them independent. This is of course a subject of socio-economic condition in the state of West Bengal .

Table 11. Woman Work Participation in Darjeeling District (2001)

Woman Work Participation Rate (%)	Total	Rural	Urban
State Average	18.3	20.9	11.6
District Average (Darjeeling)	21.4	25.7	12.2

[Source: Gender data sheet- Darjeeling District: Census 2001, 2011]

From the above data (Table 11) it was clearly observed that women participation in work was quite high in comparison to that of the state level. It indicated that the women of Darjeeling district either of rural or urban sectors were more emancipated in comparison to their counterparts of the state. From the above discussion it can be revealed that the work participation of woman in the field of main work stream is dependent upon the literacy. Darjeeling district shows sharp increase in terms of woman literacy rate. And work participation rate is also high enough in comparison to that of state level. Moreover, woman with technical degree holders or post graduation degree holders were found attached to the service in high percentage rate whereas the medium educated were found less in job world. Most interesting fact is that the little literate or illiterate woman was in the main workforce in the marginal sectors.

The researcher made the inference after analyzing the data computed from the raw ones that literacy and level of education is a determinant factor of the work participation of woman in some specific job but not the overall work participation. Women attached with non-organized/agriculture/household/household manufacturing goods were economically dependent but they were found illiterate or little literate which did not constraint of their work participation. The educational level has impact only when the type of work / job being participated by women were concerned.

Table 12. Woman Literacy And Work Participation In Darjeeling District - Comparative Status (2001)

Woman Literacy Rate (%)	Total	Rural	Urban
--------------------------------	--------------	--------------	--------------

District Average	62.9	55.4	78.5
Woman Work Participation Rate (%)			
District Average	21.4	25.7	12.2

[Computed by the researcher from the Census data 2001]

Most revealing fact was that the rural woman were found lagging behind in literacy level (55.4%) than urban woman (78.5%); But, work participation of woman in rural (25.7%) is much higher than urban areas (12.2%). That data further supported the inference that these women were mainly engaged in non-organized/agriculture/ household/ household manufacturing goods that did not demand mainstream education.

Conclusion

The researcher had worked out on the status of woman education in the state of West Bengal (with delimitation of Darjeeling district) and tried to find out its impact on the work participation of woman. It was concluded that woman literacy was getting progressed over the time and kept its pace with that of the national level. But, the work participation was found complicated. The educated woman was engaged in some high order/ technical job that invariably needed specific education. But, a large number of women were engaged in marginal/non-organized sectors that did not need even least education. On the contrary, these works were run by traditional approach and knowledge. Same is true for the district of Darjeeling. So, overall work participation did not relate to the educational level fully, rather different socio-economic factors determined the women participation in work.

References

1. Ahmed, A and Nayak, D. K. (1984). "Female Participation in Economic Activity: A Geographical Perspective with Special Reference to Rural Areas in India", The Indian Geographical Journal, Vol. 59, No.2, pp. 63.
2. COI 2001 Paper 2 of 2001; GOI.
3. COI 2001, "Vital Rates", Ministry of Human Affairs, GOI. [Through website].
4. COI 2011: Provisional Report.
5. Data Dissemination Wing, Office of the Registrar General, India
6. Department of Women & Child Welfare, West Bengal- Annual Report 2011
7. Dewan, D. B. (1991): Education in the Darjeeling Hills: A Historical Survey between 1835-1985. Indus Publication Company, New Delhi,
8. District Statistical Handbook (2004), Darjeeling- Bureau of Applied Economics and Statistics, Government of West Bengal.
9. Dube, R. S. and Mishra, R. P. (1981): "Level of education: A Versatile Indicator of Regional Development", Geographical Review of India, Vol. 43, pp. 278-285
10. Mehta, A. K. (1996): "Recasting Indices for Developing Countries: A Gender Empowerment Measure", 1996, Economic and Political Weekly, 26 October 1996; p. WS- 4.(2)].
11. Ministry of Labour and Employment, Govt. Of India- Annual Report -2010-11: from Website : <http://www.labour.nic.in>.
12. West Bengal Human Development Report, 2004, Table 7.2, p.154. Department of Development and Planning, Govt. of West Bengal.

POPULATION GROWTH : IMPACT ON SOCIO-ECONOMY AND QUALITY OF LIFE IN NADIA DISTRICT OF WEST BENGAL, INDIA

Sanat Das

Abstract

The present study attempts to analyze the decadal variation of population growth, spatial pattern of population growth, effects on socio-economy and quality of life of the people in Nadia District of West Bengal, India. The growing pressure of population on resource available has created many socio-economic, cultural, political, ecological and environmental problems those have been affected the quality of human life (positive or negative effect on quality of life) which is very often found in developing nations of the World. Well-being is a general term for the condition of an individual or group, for example their social, economical, psychological, spiritual or medical state; high well-being means that in some sense, the individual or group's experience is positive, while low well-being is associated with negative happening. In economics, the term well-being is used for one or more quantitative measures intended to assess the quality of life of a group. The degree of well-being is felt by an individual about his or her life-style. Preferences vary, but most assessment of the quality of life consider amenity, together with social benefits such as health, welfare and education and economic aspects such as income and taxation (Johnston, The Dictionary of Human Geography). The basic needs of common people like food, clothing, shelter, education and health which are obstructed, adversely affect the quality of life of an individual. Increasing rate of population growth brings reduction in per capita income of people by creating pressure on land, making consumer product costlier and decreasing national capital. An increase in the population growth rate due to high fertility, low mortality and inflow of migration prevent improved quality of life also. Among other factors influencing quality of life, socio-economic development and human well-being in general are literacy, nutrition, transportation, health service etc. the assessment of which reveals that the study area turns out to be one of the backward districts of West Bengal where socio-economy and quality of life are of unfortunate character due to excessive population growth and inconsistent infrastructural development that can't keep pace with the population increase.

Key Words : Population Growth, Socio-Economic Development, Quality of Life, Education and Literacy, Health, Transport

Introduction

Population growth is indicative of the constant struggle between homo-sapiens and nature, and the success of man in adjusting controlling and modifying his environment. It is, therefore, necessary to study the course of the development of man. The population tends to increase faster than means of subsistence. The fast increase in population absorbs all economic gains, unless controlled by 'preventive' and 'positive' checks, and population if unchecked tended to increase at a geometric rate (1,2,4,8,16....) while subsistence increased at an arithmetic rate (1,2,3,4,5...) (Malthusian concept of population growth). Poverty and misery were not natural inevitabilities but *unpleasant gift of capitalism*. Misery, poverty, unemployment and fast growth of population can disappear if capitalistic form of social order is replaced by communism (Marxian concept of population growth). Some districts, it is found that there is a tendency to give birth to more and more children among some religious communities and the stricken families for the interest of socio-economic security. Because they think that more the number of children more will be the manual labour in future. In this way, if the population grows, the quality of life will be lower.

Nadia is one of the few districts of West Bengal where 72.16 % (census, 2011) people live in rural areas with agriculture based occupation and 27.84 % people live in urban areas with business and services to different sectors based occupation. But the net sown area of the district is enough to satisfy the demand of its inhabitants. Side by side, there is inadequate application of modern technologies. Consequently, the per capita land and production are low which in turn affect per capita income. Another aspect is that, due to lack of industries, low level of urbanization, infrastructural development, employment support required to the district have not been created. These lead to make backward socio-economy along with degrading quality of life of the study area.

Objectives

The objectives of this study are : (a) To assesses the decadal variation of population growth in the district of Nadia in West Bengal, India. (b) To assess the block wise variation of population growth in the district of Nadia in West Bengal, India. (c) To assess socio-economic condition and quality of life in the district of Nadia in West Bengal, India.

Study Area

The Nadia district is situated in the heart of the Bengal delta, bound by Ganga, viz. the Bhagirathi on the west and the east by Padma. The entire district lies in the alluvial plain of the Ganga and its tributaries. The district lies between $22^{\circ} 52' 30''$ N to $24^{\circ} 54' 00''$ N latitudes and $88^{\circ} 08' 10''$ E to $88^{\circ} 48' 15''$ E longitudes. Its area is 3927 sq. km. According to the 2011 Census Nadia district has a population of 5168488 and a population density of 1300/Km². This district is linear in shape with orientation of North to South. Its extension from North to South is 135 Km and from East to West is 45 Km. The geographical boundary of Nadia district comprises Bangladesh in the East, Burdwan and Hooghly district on the West, Murshidabad district on the North and North-West and North 24 Parganas towards South and South-East.

Methodology

The study has been made based on data which has been collected from District Statistical Hand Book, District Census Hand Book, various articles of Journal, Books etc. The decadal growth of population has been calculated with the help of Barclay's method and selected indicators of quality of life like population growth, education and literacy, health and medical service, food and nutrition, transportation and communication etc. have been considered for analysis.

Population Growth of the District

The growth of population has been measured by:

- Observed change in the total number of population in the district
- Current process of replacement in the district
- Change the growth of some section of population.

To measure change in the population growth, the number of people of the initial year (P_1) and the number of people of the last year (P_2) has been considered. Change in the growth of population has been calculated with the help of the formula $(P_2/P_1 - 1) \times 100$. Population growth of Nadia District has been discussed on the bases of time and blocks wise spatial growth of population.

Temporal Nature of Population Growth in Nadia District

a) Population Growth during 1901-1941 :

In the first forty years of the 20th century, the trend of population of Nadia district has gradually grown from one census to other though at varying rate. In 1921, the had negative growth in both rural and urban as well as urban areas which may be due to the massive mortality caused by influenza epidemic during 1918-1919. There is no definite trend of growth rate of population. However, during 1901-1911, the population grew by just 0.36 % and during 1911-1921, it decline by (-) 8.26 %. This decline was the result of famine and epidemic spread at that time throughout the country. The influence of which touched the district also. The growth rate of population stated increasing from 1931 and during 1921-1931; the population grew by 1.48% and during 1931-1941, against the area got higher population growth (16.42 %).

b) Population Growth during 1951-1971 :

The population growth of Nadia district has rapidly increased after the Indian independence because of steep falling in the mortality rate. After 1951, the population growth revived with a positive trend (+ 36.15%) and 1961(+ 49.81%). This period experienced very high rate of population growth and it often referred to as the period of population explosion. But in 1971, population growth declined to 29.91 percent.

c) Population Growth during 1981-2011 :

During 1981-2011, there was fluctuating but positive growth of population in the study area although the population growth in 1981 (+ 33.29%), 1991(+ 29.95%) and 2001(+ 19.54%). In 2011 there was a change of 12.22 percent in the population compared to 2001. There has been a continuous fall in the growth rate from 1981. This is the result of the development of socio-economic condition in the post-independence period as well as public awareness, medical facilities, migration from Bangladesh, to the problem caused by higher population growth. The district of Nadia has more decadal growth rate as compared to the state of West Bengal but simultaneously shows less growth rate, if compared with India in most decades. (Fig-2)

Table 1. Decadal Growth Rate of Population in Nadia District, West Bengal and India

Census Year	Total Population of Nadia District	Decadal growth rate in percentage		
		Nadia	West Bengal	India
1901	771672	-	-	-
1911	774459	0.36	2.7	5.75
1921	710455	-8.26	0.97	-0.31
1931	720944	1.48	7.91	11.00
1941	839308	16.42	21.91	14.22
1951	1142686	36.15	13.71	13.31
1961	1711830	49.81	33.61	21.51
1971	2223911	29.91	28.28	24.8
1981	2964253	33.29	6.91	24.75
1991	3852097	29.95	6.8	23.5
2001	4604827	19.54	16.78	21.34
2011	5167600	12.22	13.93	17.67

Data Source : Computed by the author based on District Census Hand Book 2001, Census of Nadia District 2011, Primary Census Abstract & District Human Development Report (2008).

Block wise Spatial Growth of Population in Nadia District during 2001-2011

If block-wise spatial variation of growth of population during 2001-2011 of the district is considered, it is noticed that Taherpur (N.A.+ OG) has the highest growth rate (89.71%) where population increase 20051 to 38039 followed by Cooper's camp (N.A.) (30.14 %) and Kalyani Municipality (22.45%). On the other hand the lowest growth rate has been reported in Ranaghat -1 CD block at 03.73 percent followed by Gayeshpur Municipality (07.18 %), Nabadwip Municipality (09.15%), Chakdah Municipality (09.43 %), Ranaghat Municipality (09.62 %) and Santipur Municipality (09.79%) because of low birth rate, availability of medical facilities and transport facilities, increasing literacy rate etc. But among the rural areas Nakashipara has the highest growth of population (15.40 %) where population increases 51580 and then Kaliganj 43924, Chakdah 42736 and Chapra 38363. An overall picture of the growth rate and increase of population of block wise variation can be observed from the table below:

Table 2. Spatial Growth of Population in Nadia District (2001-2011)

Name of C.D Blocks/P.S/M/NA	Total Population		Population Increases	Growth of Population (%) (2011)
	2001	2011		
Karimpur-1	280386	314833	16831	10.10
Karimpur-2	124159	139472	25188	13.12
Tehatta-1	217489	244322	26833	12.34
Tehatta-2	134131	151231	17100	12.75
Kaliganj	290957	334881	43924	15.10
Nakashipara	334989	386569	51580	15.40
Chapra	272289	310652	38363	14.09
Krishnaganj	133359	146705	13346	10.01

Name of C.D Blocks/P.S/M/NA	Total Population		Population Increases	Growth of Population (%) (2011)
	2001	2011		
Krishnanagar-1	280386	314833	34447	12.29
Krishnanagar(M)	139110	153062	13952	10.03
Krishnanagar-2	124159	139472	15313	12.33
Nabadwip	121807	135314	13507	11.09
Nabadwip(M)	115016	125543	10527	9.15
Santipur	217318	241080	23762	10.93
Santipur(M)	138235	151777	13542	9.80
Hanskhali	260969	293040	32071	12.29
Ranaghat-1	207394	215137	7743	3.73
Ranaghat(M)	68749	75365	6616	9.62
Birnagar (M)	26597	30799	4202	15.80
Ranaghat-2	330243	364405	34162	10.34
Taherpur(NA+OG)	20051	38039	17988	89.71
Cooper's Camp	17765	23119	5354	30.14
Chakdaha	362983	405719	42736	11.77
Chakdaha(M)	86999	95203	8204	9.43
Haringhata	207976	231068	23092	11.10
Kalyani(M)	82135	100575	18440	22.45
Gayeshpur(M)	55048	58998	3950	7.18

Data Source: Computed by the author based on District Statistical Hand Book, 2008 & Census of Nadia District 2011, Primary Census Abstract.

It is an interesting feature of the study, which areas having extreme and high population increase are basically rural and agriculture based areas where minority population is dominating. These areas have low socio-economic and human resource development and now most of the minority people have been affected by religious superstition to prevent contraception.

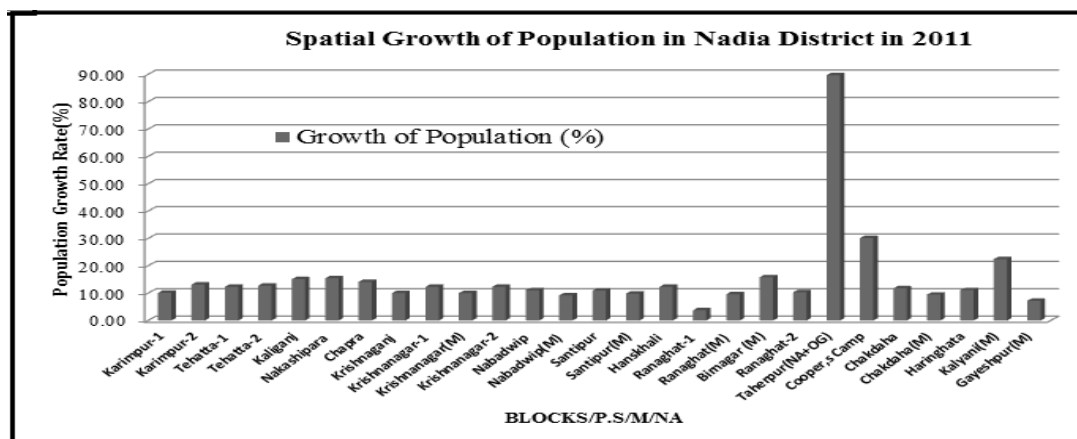


Fig 3. Spatial growth rate of population in Nadia District, 2011

Impact on Socio-Economic Development and Quality of Life

Socio-economic development refers to the improvement of social and economic status of people of different level of society by ensuring basic needs of life along with literacy and infrastructure of educational institutions, health care services, employment opportunities, women empowerment, development of transport and communication etc. On the other hand quality of life is a personalized concept that individually, helps to develop the society by improving socio-economic condition.

Among the districts of West Bengal, Nadia district is being developed by improving socio-economic conditions that help to better quality of life of the people. Some essential indicators of socio-economic development and quality of life have been discussed below:

Education and Literacy

Education is an important tool to any development. So it is given priority for every development planning of India. 'The United Nations has defined literacy as the ability of a person to read and write, understanding a short simple statement on his everyday life.' (Bhande and Kanitkar, 1985). According to Dept. of Census of India, The Dept. of Human Resource Development (HRD) and the Planning commission of India have further added that persons with these abilities and of the age of seven years or more should be considered as literate (w.e.f. 1981). Education and Schooling always have been an embodiment or reflection of what a particular society sees as it's desired from and level of quality of life (Phillips, 2006). The temporal and block wise literacy rate of Nadia district is discussed below.

Temporal variation of literacy rate of Nadia district

It will be evident from table below that during the decade 2001-2011 the progress of literacy is quite impressive. Average literacy rate of Nadia district in 2011 was 74.97 % (75.0%) compared to 66.14% of 2001. If things are looked out gender wise, male and female literacy were 78.75 % (78.8%) and 70.96 % (71%) respectively. A vital characteristic of the literary in this district is that here female literacy is much lower than male literacy. One of the main causes for this is that most of the women

Table 3. Temporal Variation of Literacy Rate in Nadia District in respect of West Bengal

Census Years	Literacy Rate In Percentage					
	West Bengal			Nadia District		
	Total Population	Male	Female	Total Population	Male	Female
1951	25.0	34.7	13.2	17.4	20.8	13.8
1961	34.5	46.6	20.3	32.5	42.4	22.0
1971	38.9	49.6	26.6	37.0	45.3	28.0
1981	46.3	57.0	34.4	41.9	49.8	33.5
1991	57.7	67.8	46.6	52.5	60.1	44.4
2001	68.6	77.0	59.6	66.1	72.3	59.6
2011	76.3	81.7	66.6	75.0	78.8	71.0

Data Source : Computed by the author based on District Census Book 2001 & Census of Nadia District 2011, Primary Census Abstract.

In this part of the country remain busy with their household works and they have less part to play in economic activities. Apart from that, poverty, marriage of girls at an immature age, migration, superstitions in certain communal or social groups regarding female literacy etc. are responsible for this low literacy rate. But with the passage of time, people are now becoming more and more conscious about the need for female literacy. Now, with the betterment of this socio-economic condition they admit the need of female literacy for household works too. In no area are their greater problems about measuring quality of life than in the area of women's live and capabilities (Guha, 1996).

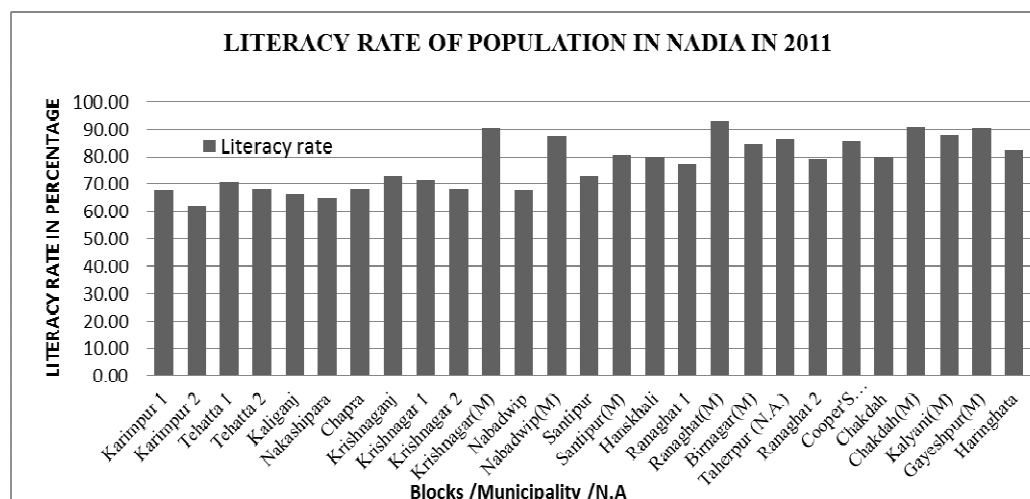


Fig. 4: Literacy rate of population of different Blocks/M/N.A in Nadia District (2011)

Source : Computed by the author based on Census of Nadia District 2011, Primary Census Abstract.

Food and Nutrition:

Food and nutrition plays an important role which effects the quality of life of people but it is dependent on economy .Proper intake of nutritious food controls one's physical fitness and develops status of an individual in the society.

In the study area, difference of dietary pattern among the rural and the urban areas can be observed and balanced diet is completely absent in rural areas, particularly among the female, due to socio-economic backwardness including, poverty, lack of education and lack of work participation etc. It is found that most of the people do not take adequate and quality food but they often take minimum requirement so that they can survive. Because of it, they are lying under the canopy of backward socio-economy and poverty in the form of low per capital income, larger family size, illiteracy, lack of health services and lack of consciousness. Most of the people, especially rural people of the study area, who belong below the poverty level purchase cheap vegetables and foods necessary. But produced necessary crops and vegetables are mostly consumed at subsistence level and they have not the chance to take foods with minerals and protein for their very low capital income.

Table 4. Yield rates of some selected crops in Nadia District in respect to West Bengal from 2003-2008

Crops	Years									
	2003 – 2004		2004 – 2005		2005 – 2006		2006 – 2007		2007 – 2008	
	District	West Bengal	District	West Bengal	District	West Bengal	District	West Bengal	District	West Bengal
Rice	2713	2504	2669	2574	2760	2509	2707	2593	2837	2573
Wheat	2292	2315	1882	2103	2135	2109	2188	2281	2328	2602
Gram	1061	1026	1120	1024	997	911	646	768	862	984
Jute	2574	2428	2682	2484	2700	2572	2610	2545	2484	2425
Rapeseed & Mustared	955	928	783	749	901	909	869	803	885	888
Potato	24756	24711	25061	22170	26845	21053	21243	12384	20493	24704
Tea	-	1769	-	1891	-	1899	-	2091	-	1983

Data Source : District Statistical Handbook, 2008 Yield=(Kilogram per hectare)

According to the statistics available from 2003-2008, the productivity of different crops per hectare is higher in Nadia District as compared to West Bengal. But the production is insufficient in consideration to the growth of population of this district. It is found that the population is growing rapidly, but the production of food crops are not increasing compared to it, which is affecting the socio-economic scenario of the district.

Health and Medical Services

Health is an important resource that helps a person going ahead in all walks of life. WHO defines it thus, “Health is a state of complete physical, mental, and social wellbeing and not merely the absence of disease or infirmity.” This is an important factor for the quality of life, which can be further improved with provision of better health and medical services.

Table 5. Medical facilities available in the district of West Bengal

Year	No. of Medical Institutions in									Total Number of Beds	Total No. of Doctors*
	Health & Family Welfare Deptt. Govt. of West Bengal				Other Deptt. of Govt of West Bengal including State. Govt. Undertaking	Local Bodies	Govt. of India including Central Govt Undertaking.	N.G.O/ Private Bodies (Nursing Homes)	Total		
	Hospitals	Rural Hospitals	Primary Block	Health Primary							
2004	11	7	10	49	3	-	1	10	91	5192	411
2005	11	7	10	49	3	-	1	10	91	5250	417
2006	11	7	7	49	3	-	1	69	147	5664	350
2007	12	7	6	50	8	6	1	63	153	5795	462
2008	12	7	6	50	8	6	1	63	153	4860#	429

*Excluding doctors under Nursing Homes

Data Source: District Statistical Handbook, 2008 #Excluding Private bodies

With the increase in population the provision for medical and health facilities should be increased. But though the population of Nadia district has increased with time, provisions for health and medical facilities have not increased in that ratio. If we consider the statistics from 2004-2008 in Nadia district, a fluctuation in the provisions of medical facilities can be observed. There is fluctuation in the number of doctors and beds and medical institutions. Though the number of medical institutions has increased in recent years, there is still a deficiency of doctors and beds for patients. In the year 2006, the number of doctors has decreased to a considerable level. The number of doctors is even less than the number of medical institutions, affecting the medical services severely which in turn affected the quality of life of the population.

Transport

Transport is a system or medium which helps in all-round development of people. Transport enables people to come in contact with higher education, medical facilities etc. It also widens the scope of economic activities. All these factors, in turn, help in promoting the quality of life of people. Nadia district joins itself with different parts of the state and the country. National Highway 34 is the main gate-way to the North-Bengal which starts from Kolkata and goes through Nadia district. The State Highways connect the district with other districts like, Burdwan, Hooghly etc. The railway communication connects Kolkata with Murshidabad through Krishnagar City Jn. and Nabadwip Dham station connects the district with Howrah, Bihar, Orissa and the entire North-East India.

Table 6. Length of roads(km) maintained by P.W.D., Zilla Parishad, and Panchayet in Nadia

Year	P.W.D			Zilla Parishad			Gram Panchayat & Panchayat Samity			Prime Minister's Gramin Sarak Yojana		
	Surfaced	Un-surfaced	total	Surfaced	Un-surfaced	total	Surfaced	Un-surfaced	total	Surfaced	Un-surfaced	total
2003-2004	997.00	8.00	1005.00
2004-2005	997.00	8.00	1005.00	727.62	881.55	1609.17	2210.61	1556.64	3767.25	-	-	-
2005-2006	997.00	8.00	1005.00	757.00	847.02	1604.02	2277.19	1636.38	3913.57	-	-	-
2006-2007	1005.00	10.00	1015.00	778.40	830.41	1608.81	222778	1544.67	3772.45	261.62	-	261.62
2007-2008	1011.0	8.00	1019.00	804.34	808.80	1613.14	2238.13	1510.89	3749.02	293.76	-	293.76

Data Source : District Statistical Handbook, 2008

Conclusion

The analysis brings into sharp focus the population growth and its effects on socio-economy and quality of life. The higher population hampered the social economic development of the study area which has ultimately affected the quality of life of individual. Each block of the Nadia district has experienced population increase, but unfortunately that increase is not consistent, if compared with the available infrastructure like education or health services both in urban and rural areas. Most of the rural people are dependent on primary activities and increased population has created pressure on local production and consumption. Consequently the quality of life is declining by pulling the socio-economy of the area downward. The curve of socio-economic well-being peaks at the metropolitan centres, declines sharply at the level of sub-regional centres and dips sharply again at smaller urban centres and rural periphery (Seed and Ioyd, 1997). It is clear that some factors have been hindering the progress of socio-economic environment. The lack of adequate productive opportunities, gender discrimination, education, nutrition and health are the alarming causes of this unequal socio-economic and human development (Ray and Das, 2011).

The general picture that emerged shows relatively high level development in the urban areas of this district, basically Krishnanagar (M), Kalyani (M), Ranaghat (M), Chakdah (M), Nabaswip (M) and Santipur (M) etc. Krishnanagar and Kalyani Municipality are highly developing as Krishnanagar is the District Head Quarter, educational facilities, proper transport networks and health centres are available here and Kalyani is the industrial, educational and medical hub of this district. The availability of proper transport networks and health services is meagre in the rural areas as compared to urban areas of this district which need to be developed as soon as possible. The only task of ending poverty, ignorance, disease and inequality of opportunity lies in human capacity building, which has to be cultivated, explored with patience and justice (Basu and Saha, 2008). Therefore, the Government, the Policy and decision makers and the Planners should realise the problem of underdevelopment and indolence quality of life considering themselves as one of the sufferers, to give equal attention to the development of all.

References

1. Basu Roy, P. and Das, S. (2011). Population Growth ,Socio-economy and quality of life in Birbhum District, West Bengal, India. *Curr.Res.J.Sci.*(3), pp. 412-418.
2. Basu, R. P. and Saha, P. (2008). Social area analysis of urban slum dwellers: a case study of Rampurhat town, Birbhum district, West Bengal, *IASSI Quart.*, 26(3). pp. 79-95.
3. Bhende, A. A. and Kanitkar, T. (2008). *Principles of Population Studies*, Himalaya Publishing House, Mumbai, pp. 60-87.
4. Census of Nadia District (2011) Primary Census Abstract.
5. District Census Hand Book (2001).
6. District Statistical Handbook (2008)/ pp. 22, 47 & 68.
7. Guha, S. B. (1996). *Socio-economic Development in India*. Tripathi, R.S. and S.B.S. Parmar (eds), Ashish Publishing House, New Delhi, pp. 175.
8. Hussain, M. (2005). *Human Geography*. Rawat Publications, Jaipur, pp: 119-126.
9. Khullar, D. R. (2008). *India: A Comprehensive Geography*. Kalyani Publishers, New Delhi, pp. 329-342.
10. Pant, K. C. (2004). *India's Development Scenario-Next Decade Beyond*. Academic Foundation, New Delhi: pp 72.
11. Phillips, D. (2006)/ *Quality of life Concept, Policy and Practice*. Routledge, NY, pp. 62.
12. Seed, P. and Ioyd, L. (1997). *Quality of Life*. Jessica Kingsley Publisher Ltd, London, pp: 107.
13. Siddiqui, F.A. and Hussain, N. (2010). Analysis of Micro Level Socio-Economic Disparities in Malda District, West Bengal. *Asia-Pacific Journal of Social Science*, Vol.II (1), pp: 39-61.

POND WATER OF BOLPUR (SANTINIKETAN), WEST BENGAL

Sk. Mahim Ali

**Research Scholar, Department of Environmental Studies, Siksha-Bhavana, Visva-Bharati,
West Bengal, Email : askmahim@gmail.com**

Dr. S. Balachandran

**Asst. Professor, Department of Environmental Studies, Siksha-Bhavana, Visva-Bharati,
West Bengal, Email : s.balachandran@visva-bharati.ac.in**

Abstract

Ponds have been used since time immemorial as a traditional source of water supply in India. However, the water of the ponds are polluted mainly due to discharged waste water from residential areas, agricultural pesticides from farmlands, sewage outlets, solid wastes, detergents, automobile oil wastes and fishing facilities. In this study water samples were collected from seven different ponds of Santiniketan from October 2011 to march 2012. Ten bathing water quality parameters were analysed viz., temperature, pH, conductivity, Dissolved Oxygen (DO), Biological Oxygen Demand (BOD), Chemical Oxygen Demand (COD), alkalinity, acidity, hardness & total coliform using standard laboratory methods and procedures. These parameters of seven ponds were analysed for assessment of pollution status of bathing water and also to determine the environmental conditions of the ponds. The pH value of these ponds ranges from 6.3 to 8.3 as against the value of standard water quality i.e.6.5-8.5. Other parameters also varied within different ponds. Dissolved oxygen values varied from 3.0 to 32.39 mg/L during the investigation. Most of the ponds had higher DO values than the permissible limits (4.0-5.0 mg/L) prescribed by PCB and BIS indicating that these waters do not pose any threat to aquatic life. Total Coliform (TC) numbers of the ponds confirmed excellent water quality of the pond water quality of Santiniketan except 'Thakurpukur-2' where TC is more than 1600. The results indicate that most of the ponds in Santiniketan are having good conditions.

Key Words : Ponds, Bathing water, Parameters, Permissible limit.

Introduction

Water is an elixir of life. It governs the evolution and function of the universe on the earth hence water is vital for all known forms of life and the 'mother of all living world'. The quality of bathing waters is of great importance for several reasons. Dirty water is most of all a hazard to bathers and therefore has an influence on the economic condition of tourist destinations. For the tourist industry, clean and safe water is also a major factor in attracting visitors to an area. Ponds are highly potential among wetland sources with regard to the biodiversity components, productivity and utilization. However, like the other wetland habitats, ponds are under the most threatened habitats and therefore require proper management for the remaining ponds.

Bathing water quality is an important public health issue, mainly because of fecal contamination (Catarina et al., 2009). Besides, there are several reasons for the importance of studying the bathing water quality parameters. Unclean bathing water is very hazardous to bathers, causing gastric and skin problems (Bathing water directives, 2006). People have long enjoyed the benefits of bathing in salt water recreationally. The ponds should be conserved at any cost as these are very good source of water for fishery and domestic use (Bhuiyan and Gupta; 2007). Therefore, a new Bathing Water Directive (2006/7/EC) was adopted, setting out standards that bathing sites must attain to comply with it. Contaminated recreational water creates serious health problems including a risk factor for gastrointestinal illness. Children are at highest risk for disease who lack immunity against local endemic pathogens, tend to play for longer periods of time in ponds and may swallow more water, either intentionally or accidentally, than adults, and tourists (WHO, 2003).

Recently, the abundance of *E. coli* has been shown to be a better predictor of risk to humans than abundance of coliforms as it is the only biotype of the family *Enterobacteriaceae* that is almost always fecal in origin (Bonde, 1977). It is consistently present with all the pathogens. Humans are the

dominant source of fecal contamination in most of the ponds. Continued use of pond water could help explain the persistence of diarrheal disease since the majority of fecal pollution is derived from human waste. Pollution of ponds is caused when a change in the physical, chemical or biological condition in the environment harmfully affect quality of aquatic life. Sufficient baseline data was generated on water quality to define limnological conditions of the pond which are the main source of water supply for drinking, bathing, sewage dumping and for many other human activities (Parikh and Andmankodi, 2011).

Objectives of the Study

Objectives of the study are :

1. To assess the water quality of the ponds to ensure if they are suitable for bathing or not.
2. To determine environmental condition of the ponds and predict their pollution status.

Materials and Methods

Study Area :

The study was done at Bolpur (Santiniketan) in seven different ponds situated at similar eco-climatic conditions of nearby areas viz., Lalbandh, Bandh, Hatipukur, Bhutpukur, Thakurpukur-1, Thakurpukur-2 and Bandher par. Santiniketan is in the Bhirbhum district of West Bengal. Local tribal people of Santiniketan as well as tourists utilize the ponds' water for bathing purpose.

Literature survey reveals that no pond water quality management studies was carried out in this region, hence the study was undertaken. The analysis of temperature, pH, conductivity, acidity, alkalinity, hardness, DO, BOD, COD & coliform test of the samples of the seven pond water were carried by standard methods of APHA (1992).

Results and Discussion

Water quality study is essential for setting base line conditions and standards. Against these standards results of further studies can be evaluated. Quality of aquatic ecosystem depends on the physicochemical qualities of water as also on the biological diversity of the system. The analysis of biological materials along with chemical factors of water forms a valid method of water quality assessment.

The analysis of the pond water samples of seven ponds of Santiniketan was carried out and the mean results of this study are presented in Table 1. In this study minimum temperature was recorded on October and maximum on March (Fig 1). The average temperature varied within the range of 20.55 to 21.47°C. Temperature is basically important for its effect on chemical and biological reaction in the organisms living in water (Chapolikar et al., 2010).

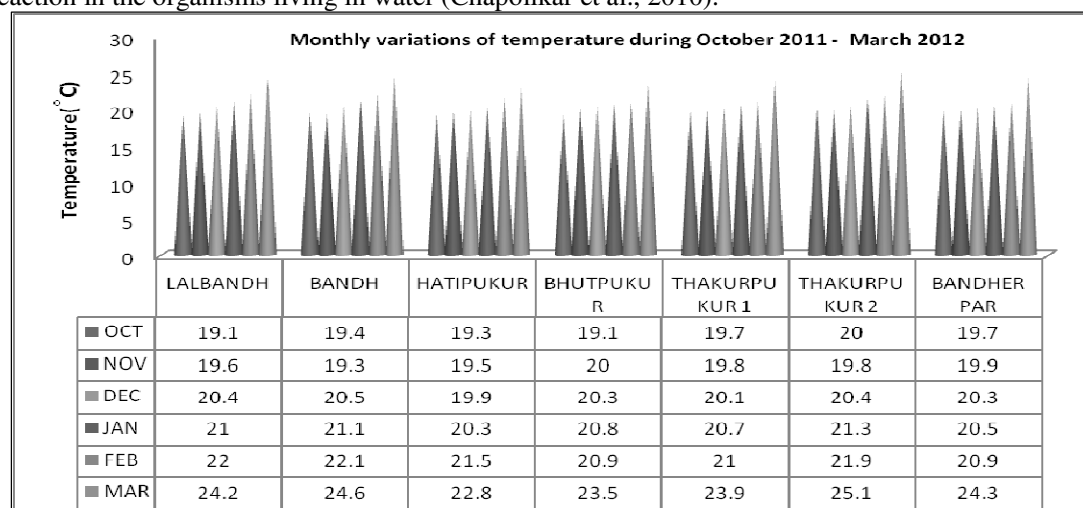


Fig. 1 : Monthly Temperature Values of the Seven Ponds of Santiniketan

The desirable range for pond pH is 6.5 - 9.5 and acceptable range is 5.5 - 10.0 (WHO, 2003). All chemical and biological reactions are directly dependent upon the pH of water system. (Chapolikar et al., 2009). In this study pH varied from 6.9 to 8.5. Maximum pH was recorded at

Bandher par in March and minimum at Lalbandh in November (Fig 2) which was well within the permissible limit.

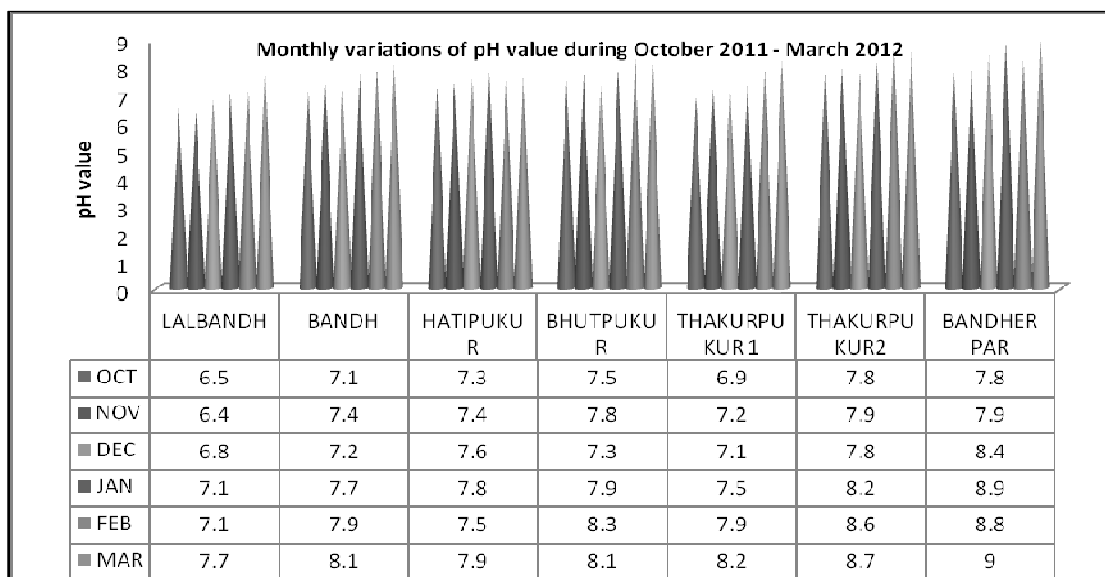


Fig. 2. Monthly pH values of the seven ponds of Santiniketan

Total alkalinity (TA) is a measure of the concentration of bases in the water that provide buffering capacity. In this study the alkalinity ranged from 47-118 mg/l that reflects good productivity of water body. Maximum was recorded at Bandher par on March and minimum was at Lalbandh on December (Fig 3). The range of acidity was 46 to 108 mg/l. Maximum was recorded at Lalbandh on October and minimum at Bandher par on February (Fig 4).

Like total alkalinity, total hardness is not change very much during shipment. Hardness of water mainly depends upon the amount of calcium or magnesium salt or both. In this findings, hardness value varied from 102 to 189 which were in permissible limit. Maximum hardness was recorded at Thakurpukur2 in March and minimum at Bandher par on October (Fig 5). The values are higher than the recommended value of 25 - 100 mg/l (Wurts and Durbow, 1992). Thus, the result of this study in terms of hardness is supportive of Wurts and Durbow (1992).

Electrical conductivity (EC) is a measure of how well a solution conducts electricity and is correlated with salt content. The conductivity of water depends upon the concentration of ions and its nutrient status. Conductivity should change little during shipment to the laboratory. Based on electrical conductivity values the water quality can be classified as poor, medium or good (Chapolikar et al., 2010). Here the maximum conductivity was observed at Bhutpukur in February and minimum at Hatipukur in October (Fig 6) indicating very low salt content of the pond water bodies.

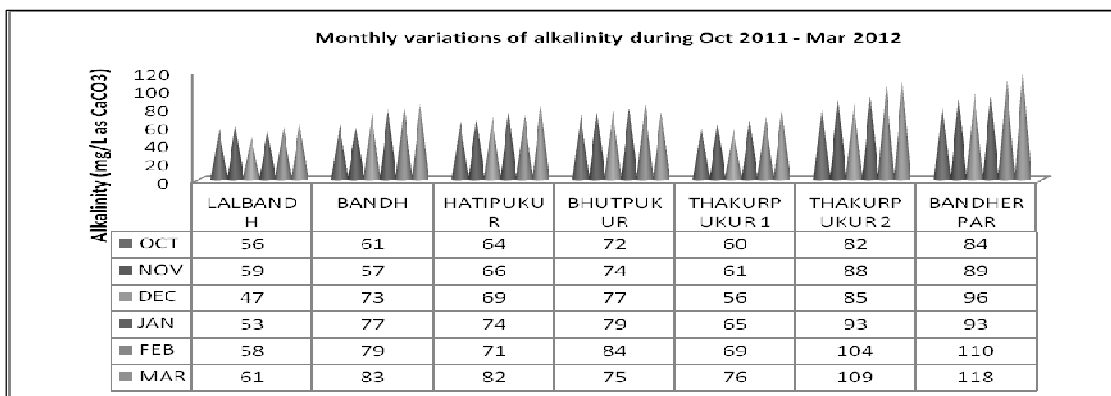


Fig 3. Monthly alkalinity values of ponds of Santiniketan

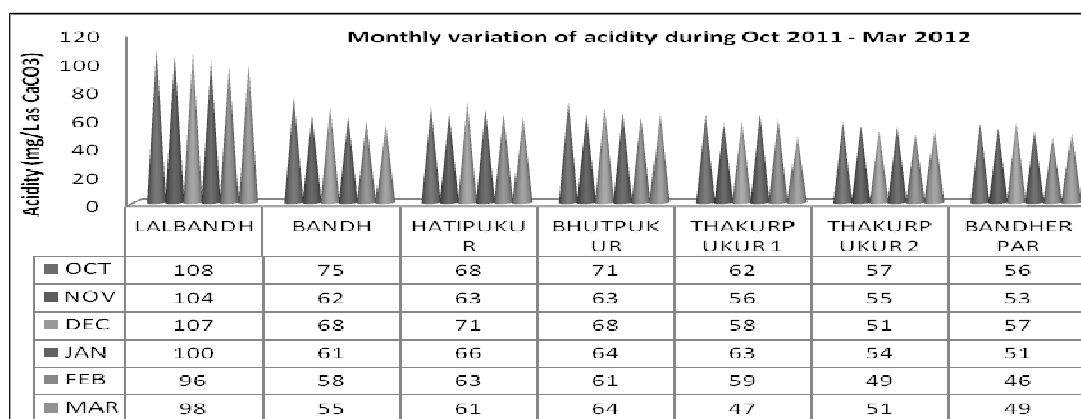


Fig 4. Monthly acidity values of the seven ponds of Santiniketan

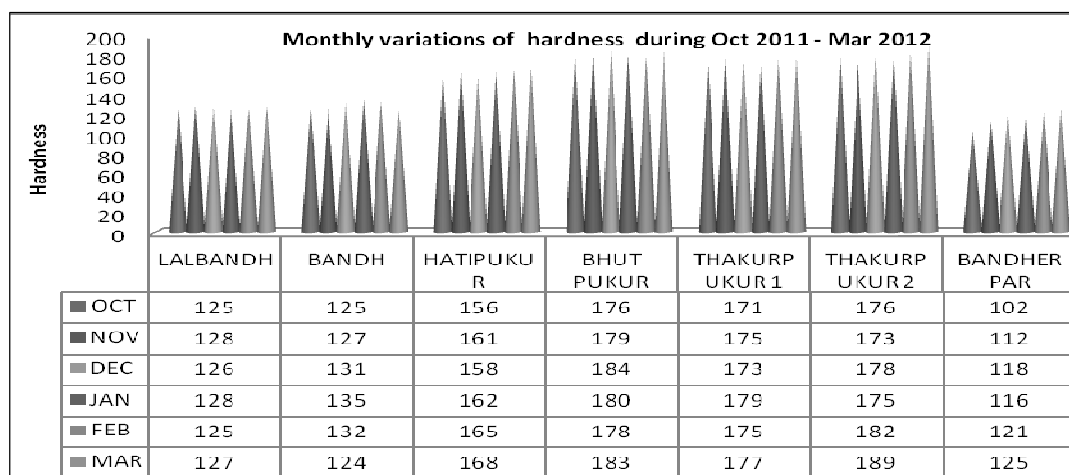


Fig 5. Monthly hardness values of the seven ponds of Santiniketan

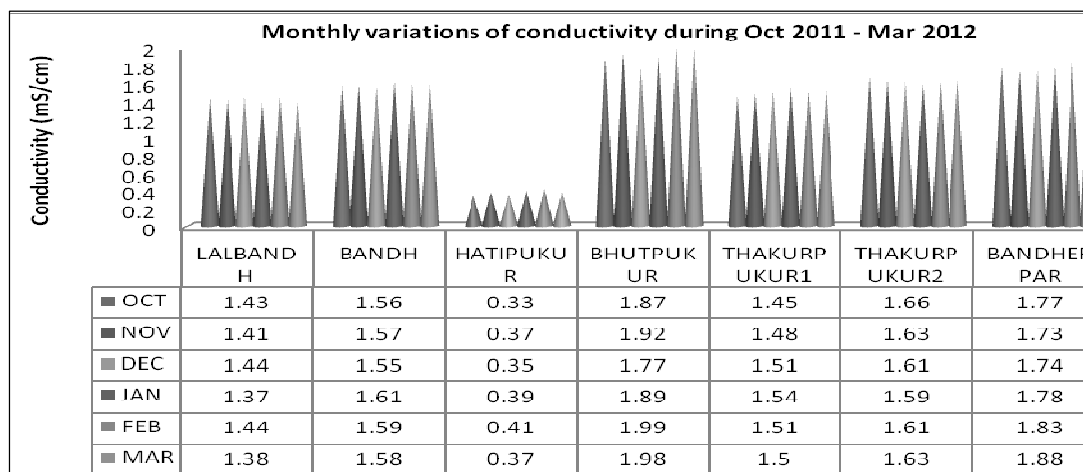


Fig 6. Monthly conductivity values of ponds of Santiniketan

Dissolved oxygen is very vital parameter in water quality assessment and reflects the physical and biological process prevailing in the water. This is a measure of amount of gaseous oxygen dissolved in an aqueous solution that plays a vital role in the biology of cultured organisms. The DO values indicate the degree of pollution in water bodies. DO values in the present finding varied from 5.3 to 27.8; maximum and minimum was recorded at Thakurpukur2 in March and Thakurpukur1 in October (Fig 7). The minimum DO should be 5 mg/l for tropical fish. Dissolved oxygen

concentrations in unpolluted water normally range between 8 and 10 mg/L and concentrations below 5 mg/L adversely affect aquatic life.

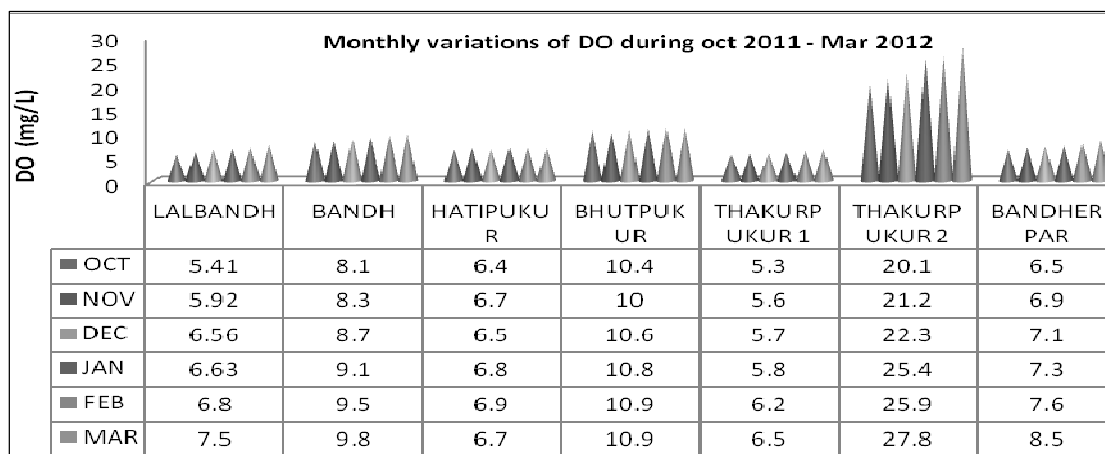


Fig 7. Monthly DO values of the seven ponds of Santiniketan

Biochemical oxygen demand varied significantly among the ponds. The highest value was 2.28 mg/l at Thakurpukur1 on March and least was 0.25 mg/l at Thakurpukur2 on October (Fig 8). These are all below FEPA standard. However, permissible limit as reported by APHA (1992) is 4 mg/l. Accumulation of low BOD results in organisms being stressed, suffocated and death (APHA, 1992). This was not observed in the ponds under study.

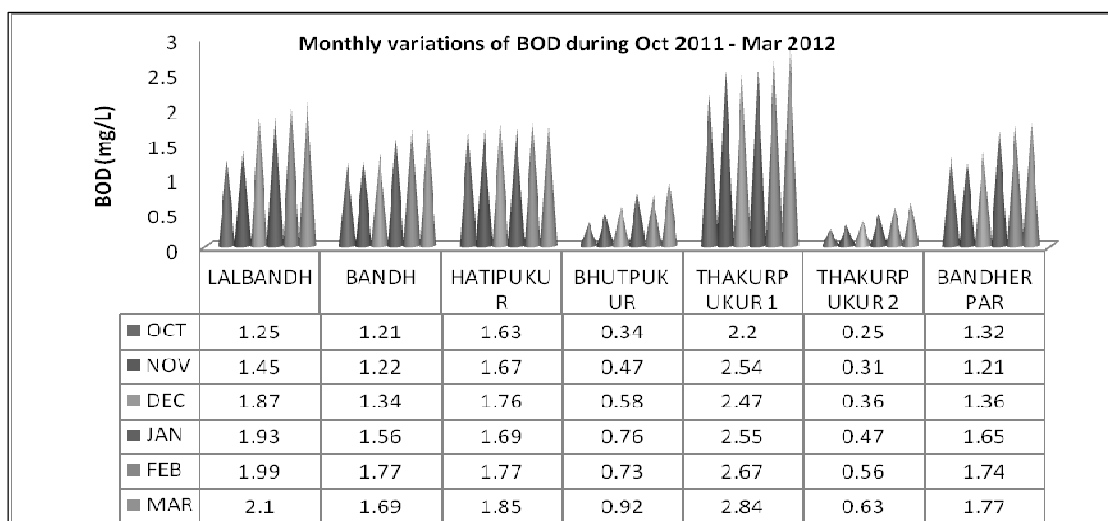


Fig 8. Monthly BOD values of ponds of Santiniketan

COD determines the oxygen required for chemical oxidation of organic matter. COD values may be attributed to the amount of dissolved oxidisable organic matter including the non-biodegradable matter present in it. Chemical dissolved oxygen varied from pond to pond. In our investigation COD varied in the range of 101 to 171, maximum COD was recorded at Hatipukur in March and minimum at Thakurpukur2 in October (Fig. 9).

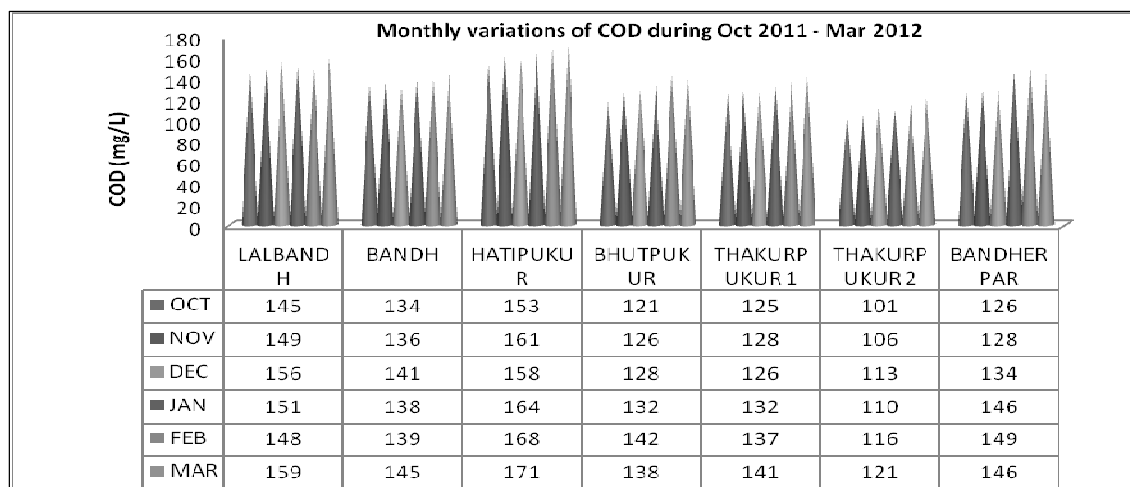


Fig 9:- Monthly COD values of the seven ponds of Santiniketan

The number of coliform bacteria here varied from 17 to ≥ 1600 (Table 1). Maximum coliform number was recorded at Thakurpukur2 and minimum at Thakurpukur1. But however, the abundance of *E. coli* has been shown to be a better predictor of risk to humans than abundance of coliforms. *E. coli* was showing minimal growth in aquatic systems and is consistently present when pathogens are present.

Table 1. Six months mean values of water quality parameters of seven ponds of Santiniketan

Parameters	Lalbandh	Bandh	Hatipukur	Bhutpukur	Thakurpukur 1	Thakurpukur 2	Bandher par
Temperature	21.05	21.17	20.55	20.77	20.87	19.6	21.47
Conductivity	1.41	1.58	0.37	1.90	1.50	1.62	1.79
pH	6.9	7.6	7.6	7.8	7.5	8.2	8.5
DO	6.5	8.9	6.6	10.6	5.9	23.8	7.3
BOD	1.765	1.465	1.728	0.633	2.545	0.43	1.508
COD	151.33	138.83	162.5	131.17	131.50	111.17	138.17
Alkalinity	55.67	71.67	71.00	76.83	64.50	93.5	98.33
Acidity	102.17	63.17	65.33	65.17	57.50	52.83	52.00
Total Hardness	126.5	129	161.67	180	175	178.83	115.67
Total Coliform	33	170	220	60	17	≥ 1600	170

Source : Ponds of Bolpur Santiniketan, West Bengal.

So, significant variations in values of different parameters were observed in the various ponds at Santiniketan. Generally, the parameters analysed fell within the desirable and acceptable limits. Although, there were values higher than the acceptable limit, the situation can be remedied by change of water in the ponds. However, significant pollution of the bathing ponds was not indicated from the result of the parameters analyzed.

Conclusion

On the basis of selected parameters study we concluded about these water bodies that the hardness of the pond waters of Santiniketan lies under the safe unit according to generally used specifications for bathing water. But opposite to this coliform number of Thakurpukur-2 pond water is out of safe range for bathing while other ponds are in safe limit. BOD, COD and values of other parameters are also safe in the ponds. The pH readings indicate that there are low mineral acidity, which is not harmful to fish also. But pH of some of the water bodies is nearly crossing the safe limit for bathing throughout the year so they may not suits for bathing purpose due to fear of some ill effects. Temperature conditions of these ponds favour the chemical reactions in pond waters. Alkalinity values show the good productivity of the ponds, conductivity values indicate that the pond water bodies have very low salt content. So, the study reveals that maximum parameters of the study

area do not exceed the permissible limit prescribed by PCB. The pond water satisfies the need of the local people in the vicinity of study area.

References

1. APHA (1992). Standard Methods for the Examination of Water and Wastewater, 18th Edition. American Public Health Association, Washington, DC.
2. Bathing water directives 2006/7/EC of the European Parliament and of the Council of 15 February (2006) concerning the management of bathing water quality and repealing Directive 76/160/EEC. Official Journal of the European Union, 4.3.2006, L64/37.
3. Bhuiyan, J. R. and Gupta, S. (2007). A comparative hydrobiological study of a few ponds of Barak Valley, Assam and their role as sustainable water resources. Journal of Environmental Biology, Vol. 28 Issue 4, p799-802
4. Bonde, G. J. (1977). Bacterial indicator of water pollution. In: Advances in Aquatic Microbiology. Academic Press, London.
5. Mansilha, C. R.; Coelho, C. A.; Heitor, A. M.; Amado, J.; Martins, J. P. and Gameiro, P. (2009). Bathing waters: New directive, new standards, new quality approach. Marine pollution bulletin, 58(10), 1562-1565..
6. Chapolikar A. D.; Bharad J. V.; Madje B. R. and Ubale, M. B. (2010). Asian J. Research Chem, 3(1) 102-105.
7. Chapolikar, A. D.; Bharad, J. V.; Madje B. R.; Chavan F. R. and Ubale M. B. (2009). Int. J. Chem Science, 7(1), 475-480.
8. Nisha, A. R.; Vineetha, C. B.; Dhanya, V.R. and Sreelata, K. P. (2010). Asian Jour of Chem and Env. Res. Vol 3(3), 92-94
9. Pandey, S. K. and Tiwari, S. (2009). Physico-chemical analysis of ground water of selected area of Ghazipur city-A case study. Nature and Science, 7(1) 17-20.
10. Parikh, A. N. and Andmankodi, P. C. (2011). Water Quality Assessment of Harni Pond of Vadodara (Gujarat). Electronic Journal of Environmental Sciences . 2011, Vol. 4, p55-59
11. WHO (2003). Guidelines for safe recreational water environments. Coastal and Fresh Waters, vol. 1, Geneva.
12. Wurts, W. A. and Durbow, R. M. (1992). Interactions of pH, carbon dioxide, alkalinity and hardness in fish ponds. Southern Regional Aquact. Centre Fact. Sheet No. 464: 1-4.

COMPARISON OF SELECTED PHYSICAL FITNESS VARIABLES OF SCHOOL LEVEL FOOTBALL AND VOLLEYBALL PLAYERS

Biswajit Malakar

Research Scholar, Department of Physical Education, University of Kalyani, West Bengal,

Email : biswajit.malakar1986@gmail.com

Prasenjit Saha

Ex. M. P. Ed. Student, Department of Physical Education, University of Kalyani, West Bengal

Abstract

The purpose of the present study was to compare the selected physical fitness variables of school level football and handball players. Total sixty subjects were randomly selected (football players: N=30 and handball players: N=30) from various Schools of different districts of West Bengal were taken as a sample. Their age ranged between 14-16 years. Physical fitness tests were utilized to measure the selected physical fitness variables of players. For analysis of the data Mean & SD were calculated and to examine the significance difference between the group mean of different physical fitness variables, independent samples 't' test was applied, and level of confidence was set at 0.01 level. Study concluded that significant difference ($p < 0.01$) found between the means of selected physical fitness variables such as speed, Coordinative ability and Endurance (except flexibility) between school level football and volleyball players.

Key Words : Physical fitness, Speed, Coordinative ability, Endurance and Flexibility

Introduction

Physical fitness is one of the most important aspects in the field of physical education. Fitness is not a state for young it is a reality for all ages. Accordingly to the current thinking in the physical education profession, physical fitness is either health related or performance related fitness. Highly skill athletes process this ability in a state. The sports in which they participate may also require one or more of the health related Components because there is not mutual exclusivity between the 2 types of fitness. The primary objective for non-competitor for H.R.F but the activities they use to achieve this goal may also require some or all of the performance related Components. In fact some people prepare the challenge the developing skill & fitness consequently. These people are usually athletic & enjoy athletic competition. It is important for people to understand that the attained for the H.R.F does not depend upon athletic ability.

Performance related fitness is part of Physical fitness. Physical fitness is the determine factor of performance related fitness. Performance related fitness depends upon the status of physical fitness of the particular type of games & sports. Physical fitness refers to the organic capacity of the individual to perform the normal task of daily living without undue tiredness or fatigue having reserve of strength and energy available to meet satisfactorily any emergency demands suddenly placed upon him. Physical fitness is a state of well-being that comprises skill related and health-related components.

Fitness is a state of well-being that comprises skill related and health-related components. Skill related physical fitness refers to an individual's athletic ability in sports such as tennis and encompasses skill-related attributes like dynamic balance, power, speed and agility; the health-related aspect is a measure of cardiovascular endurance, muscle strength, endurance, and flexibility, and body composition (Hopkins & Walker, 1988).

A skill related component of physical fitness that relates to the ability to perform a movement or cover a distance in a short period of time. In football & volleyball sudden movement is needed. A skill related component of physical fitness that relates to the ability to use the sense together with body parts in performing motor tasks smoothly & accurately. Coordination ability is needed for all kind of games & sports, football & volleyball also not except from that list.

Cardiovascular endurance refers to the ability of your heart and lungs to work together to fuel your body with oxygen. The Cooper Run is most often used to test cardiovascular endurance. Aerobic

conditioning, like jogging, swimming and cycling, can help improve cardiovascular endurance. Muscle endurance refers to the ability of a muscle to perform a continuous effort without fatiguing. Cycling, step machines and sit up tests are often used to measure muscular endurance.

Flexibility refers to the ability of each joint to express its full range of motion. Flexibility can be tested by stretching individual muscles or by performing exercises such as the lunge or the sit and reach. The purpose of this study was to compare the selected physical fitness of school football and volleyball players.

Methodology

Physical fitness was measured with the help of the following tests – A 50 meter Run test (Johnson and Nelson 1979) was used to estimate Speed. The time was recorded correct unto tenth of seconds Shuttle Run (6x10m) test (Jension and Hirst 1980) was used to monitor the Coordinative ability of the athletes. The total time in seconds was recorded. 600 yards Run or Walk test (AAPHER 1965) was used to measure Endurance. The time taken to run 600 yards recorded in minutes. Flexibility was assessed using the sit-and-reach test (Johnson and Nelson 1979). The best reach of the subject was taken .The distance measured in centimetres. Values are presented as mean values and SD. Independent samples t tests were used to test if population means estimated by two independent samples differed significantly. Data was analyzed using SPSS Version 16.0 (Statistical Package for the Social Sciences, version 16.0, SPSS Inc, Chicago, IL, USA).

Results

Table 1 : Comparison of selected physical fitness variables of school level football and volleyball players.

Variables	Football Players (N = 30)		Volleyball Players (N = 30)		t-value
	Mean	SD	Mean	SD	
Speed	8.74	0.79	7.98	0.54	4.35*
Coordinative ability	15.76	0.75	14.72	0.92	4.80*
Endurance	2.41	0.24	2.27	0.13	2.67*
Flexibility	11.98	2.81	12.65	2.57	0.96

*Indicates $p < 0.01$

The results of selected physical fitness variables of school level football and volleyball players are presented in table-1. Analysis of data revealed significant group differences were found for speed (4.35*), coordinative ability (4.80*) and Endurance (2.67*). Analysis of data revealed no significant group difference was found for flexibility (0.96).Thus it may be concluded that the selected physical fitness variables of school level football and volleyball players were found to be statistically significant except Flexibility. The graphical representation of mean Values of speed, Coordinative ability, Endurance and Flexibility of school level football and volleyball player has been exhibited in figure 1&2.

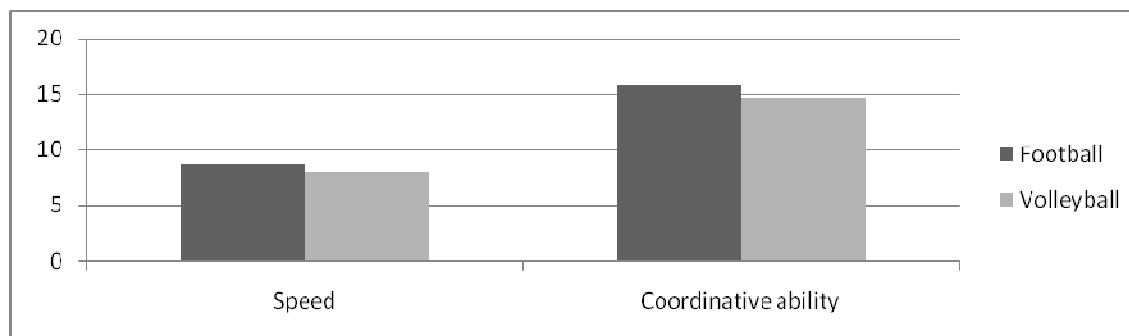


Fig. 1. Comparison of Speed and Coordinative ability variables of school level football and volleyball players

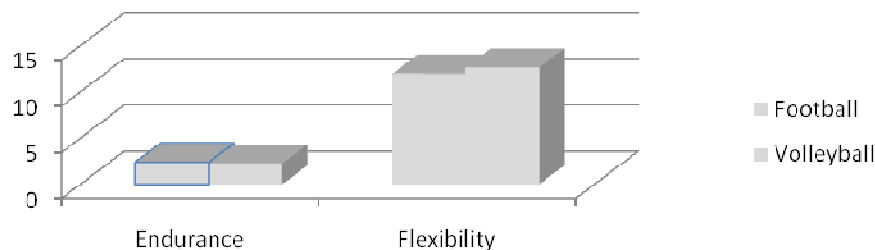


Fig 2. Comparison of Endurance and Flexibility variables of school level football and volleyball players

Discussion

Physical fitness variables are very important in both athletes and form a condition for higher performance. Mal (1982) stated that the components of physical fitness like speed, endurance, flexibility and the various coordinative abilities are essential for a high technique and tactical efficiency. Depending upon the demand of the game, each factor of physical fitness should be optimally developed. In the present study there was significant difference observed between the school level football and volleyball players in all the selected physical fitness variables except flexibility. Different training program of both games players made these differences. The analysis of results indicates a higher level of all physical fitness variables in the group of the examined football players compared to volleyball players. The present study showed that the group differences were found for speed (4.35*), coordinative ability (4.80*) and Endurance (2.67*). These results are in conformity with the study carried out by Das, et al. (2007) to compare the physical fitness components of junior footballers and sprinters of Kolkata, of the age group 14 to 16 years. Results revealed that there exist significant difference in flexed arm hang (arm & shoulder strength), bent knee sit-ups (muscular strength & endurance), shuttle run (co coordinative ability), 600 yard run/walk (endurance) of junior footballers and sprinters. Pate, R.R. (1990) also reported that physical activity and physical fitness are significantly, although moderately, associated in young children. The data presented in the present study carry immense practical application and should be useful in future investigations on player's selection.

Conclusion

In conclusion, the present study suggests that selected physical fitness variables i.e., speed, coordinative ability and Endurance (except flexibility) of school level football and volleyball players found to be statistically significant. Different training program of both games players made these differences.

References

1. AAPHER (1965). AAPHER Youth Fitness Test Manual. Washington, DC. American Alliance for Physical Education and Recreation.
2. Chia, M. (2007). Fit to play: enabling play and physical activity in children. In: The power of movement- enhancing children's cognitive, social & emotional and physical development through movement. Nonis K & Daswani S (eds) Pearson Education Asia, Singapore. pp: 112-128
3. Fox, E. L. and Mathews, D. K. (1981). The Physiological Basic of Physical Education and Athletics (3rd Ed.) p. 620. Saunders College Publication, Philadelphia.
4. Garrett, H. E. and Woodworth, R. S. (2007). Statistics in Psychology and Education (6th Ed.). p. 27, 224. Paragon International Publishers, New Delhi.
5. Johnson, B. L. and Nelson, J. K. (1982). Practical Measurements for Evaluation in Physical Education (3rd Ed.). p. 78, 218, 113, 120, 227, 228, 251, 246–247. Surjeet Publication, India.
6. Barrow, H. M, and McGee, R. (1979). A Practical Approach to Measurement in Physical Education (3rd Ed.). Lea and Fibiger Publication, Philadelphia.

EDUCATION FOR SUSTAINABLE DEVELOPMENT

Subhankar Ghosh

Research Scholar, Department of Education, Visva-Bharati, Santiniketan, West Bengal

Email : sghosh.edu.vb@gmail.com

Abstract

In the present context education is perhaps one of the most important means for individuals to improve their personal endowment, build up their capacity levels, and enlarge their available set of opportunities and choices for a sustained improvement of quality of life. Universalization of Elementary Education (UEE) is the constitutional commitment in India. Efforts have been made in the past to achieve the goal but despite of spectacular quantitative expansion of educational facilities, the goal is still far from the distant dream. The focus of the programmes like District Primary Education Programme (DPEP) and recently launched Sarva Shiksha Abhiyan (SSA) is on decentralized planning process with emphasis on disaggregated target setting and participatory planning approach. To develop elementary education plans, a variety of activities need to be initiated at different levels among which diagnosis of present status of educational development in the district is the most important one. The diagnosis exercise helps the district planning team in identifying educationally backward areas, focus groups and major problems in the districts. The purpose of this paper is to briefly describe some of the new innovations and strategies that are being applied in India today to achieve the UEE for sustainable development by the turn of this century.

Key Words : UEE, Quality of Education, Education for Sustainable Development.

“For fifty years we have been a developing nation. It is time we see ourselves as a developed nation.”

-A.P.J Abdul Kalam

Introduction

Education has the power to transform lives. It broadens people's freedom of choice & action, empowering them to participate in the social & political lives of their societies & equips them with the skills they need to develop their livelihoods. In this process education enhances human capital, productivity & empowers for facilitating the process of acquisition, assimilation & communication of information & knowledge. Quality of education is the basic requirement for success of democracy & progress of country. UEE is a provision to provide free educational opportunities to all children of the society irrespective of caste, creed & sex. Since independence many steps have been taken & different commissions & committees have given suggestions to achieve UEE. But it is still far from the hope & the national target. The Indian constitution resolves to provide quality education to all & in an effort to fulfill the educational needs of the country specifically for the diverse societies & cultures of the country. Our country has built up during the last 50 years, a very large system of education & has created a vast body of men & women equipped with a high order of scientific & technological capabilities, robust humanist & philosophical thought & creativity. It would be worthwhile to observe the trends in the different sectors of education from post-independence period to the present scenario. The constitution of India casts an obligation on the state to provide free & compulsory education to all children up to the age of 14.

Universalization of Elementary Education (UEE)

Elementary Education system in India is the second largest in the World with 1,285,576 governments recognized elementary level schools located in 633 districts, enrolling 187,727,513 children during 2008-09. But in spite of large network of educational institutions, India has already missed the gender parity target & target of covering all children aged 6-14 years in schools by 2010. Universalization of Elementary Education (UEE) has one of the most important goals of educational development in India since independence. The goal of free & compulsory education for all children up to age of 14 years as stipulated in Article 45 of the constitution has been stated as, “The State shall endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years”

(Constitution of India, Directive Principles of State Policy, Article 45). Therefore, UEE means universalization of access, universalization of enrolment, universalization of participation, universalization of retention, & universalization of achievements.

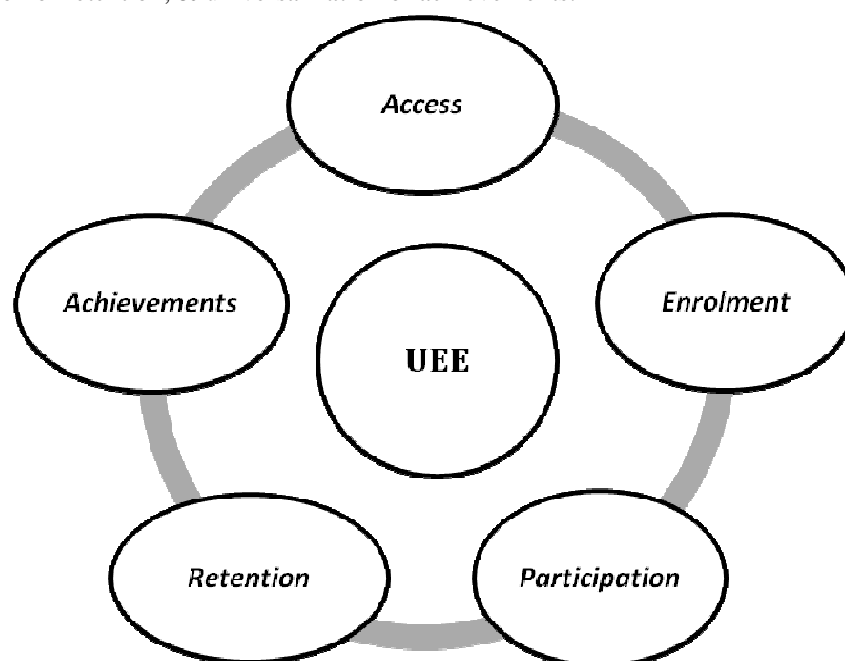


Fig 1. Major Elements of UEE

UEE : Need of the Hour

The Education for All (EFA) Summit the nine high-population countries held in New Delhi in December 1993, which an off shoot of the World Conference on Education for All was held in Jomtien, Thailand, in March 1990, culminated in a policy declaration & framework of strategies for its implementation. The policy declaration called for providing basic education facilities for every child & consolidating efforts towards the sustainable development of education for youth & adults. It can be said that the Indian National Policy of Education (NPE) 1986 & its POA 1992, while resolving to ensure free & compulsory education of satisfactory quality to all children up to 14 years of age by the year 2000, adumbrated the policy statement made at the EFA Summit. UEE has been one of the most important goals of educational development in India since independence. One of the greatest weaknesses for poor progress in achieving UEE is the lack of community involvement in school programmes. The NPE 1986 gave stress on the community involvement in the sustainable educational management. Community involvement would establish close linkage between school & community & help in improving quality in education, reduction of absenteeism & irregularity. It will have the responsibility of preparing Sustainable Development (SD) plans & implementing educational programmes besides dealing with subjects closely related to the quality of education. The priority concerns for the country remain particularly with improving the quality of education & making education effective, enjoyable & relevant to all the children. In India, a large universe of working children exists such as the street children, neglected & destitute children, children of sex workers & children practicing as sex workers. Many of these have been targeted through non-formal initiatives but never mainstreamed. Also, along with access & retention, the quality of education provided to them is questionable.

Status of Elementary Education

At the time of independence, only fourteen percent of the population was literate & only one child out of three had been enrolled in primary school. The need for universal education for all children in the age group of 6-14 years recognized as a crucial input for nation building, was given due consideration in successive Five Year Plans & has resulted in a manifold increase of spatial spread, infrastructure facilities, increased coverage of various social groups; but the goal of providing

basic education to all continues to be elusive. The elementary education system of India has expanded into one of the largest in the world. The number of primary schools increased from 2.15 lakhs in 1950-51 to 7.48 lakhs in 2011; the corresponding increase in upper primary schools was from 0.14 lakhs to 4.47 lakhs. Universal provision of education has been substantially achieved at the primary stage (class I-V). An estimated 95% of the rural population living in 8.26,000 habitations has a primary school within a walking distance of 1 Km & about 85% of the rural population has an upper primary school within a walking distance of 3 Kms. More than 150 million children are currently enrolled covering around 90% of the children in the age group of 6-14 years. Recent surveys on literacy rates indicate a phenomenal progress in the nineties & indicate a significant rise in the literacy level (Table-1).

Table 1

Year	Literacy Rate (%)			Number of Schools	
	Persons	Males	Females	Primary	Upper Primary
2011	74.04	82.14	65.46	748547	447600
2001	64.88	75.26	53.67	664041	219626
1991	52.21	64.13	39.29	566744	155926
1981	43.56	56.37	29.75	503763	122377
1971	34.45	45.96	21.98	417473	93665
1961	28.30	40.40	15.75	351530	55915
1951	18.33	27.16	8.86	215036	14576

Source : Census of India Report 2011, & Educational Statistics At a Glance-2013, MHRD

UEE – Indian Context

Four and a half decades ago, people in India had taken a pledge through our constitution that within a period of ten years from 1950, free & compulsory elementary education would be provided to all children up to 14 years of age. Since 1950, determined efforts were made towards the achievement of this goal. Over the years, there have been very impressive increases in the number & spread of institutions as well as enrolment. Today, India has about 574,000 primary schools (class I-V) & 156,000 upper primary schools (classes VI-VIII), the number of teachers in them being 1.705 million & 1.082 million respectively. The enrolment at the primary & upper primary stages is 109 million & 40 million respectively. The Indian elementary education system is thus one of the biggest such systems in the world, providing accessibility within 1 km to over 825,000 habitations covering 94% of the country's population. During the past one decade the enrolment rate has grown close to 100% at the primary stage. However, UEE in its totality is still an elusive goal & much ground is yet to be covered. Drop-out rates continue to be high (24.93% in classes I-V & 53% in classes VI-VIII), retention of children in schools is poor, achievement levels are low, & wastage is considerable. Despite increased participation of girls, disparity still exists, more particularly among scheduled castes (SCs) & scheduled tribes (STs). In the NPE 1986, with revised modifications in 1992, it resolved to achieve the goal of UEE by the turn of the century, emphasizing three aspects: universal access & enrolment, universal retention up to 14 years of age & a substantial improvement in the quality of education. The resolve is spelt out unequivocally & emphatically in the Programme of Action (POA) 1992, which gave unqualified priority to UEE.

UEE for Sustainable Development

As we all know that human development programmes, including Education for Sustainable Development (ESD) must consider three things for sustainability – *Economy, Environment, & Society*. ESD is based on few ideas & principles i.e. gender equity, poverty alleviation, social tolerance, environmental preservation & restoration, peaceable societies. Sustainable Development (SD) is popularly described as “a development that meets the needs of the present without compromising the ability of the future generations to meet their own needs” (Brundtland, 1987: 19). Therefore, achieving SD will require educational balancing among these three for consideration in the pursuit of development & an improved quality of life. Education has always been considered as the only key

component of human development & greatest liberating force. It is considered as the fundamental to all round development of the individual both at material & spiritual level.

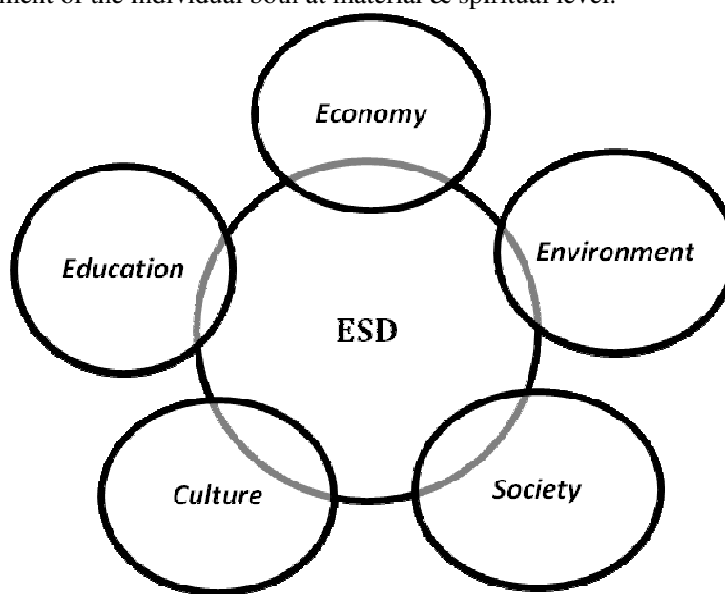


Fig. 2. Major Aspects of ESD

If universalization of education is a fundamental human right, then quality of education must support all the human rights. Each & every developing individual, family members, citizens & educate peoples try to creates an ideal sustainable world- a world of peace, equality & education. It becomes transformed the current societies into more knowledgeable, skillful& sustainable one.Universalization of Quality in Elementary Education (UQEE) is very important in both our personal & professional life, in a number of significant ways. It has an impotency with respect to one's successful career, which in turn, the quality of life of the nation's people. But it is not possible for any students to cope with good higher studies without the right background in all the way through primary schooling. The emphasis on elementary education can give us a valuable hand-start but nothing more. Unfortunately in our country, where 90% of our primary schools are run by government, most of them are situated in rural areas & they lack the average criteria for quality education. For successful completion of ESD programmes in elementary school level, both formal educational sectors & NGOs will have to work together in a cooperative manner. Besides creating public awareness, training & human security, the appropriate strategy for UEE to introduce value education, vocationalization of education in school level for SD.

Hurdles to Achieve the Goal

Education is the key for social & economic development of any society. It encompasses every sphere of human life. Level of literacy has a profound bearing on the level of human development. There are major issues, which are directly or indirectly concerned with the education in India. First, the dropout rate in primary & upper primary schools is become a major issue of concern. Second issue is infrastructure of school buildings, which are in bad conditions. Also the old or unsafe school buildings of our state are inadequate to meet the needs of school children. Many of them one-room (or even open-air) operations with poorly paid teachers.Funds become major hurdle for every developmental programme in India. In some cases, it is surplus & government cannot utilize the fund within the required timeframe. On the other side, it is deficit. Even most of the time, we extend our hand in front of the Central Government, financial institutions for funds. Though, the fiscal deficit is surely a problem, but that could not be excused during a downturn if it is used for opening up the way to developed nation. The Government of India fully endorses the approach on UEE & the scheme 'SSA' should be given the highest priority. But when peoples are heading towards success of the programme, they do not have fund to provide the study materials to the students. With the assistance from Central Government, the State Government has been providing the study materials every year. Now days, it is become a routine issue for the government to sanction inadequate fund & demand

more money at the neck of the moment when the books should reach at the end user. This is not only creating an obstacle in the time bound programme but also spoil the valuable time of the students for struggling with the course without courseware. This major issue is occurred in every year at the beginning of the school academic session. Government has been compromising the issue without thinking the future of the small kids of our country.

Major Strategies and Initiatives

Today UEE has now been a widely recognized by most of the people. In a country like India, policies & pledges are easy to make but implementation can be difficult & goals hard to achieve. Current population of India 1.22 billion is the second most populous country in the world, while China is on the top with over 1.35 billion people. Our experience with UEE encompasses the entire third world experience. Therefore, on one hand, we have states like Kerala, which have achieved universal literacy as well as UEE in terms of school participation as well as on the other hand; we have states like Bihar & Madhya Pradesh, with indicators as bad as those of the sub-Saharan countries. New innovations & alternative strategies for UEE are as follows :

1. Strengthening the non-formal education (NFE) system.
2. Introduce the Minimum Levels of Learning (MLLs) at primary & upper primary stages.
3. Disaggregated target setting & decentralized micro planning.
4. Improvement of school facilities by revamping the scheme of Operation Blackboard.
5. Establishing linkages between the programmes of ECCE, Literacy & UEE.
6. Addressing the better access for girls, disadvantaged groups & out-of-school children.
7. Restructuring of teacher training with update strategies & programmes.
8. Launching the National Elementary Education Mission (NEEM).
9. Availing of external financial support for Basic Education.

Government Steps

In early 2000s, the efforts towards making Elementary Education a 'Fundamental Right' was also to make state responsible for providing the education services & increased financing of the sector. Government of India has always made concerted efforts to provide education to all. Some major initiatives were taken to offer quality of education for a brighter future not only for the state, at last for the nation. Both the central & state governments have been expanding the provision of formal & non-formal education to realize the goal of UEE. The directive principles of state policy envisage UEE as one of the major goals to be achieved & mandated in a timeframe. It ensures transparency & accountability of the school system to the community. Major change for education sector were initiated in 1997 when education was shifted from state jurisdiction to concurrent jurisdiction, paving the way for central government's responsibility & role towards Elementary education. From 1994 several Centrally Sponsored Schemes (CSSs) with financial allocations from central government & financial support from United Nations Agencies, the World Bank & other agencies provided support for selected education backward districts across the country under District Primary Education Programmes (DPEP). Other CSSs in operation were Operation Blackboard, Mid-day meal scheme/ National Programme for Nutritional Support (NPNS) to Primary Education, Teachers Education, Kasturba Gandhi Balika Vidyalaya (KGBV), & Sarva Shiksha Abhiyan (SSA). Government of India's flagship 'SSA' programme calls for community participation through effective decentralization - involvement of Village Education Committee (VEC), Members of Panchayat Raj Institutions & Women's group. The internal pressure in the form of the States' Education Ministers' in 1998 recommended a UEE program in mission mode. The international pressure was also evident in the form of MDGs to which India was committed to achieve. As per the guidelines adopted at the national level, the state aims at providing access to primary schools within one Km. & upper primary schools within three Km. from habitations. Not only that, in order to achieve the goal of UEE & to improve the quality, steps have been initiated to engage more Para Teachers under state Plan.

National Elementary Education Mission (NEEM)

In India with the objective of mobilizing all the resources- human, financial & institutional – necessary for achieving the goal of UEE by the year 2000, a National Elementary Education Mission

(NEEM) was set up in August 1995 with the DPEP as its core. This Mission will monitor & implement all the meticulously formulated strategies based on micro planning & will ensure that free & compulsory education of satisfactory quality is provided to all children up to 14 years of age by the turn of the century. The programme would strengthen the capacity of national, state & district institutions & organizations for the planning, management & evaluation of primary education. NEEM has recently been set up to oversee, among other things, the implementation of this programme throughout the country.

Critique on UEE

On the basis of present educational scenario, for the year 2025 people have significant requirements & goals set for themselves, which will enable our nation to possess self-equipped citizens holding a key to the progress & development in all spheres. This implies that all the provisions stated in the NPE must be realized by 2025. It is important to understand the quantitative requirements of the sector concerning issues of enrolment, school infrastructure, & teacher availability etc. Thereafter, it will be logical to analyze the scenario that will exist in the year 2025, with respect to the attainment of the requirements. The total population of India in the age group of 6-14 years was 170 million in 1991 & the corresponding enrolment at the elementary level was 136.50 million. In 2025 the population figures for the same age group have been projected as 199 million. Some other issues like educational infrastructure & appoint good teachers with good salary are also taken into consideration. When government is appointing good teachers for this programme, it should think about the other side of the coin. Various state governments appointed Shiksha Sahayaks under several schemes including DPEP & SSA for universalization of education. But due to deficit budget the Shiksha Sahayaks are compromising with the situation & ready to work in less salary. In spite of that the state government is unable to provide their share at least in time to the Shiksha Sahayaks. In this critical situation it is difficult to expect quality of education from a teacher who is struggling to survive in this expensive society. Though central government is supporting 75% of the estimated expenditure, this additional hike will be added to the aided account. The major barrier is deficiency of fund.

Conclusion

Whenever people are discussing about any developing & developed nation, suddenly main focus comes to the Education. It makes man a right thinker. The recognition of this fact has created awareness on the need to focus upon literacy & Elementary Education programmes, not simply as a matter of social justice but more too social well-being, & social stability for sustainable future generation. Based on the evidences on different components of EFA one gets the impression that the country progressed tremendously but still it has certain areas of concern, which are primarily responsible for fulfillment of the goals of universal literacy & enrolment. Across the country, educational facilities are now available to a large segment of population & areas, but compared to primary, upper primary facilities are not yet available to all areas & population. Over a period of time, ratio of primary to upper primary schools improved significantly but the same is not as envisaged in the policy directives. The country also failed to adequately create, utilize & make available alternative facilities in all habitations & areas. At least the State Government should give up elementary education. But moving beyond educational programmes requires much political will & public pressure. Unfortunately, elementary education continues to receive low priority from those in power. We must have committed to ensuring that all children, irrespective of gender & social category, have access to education that enables them to acquire the skills, knowledge, values & attitudes necessary to become responsible & active citizens of India. Therefore we hope that the country should compound its efforts to ensure the targets of EFA by 2015.

References

1. Govinda, R. and Bandyopadhyay, M. (2008). Access to Elementary Education in India: Country Analytical Review Consortium for Research on Educational Access, Transitions and Equity. New Delhi : NUEPA.
2. Government of India (2007). The Constitution of India (As modified up to the 1st DEC, 2007). New Delhi: Ministry of Law and Justice.

-
3. Government of India (2007). 11th Five Year Plan. Government of India, New Delhi.
 4. Jhingran, D. (2005). Learning Challenge in Primary Education. New Delhi: APH.
 5. Kurrien, J. (2001). Elementary Education. New Delhi: The John Honkins University Press.
 6. Mehta, A. (2007). Elementary Education in India: Progress Towards Universal Elementary Education (UEE). New Delhi: NUEPA.
 7. Rao, R. K. (2000). Elementary Education. New Delhi: Kalpaz Publication.
 8. Ramachandran, V. (2003). Getting Children Back to School, Case Studies in Primary Education. New Delhi: Sage Publications.
 9. Srivastava, D. S. & Tomar, M. (2005). Elementary Education. New Delhi: Esha Publication.
 10. UNESCO. (2005). United Nations Decade of Education for Sustainable Development. (2005-2014).
 11. United Nations (2011). The Millennium Development Goals Report-2011. New York: UNO.
 12. World Commission on Environment and Development (1987). Towards Sustainable Development: In Our Common Future. Oxford: Oxford University Press.

Webliography

1. www.censusindia.gov.in
2. www.mhrd.org.in
3. www.unesco.org

A STUDY ON THE EFFECT OF YOGIC PRACTICES ON TRAIT ANXIETY AND STATE ANXIETY OF YOUTH PARTICIPATING IN SIX WEEKS YOGA CAMP

Sharmila Mondal

Student, Department of Physical Education, University of Kalyani, West Bengal

Email : sharmilamondal2@gmail.com

Dr. Saikot Chatterjee

Assistant Professor, Department of Physical Education, University of Kalyani, West Bengal

Email : saikotchatterjee@gmail.com

Dr. Samirranjan Adhikari

Assistant Professor, Shimurali Sachinanadan College of Education, Shimurali, West Bengal

Abstract

Anxiety is a set of phenomenological, physiological and behavioural responses aroused as an apprehension the possible negative consequences of impending danger on a situation. There are much empirical evidences that show the relationship among physical activity, psychological wellbeing and anxiety reduction. Yogic practices as a whole have wide range of positive impact upon the concerned psychological or rather phenomenological attribute of human being. Several research studies drawn inferences related to psychological soothing effects of yoga that the main goal of the present study was to ascertain the impact of this training in reduction of state and trait anxiety. This was a simple experimental study based on pre-test post-test design. Samples of 31 University students within the age group 23 to 30 participating in a 6 weeks yoga training camp were selected randomly as the subjects of the study. The State-Trait Anxiety Inventory (STAI) designed by Spielberger (1983) was administered on the sample in two different phases – at the beginning and at the end of the session. From the Paired Samples “t” - test it was observed that there was statistically significant decrease in the mean of the State Anxiety Scores of STAI from the 1st phase (M = 42.90) to the 2nd phase of testing (M = 39.03) the means of the trait Anxiety Scores of STAI changed from the 1st phase (M = 44.19) to the 2nd phase of testing (M = 40.45) which was statistically significant. Thus from the study it is very clear that yoga has a positive impact on reduction of state anxiety of an individual.

Key Words : Yogic Practices, Anxiety, State and Trait Anxiety.

Introduction

As a man becoming more civilised, he creates more hazards and this hazard creates psychosomatic disorders in many persons. In this world of mental and bodily hazards the persons related to health fitness and well-being are eagerly engaged in the way-out.

Several research works are being conducted throughout the world to explore means and methods to get rid of numerous psychological imbalances resulting from complicated situations. Several studies conducted to draw relationship between fitness activities and reduction of psychological complexities proved to be beneficial. Apart from fitness activities like taking part in exercise programs or playing games the yogic practices are also supporting for this purpose. More clearly speaking yogic practices have a wide range of positive effects on physiological and psychological well-being of an individual. Nervousness is often used synonymously with anxiety. The author being a trained student of Physical Education having specialisation in the Theory and Practices of Yoga strived to conduct this study to locate the therapeutic effects of yogic practices in reduction of state and trait anxiety.

At one time or another, almost everyone has been nervous. ‘Tension’ is another term used to describe the chronic, usually low-level anxiety to which we all seem to be susceptible. Fear, a still higher level of anxiety, can have a serious effect on performance. Fear described as “Intense anxiety experience in response to a specific threat”. Panic is the most serious level of anxiety. It is a condition which “the anxiety has become so great that the person loses complete control of himself and the situations” (Walker, 1975). Anxiety appears to be a general fear or foreboding, a personally trait

marked by a lower threshold to stressful events. Stress is an initial reaction, an intervening variable between situation and performance (Cratty, 1973).

There are forms of anxiety- state anxiety and trait anxiety.

State Anxiety : State anxiety is a transitory emotional state or condition of the human organism that is characterized by subjective, consciously perceived feeling of tension and apprehension and heightened automatic nervous system activity.

Trait Anxiety : Trait anxiety is defined as the relatively stable individual differences in anxiety proneness, i.e. tendency to situations perceived as threatening with elevations in a state intensity. It is a relatively stable personality trait. (Spielberger et al., 1970)

Yoga : Yoga is defined as a “method or a system for the complete development of the personality in a human being.

Purpose of the Study

The chief purpose of the author was to assess the effects of 6 weeks yogic practices on state and trait anxiety of University students.

Methodology

The present study was carried out through the method of quasi-experimental research with multiple-variable one-group pre-test–post-test design. In this chapter the selection of subjects, research design, selection of variables, criterion measures, orientation of the subjects, administration of tests, construction of training programmes and statistical techniques adopted for the analysis of data have been described.

Selection of Subjects

31 University students (both males and females) within the age group 23 to 30 participating in a 6 weeks yoga training camp were selected randomly as the subjects of the study.

Research Tool

The State-Trait Anxiety Inventory (STAI) [10]: This inventory was designed by Spielberger, (1983) not only for the assessment of the anxiety loading of the individual but also for the distinction of two aspects of anxiety viz. state anxiety and trait anxiety. State Anxiety is conceptualised as a transitory level of anxiety, which is often situationally determined and fluctuates with time and circumstances, whereas, Trait Anxiety is regarded as a latent predisposition, which is relatively stable and can be triggered by appropriate stimuli. This is considered as basic anxiety level. Bengali version of STAI is self-evaluation questionnaire (Chattopadhyay, Mallick and Spielberger, 1986), scoring keys, standardised norms, paper and pencil and calculator. Both of the two parts of the inventory contains 20 items each. Impact of 6 weeks yoga of state and trait anxiety participants to rate their agreement with a statement on 4-point “Likert type scale”. 3.3 Procedure: “STAI” was administered on the subjects in two different phases during an academic session and the responses were scored as per scoring procedure, prescribed in the manual. The tool was administered in two phases – a) In the initial phase, the test was administered at the beginning of yoga camp (in the 1st week of September, 2013); and b) In the final phase the same test was administered in the last day of camp (i.e. 15 August 2013). 3.4 Statistical Analysis: Paired Samples “t” - test was done with the help of SPSS 13.0 software.

Results and Discussion

Table 1(a). Paired Samples Statistics of Scores in Anxiety Types of Different Phases of Study

Pair	Anxiety	Mean	N	S.D.
Pair ₁	State ₁	42.90	31	6.236
	State ₂	39.03	31	4.608
Pair ₂	Trait ₁	44.19	31	4.895

	Trait ₂	40.45	31	5.620
--	--------------------	-------	----	-------

From the Table 1 it is observed that the means of the State Anxiety scores in the pre test was 42.90 and in the post test was 39.03. Again, the means of the Trait Anxiety scores in the pre test was 44.19 and in the post test were 40.45.

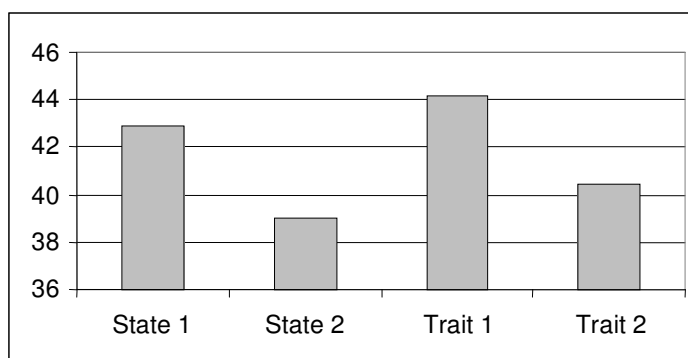


Fig. 1. Bar diagram for state and trait anxiety during the different phases.

The bar diagram presented above represents the difference in state and trait anxiety during the phases of the study. It is very clear from the diagram that both the state and the trait anxieties reduced significantly during the post test of the study.

Table 1(b). Paired Samples Correlation between anxiety types at the different phases

Pair	Anxiety	N	Correlation	Sig.
Pair ₁	State ₁ & State ₂	31	0.496	0.016
Pair ₂	Trait ₁ & Trait ₂	31	0.410	0.022

From Table 1(b) it appears that the coefficients of correlations between the scores in State Anxiety the initial and final phase of testing (State₁ and State₂) was 0.496. It is also observed that the coefficients of correlations between the scores in Trait Anxiety the initial and final phase of testing (Trait₁ and Trait₂) was 0.410. All correlations were highly significant.

Table 1(c). Paired Sample 't' Test different types of anxiety at the different phases of study

Pair	Anxiety	Paired Differences		t	Df	Sig. (2-tailed)
		Mean	Σ			
Pair ₁	State ₁ – State ₂	3.871	6.566	3.282	30	0.003
Pair ₂	Trait ₁ – Trait ₂	3.742	5.744	3.627	30	0.001

From table 1(c) it is clear that State Anxiety decreased significantly from initial phase of testing (State₁) to the final phase of testing (State₂). In case of Trait Anxiety there was also significant from initial phase of testing (Trait₁) to the final phase of testing (Trait₂).

Some of the Related Research Findings

Asana gives physical health, meditation gives strength to soul but pranayama gives mental health. It keeps the brain under conscious control. It enhances well being, mood, attention, mental focus, stress tolerance and thus, can alleviate anxiety, depression, everyday stress etc. (Murugesan R, Govindarajulu N, Bera TK, 2000). Pranayama is a unique method for balancing the autonomic nervous system. It can decrease metabolic rate, heart beat and breathing rate. It can increase the temperature of the skin and the body. It may also affect the endocrine system. (Lloyd-Jones DM, Evans JC, Larson MG, O'Donnell CJ, Rocella ej, Levy D. 2000) Yogi Savatmarama says that by the proper and carefully practice of prayanama one attains optimum health, a peaceful steady mind and a firm and lustrous body free from disease. (Muktinbodhananda, 2003) Saraswati, S.D. (1996) studied on the impact of Nadi sodhan and on alpha EEG and GSR of college going students. The result shows a significant change as Nadi sodhan and Bahyavriti prayanama positively increases the alpha EEG and GSR of the subjects.

According to Swami Satyanand Saraswati (1983), medicated tests show that persons suffering from anxiety, neuroses or tension have a high level of lactate compared to when they are calm and tranquil (Meditation from the Tantra). During prayanama intake of oxygen increase as a result the lactate more quickly and effectively removed and broken down. As a result anxiety decreases.

Swami Muktibodhananda in his book HYP (1993) says that trataka benefits not only the eyes, but a whole range of physiological and mental function. It is therapeutic in depression, insomnia, allergy, anxiety, postural problem, poor concentration and memory. Now a day's anxiety has become a major killer in youth. This leads to poor concentration in them. Pt. Shri Ram Sharma Acharya (1998) said that "Devotional practice of meditation with purity of thoughts results in the secretion of various neurotransmitters like Dopamine, Acetylcholine GABA, Serotonin, Endorphins and enkephalin in regulated manner which in turn increases the internal happiness, concentration, memory, emotional maturity and over all body energy of practitioners.

Thus the findings of the present study are in close proximity with the findings of other researchers of the very field, henceforth it can safely be concluded that yogic practices have undoubted positive impact on reduction of varied anxiety level.

Conclusion

We know that yoga training is associated with a range of health benefits and awareness of psyche. Improving physical well being may also lead to improved psychological well being. It is generally accepted that physical activity may have positive effects on mood and anxiety. Its absence can have harmful effects on health and well being. Considering the above positive impact of yogic intervention the scholar being a professional in the field of Physical Education and having a stubborn passion for yoga designed the study to locate the effects of yogic practices on varied anxiety levels of university adults (both males and females) participating in a 6 weeks yoga training camp. This was a simple experimental study based on pre-test post-test design. Samples of 31 University students within the age group 23 to 30 participating in a 6 week yoga training camp were selected randomly as the subjects of the study. The State-Trait Anxiety Inventory (STAI) designed by Spielberger (1983) was administered on the sample in two different phases – at the beginning and at the end of the session. From the Paired Samples "t" - test it was observed that there was statistically significant decrease in the mean of the State Anxiety Scores of STAI from the 1st phase ($M = 42.90$) to the 2nd phase of testing ($M = 39.03$) the means of the trait Anxiety Scores of STAI remained statistically unchanged from the 1st phase ($M = 44.19$) to the 2nd phase of testing ($M = 40.45$). Thus from the study it is very clear that yoga has a positive impact on reduction of state anxiety of an individual.

References

1. Hallam, R. (1992). Counselling for anxiety problems. London: Sage Publications.
2. Sarason, I.G. & Sarason, B. R. (1990). Test anxiety, in h. Lietenberg (ed.) Hand book of Social and Evaluative Anxiety, pp 475-96. New York: Plenum Press.
3. Garachidagi, M. and Fotohi, Z. (1993). Peace ethics. (Tr.). Yasaman publication of Tehran.
4. Anderson, A.; Kelli, K. and William, T. (1997). Exercise against depression. The Physician and medicine, 26(10).
5. Wyshak, G. (2001). Women college physical activity and self-reports of physician-diagnosed depression and of current symptoms of psychiatric distress. Journal of Women Health General Based Medicine, May, 10(4) : 363-70
6. Norris, R. R.; Douglas, C. and Cochran R. (1999). The effect of physical activity and exercise training psychological wellbeing. Journal of Psychosomatic Research, 36(10) : 55-65.
7. Adhikari, S. (2008). Perfectionist Self-Presentation Style of Prospective General as well as Physical Education Teachers. Indian Psychological Review, Vol. 71, No. Special Issue.
8. Adhikari, S. (2010). Impact of Physical Education Teachers Training Programme on Experience of Purpose of Life. Indian Psychological Review, Vol. 74 No. 2 Yr.
9. Adhikari, S. (2010a). To Study the Experience of Purpose in Life of Prospective General as well as Physical Education Teachers. Asian Journal of psychology & Education, Vol. Vol. 43 No. 3-4 Yr.

-
10. Spielberger, C. D.; Gorsuch, R.; Lushane, R.; Vagg, P and Jacobs, G. (1983). Manual for State-Trait Anxiety Inventory. Palo Alto, CA: Consulting Psychologists Press.

PREPARING EMINENT TEACHERS FOR IMMINENT GENERATION

L. Kousalya

Research Scholar, Department of Education, Bharathiar University, Coimbatore, Tamil Nadu

Email : kousalya.edu@gmail.com

Abstract

Educational institutions are being renovated and spruced up to create a congenial ambience and enrich the teaching- learning process by harnessing advanced technology. The crux of this change is to cater to the needs of students of twenty first century. The proliferation of incorporating technology in the educational arena makes teaching- learning 'Anyone, anywhere and anytime'. But yet the enrolment of students in face-to-face educational courses is ever accelerating. This scenario explicitly evinces the interest of the people in sending their wards to pursue the regular mode of learning. 'The role of the teachers in the classroom teaching' is one of the concepts which cannot possibly be swapped with any emerging technology in the educational context. Teachers have an indispensable part in each student's educational life. The journey of a teacher and a taught begins from early childhood and persistently continue till adulthood. Imprints of early life, indeed cast the impact on the rest of one's life. The modern society, with both the parents employed, left the family which is already nuclear, to spend little time together. This situation makes the teachers' role manifold and exceedingly vital in contributing to the welfare of the children and in developing their social accountabilities. This paper deals about the preparation of the teachers for the next generation students and qualities need to be possessed in order to become efficient and proficient.

Introduction

The tremendous change in the information technology demands the learners to race on par with their peer in universal educational arena. In the days of yore, teachers were the only prominent knowledge source, but today they are one of the knowledge sources. This emphasizes that disseminating information is no more the only prime task of the teachers. They need to shoulder other responsibilities to form the minds of students rather to fill them. Though technology encapsulates all the advantages of bringing the information to the lap and palm of the students, its part is limited when it comes to the context of human relationship, moral and social development. The onus of providing education which is pertinent to the world of today is solely on teachers. When the entire world is under the perennial flux of culture, life style and technology, a teacher is anticipated to be ready to come out of the ensconce space and enhance their roles in order to cater to the needs of the students. A total number of 250 researchers across globe from 60 institutions categorized 21st century skills internationally into 4 broad categories

- Ways of thinking - creativity, critical thinking, problem-solving, decision making and learning.
- Ways of working – communication and collaboration
- Tools of working – information and communication technology (ICT) and information literacy
- Skills for living in the world – citizenship, life and career, personal and social responsibility

Inculcating and educating the students of abovementioned skills require the teachers to be dynamic, adaptable and updated. Based on these requirements, teachers need to have a few qualities mentioned below in order to teach to the students of forthcoming generation and make them society as well as industry ready.

Role Model

Teacher is one of the most conspicuous influential persons in one's life. A role model is someone who instigates and enthuses the interest of the students to achieve something and bring out their best. Teacher has an important role in inspiring and encouraging the students to strive for their immensity. In the present scenario, most of the families are nuclear and both the parents are employed. The communication among the family members is getting dwindled due to their fast forwarding life style. Meanwhile, students are admitted to the school at the age of three for pre-

kindergarten where they spend maximum time. At the elementary level they need to be at school for six to eight hours and five days a week. Hence, the onus of teaching values and morals lies much on teachers.

Imitation is the innate strategy of learning that the children adopt even before gaining entry in a school. This impacts them to emulate their teachers because after parents they are closely associated with them. They learn and very often literally imitate their teachers. This necessitates the teachers to possess the values and morals in order to inculcate them in children. Teachers are those who are with students at the each stage of their development. They should shape the behaviour of the students to yield peace in the society and hone the skills of the students to sustain productivity of the society. The period which students spend at school and college is highly significant, since it is the period of crucial transitions such as from later childhood to adolescence and to adulthood. Teachers' behaviour, perhaps positive or negative, influences the students to the greater extent. To be a role model of the students, a teacher should have passion towards his or her profession. Love towards the carrier leads to commitment, honesty and sincerity.

It is imperative that a teacher should be a mentor, counsellor and a role model as well. Each and every action of the teachers has to exhibit the desirable qualities that can be emulated by the students inside as well as outside of the classroom. Hence, the teacher should shoulder the responsibility of shaping the student's life. Teacher's personality is more contagious which can change the attitude of the students and teach them of social behaviour and values.

Communicator and Collaborator

Communication and collaboration are deemed to be one of the most demanded 21st century skills. Though the fundamental communication skills such as (reading, writing, speaking) are the focus of the school education, the present scenario requires them to be equipped of negotiation and problem solving skills for better communication. Teacher should encourage the students to work in group. Technological proliferation paves the way for better and instant communication and collaboration in the cyber space. Students should be effectively instructed and be motivated to carry out their responsibilities. Individual contribution among the group members is needed to be encouraged. To inculcate these communication strategies, a teacher should be a good communicator and collaborator.

To have an effective communication one knows to actively and interchangeably play the roles of a sender and receiver. Teachers need to listen to the students; similarly, they should vividly articulate their views and ideas to them. The way of expressing their ideas must be modulated according to the level of the students. The method of communication should be reachable to the students regardless of their ability and learning style. The term communication is not confined only to transmit the ideas and views, it also signifies the communication of care and concern to the students. Presenting oneself in front of the students is to be considered. Many a time non-verbal communication conveys the attitude of a person precisely more than verbal communication. The facial expression, tone of the voice and body language are crucial in communicating emotions. Motivating and encouraging the students for their accomplishment and achievement is also a powerful way of communication. Appreciating students for their success is also a sort of communication for their future endeavours.

Apart from communicating with the students the communication among the teachers, higher authorities and parents is highly imperative. Teachers may be in need of the help and suggestion of their colleagues in order to deal with the students who are so deviant. The communication between the teachers and the parents is more essential to monitor and mould the behaviour of the students in present scenario. The teacher should effectively communicate so that without hurting the sentiments of the parents they can make them understand the problems of their wards at school. It is prominent that teachers know to convey the misbehaviour of the students in such a way to make the parents receptive rather more defensive of the students' problems.

Creative

Teachers are anticipated to be creative in the way they teach to children. Incorporating creativity in the classroom activities may inspired students' for different perception of viewing things.

This can encourage the students to be active participants in the classroom activities. This is also one of the factors that cater to the needs of the students with different learning styles and pace of learning. This inspires them to think out of the box and inculcate divergent thinking. Despite of taking classes in the conventional way teachers can make use of diverse classroom activities with the aid of technology to spur the students to be innovative.

The concept of interdisciplinary approach gained notable place in the context of education in the recent past. This concept not only crept in the higher education sector but also galvanized all levels of education. The inclusion of interdisciplinary approach is prominent to kindle the novelty of the students. Collaboration of teachers with other subject teachers for implementing interdisciplinary approach may help to avoid run-of-the-mill practice in the classroom. Augmentation of research attitude of the teachers may help in bringing interdisciplinary approach in their respective subjects.

To fillip the divergent thinking of the students, teachers ought to understand that the process of creativity is dynamic. The original ideas emanated from the mind and imagination of the students should be tapped. Creativity is not necessarily the emergence of new ideas or concepts. Inferring and interpreting the existing concepts from different perspectives can also be conceived as creativity. Technology plays a vital role in making the classroom more innovative that trigger the creativity of the students. Resources available in the internet can be availed to interest and enthuse the students for creative thinking as well as critical thinking. In order to make the classroom more equipped and creative, teachers must make themselves conversant of abundant resources available pertinent to each lesson and concepts.

Sub skills germane to the creativity such as critical thinking and divergent thinking are required to inculcate in the young minds. Activities must be selected accordingly which are adventures, experimental and intuitive. Innovation is not something beyond the reach of the students, anyone can be creative if he/she has great deal of interest, perseverance, possess inquisitive mind and take different perspectives. Hence a teacher ought to be creative to establish an ambience which is conducive to enhance the creativity of the students.

Learner

Learning is a primary and prominent source for successful teaching. Teachers are expected to be constant learners. But many teachers tend to stop learning once they ensconce themselves in the profession of teaching. Lifelong learning is the key factor to play all the above roles of the teachers. They can acquire a lot of information while their learning is not restricted only to books and that can be extended to any source of learning that a teacher comes across in his/her daily life. Learning influences the readiness of the teachers to engage in more creative activities. One's perpetual learning has a great impact on the level of understanding and perception. Learning has the potential to shape the personality of a person. This may also change a teacher more flexible and adaptable in the classroom situation. As it is mentioned previously, learning is not limited only to books, adept teachers can learn even from their own prior experiences. Recognizing and analysing the mistakes and defects of previous attempts is also an excellent learning strategy for success.

The professional skills of the teacher can be enhanced through learning. The proliferation of technology provides myriad opportunities to learn. Teachers' efficacy in using technology aids them to keep themselves abreast of their subjects and teaching methods. The professional skills of the teachers can also be honed through attending some short term courses available online. There are numerous social network platforms available in cyber space. Teachers ought to collaborate and share their learning experiences on those platforms in order to keep in contact with teachers from all over the world. This helps them to learn and establish new classroom strategies according to the changing requirements of the students.

Conclusion

Teachers should be approachable and affable; they should establish an environment to strengthen and provide impetus to develop the interpersonal skills of the students. This will spur them to work in group and be adaptable to the changes of the society.

“Time and the world do not stand still change is the law of life. And those who look only to the past or the present are certain to miss the future”

- U. S. President, John F Kennedy

Preparing the teachers by envisaging the education of future generation is a wise way of elevating the educational system of any nation. In the days of yore, the teacher was to disseminate the knowledge available in the Holy Scriptures. The students lived with the teacher to acquire other important life skills. In this digital era, though they don't live with their teachers, they spent much of their time at school with their friends and teachers. Changes in the family structure lack the opportunities to the children to learn and live with our cultural values and morals. Teachers should be the source of inspiration from when they can imbibe the code of living in the society. Teachers should treat the students equal and unbiased in order to sow the seeds of secularism and fraternity in the minds of young ones. The chaos and confusion raised in the society due to modernization and material oriented life implicitly stress the need of today's education on moral and character building. A teacher should live as an epitome of values and inspire the younger generation for human values than material values.

References

1. Brad, J. & McElroy T. M. (2014). The Changing Role of the Teachers in the 21st Century. Available at <http://gazette.teachers.net/gazette/wordpress/dr-brad-johnson-tammy-maxson-mcelroy/changing-role-of-the-teacher/10/>
2. Bop, P. (2009). Making 21st Century Schools. Educational Technology .pp 14-19. Available at <http://www.bobpearlman.org/21stcenturyschools>
3. Bop, P. (2006). New Skills for a New Century. Edutopia. Available at <http://www.edutopia.org/new-skills-new-century>.
4. <https://scholarworks.iu.edu/dspace/bitstream/handle/2022/201/salmon%20educating%20students%20with.pdf?sequence=1>.
5. <http://akartsed.org/new/wp-content/uploads/2010/01/PDftwentyfirst-century-skills.pdf>.
6. www.educatorstechnology.com/.../21st-century-skills-teachers.
7. www.realeducation4al.com/Articles/The_Creative_Teacher.
8. http://www.ted.com/conversations/18292/how_can_teachers_incorporate_c.html.
9. <http://www.theguardian.com/commentisfree/2013/may/17/to-encourage-creativity-mr-gove-understand>.
10. <http://www.educationalleaders.govt.nz/Pedagogy-and-assessment/Leading-professional-learning/Teachers-as-learners>.
11. <http://work.chron.com/important-teachers-good-communication-skills-10512.html>.
12. <http://teach.com/what/teachers-change-lives/teachers-are-role-models>.

दलित चेतना की दावेदारी : संदर्भ प्रेमचंद

डॉ. रमेश यादव

प्राध्यापक, हिन्दी-विभाग, ऋषि बंकिम चंद्र कॉलेज फॉर वीमेन, नैहाटी, (पं. बं.)

सारांश

‘दलित साहित्य’ लेखन का आरंभ काव्य से ही हुआ है। हिन्दी में पहली दलित कविता, भोजपुरी में ‘हीराडोम’ की सरस्वती पत्रिका में १९१४ ई. में छपी, जिसे हिन्दी की पहली कविता माना जाता है। इसका संक्षेप में हिन्दी अनुवाद है-“हमलोग डोम हैं, कुंए के पास नहीं जा सकते। गंदला कीचड़ का पानी हम पीते हैं। जूतों से पीट-पीट वे हमारे पैर तोड़ देते हैं। हमलोगों को इतनी यातना क्यों उठानी पड़ती है? जिस हाड़-मांस का हमारा शरीर बनता है, उसी का इन ब्राह्मणों का, इन ठाकुरों का बना हुआ है, तो क्या बात है कि जो ये पूजे जाते हैं और हमारी पूजा जूतों से होती है।” कारण यह है कि एक विशिष्ट वर्ग के व्यक्ति की ‘चेतना दूसरे वर्ग के व्यक्ति की चेतना से भिन्न हो सकती है। उसी प्रकार वर्ग के आधार पर भी प्रायः ब्राह्मण, क्षत्रिय, वैश्य और शूद्र की चेतना में निश्चित रूप से एक अंतर मिलेगा। हिन्दी में दलित जीवन से जुड़ी रचनाओं की शुरुआत वैसे तो भक्तिकाल में हुई। निर्गुणवादी कवियों ने बाह्य दुराचार, जाति व्यवस्था, वर्ण व्यवस्था का विरोध किया था, जो आज दलित आन्दोलन का एक स्वर है। संत रैदास दलित थे, जाति के चमार थे। उनका जन्म तब हुआ था, जब कि भारत की सामाजिक, आर्थिक एवं धार्मिक परिस्थितियाँ जटिल बनी थी। उन्होंने सरल वाणी से दलितों को उत्पीड़न से ऊपर उठने की प्रेरणा दी थी। कबीर, रैदास, हीराडोम, राहुल सांकृत्यायन, निराला, प्रेमचंद, अमृतलालनागर और जगीदश चंद्र के साहित्य में दलित चित्रण मिलता है। भूख और गरीबी दलित जीवन का अविभाज्य अंग है। प्रेमचंद की कहानियों में दलित समाज के पात्रों की फटेहाल जिन्दगी को देखा जा सकता है। मंत्र, सद्गति, मंदिर, दूध का दाम, कफन आदि अनेक कहानियों में ये तथ्य भयानक रूप से त्रासद हैं। मिट्टी के दो-चार बर्तन, घास-फूस की झोपड़ी, तार-तार फटे पुराने चीथड़े, घास-पुवाल का बिस्तर यही इनकी संपत्ति है। रात-दिन की हाड़तोड़ मेहनत भी इन्हें दो वक्त की रोटी नहीं दे पाती। वस्तुतः प्रेमचंद वर्ण व्यवस्था को श्रम के मूल्य का शोषण करनेवाली व्यवस्था के रूप में देखते हैं। इसी कड़ी में प्रेमचंद के कुछ उपन्यासों को भी जोड़कर हम देख सकते हैं।

आज अति आधुनिक काल में दलित साहित्य का बोलबाला चारों ओर चल रहा है। जरूरत इस बात की है कि दलित साहित्य का संदेश आम जनता तक पहुँचे। क्योंकि भारतीय समाज का एक बहुत बड़ा तबका सदियों से बहिष्कृत किया गया है। चूंकि ‘दलित साहित्य’ भारत के उन करोड़ों लोगों का प्रतिनिधित्व करता है, जो सहस्त्रों वर्षों तक गुमनाम और पाशविक जीवन जीने को विवश किये गये। ‘दलित’ कहा जाने वाला ही कभी ‘शूद्र’, ‘अनार्य’, अस्पृश्य, अछूत तथा गांधीजी का ‘हरिजन’ कहा जाता रहा है। इसमें ‘आदिवासी’, ‘घुमंतु’, अपराधशील जातियाँ, महिलाएँ एवं बंधुआ मजदूर भी सम्मिलित हैं। आज हिन्दी में ‘दलित साहित्य’ की एक नई धारा प्रवाहित हो रही है। इसका श्रेय डॉ. जयप्रकाश कर्दम, मोहनदास नैमिशराय, ओमप्रकाश वाल्मीकि, सतीश आदि को जाता है। सन् 1971 में महाड़ में आयोजित द्वितीय महाराष्ट्र बौद्ध साहित्य सम्मेलन में ज्येष्ठ साहित्यिक बाबुराव बागुल ने सर्वप्रथम दलित साहित्य को व्याख्यायित किया कि “दलित साहित्य मनुष्य को केन्द्र में रखकर सोचता है वह मनुष्य के दुःखों से समरस होना चाहता है। इस मनुष्य को वह क्रान्ति के मार्ग ले जाना चाहता है। मनुष्य के समूह को वह समानता के तत्व सिखाना चाहता है। मनुष्य को महान मानता है। दलित-साहित्य यह मनुष्य के भीतर के बैर-भाव को मिटाकर बंधुत्व निर्माण करना चाहता है।”

‘दलित साहित्य’ लेखन का आरंभ काव्य से ही हुआ है। हिन्दी में पहली दलित कविता, भोजपुरी में ‘हीराडोम’ की सरस्वती पत्रिका में 1914 ई. में छपी, जिसे हिन्दी की पहली कविता माना जाता है। इसका संक्षेप में हिन्दी अनुवाद है-“हमलोग डोम हैं, कुंए के पास नहीं जा सकते। गंदला कीचड़ का पानी हम पीते हैं। जूतों से पीट-पीट वे हमारे पैर तोड़ देते हैं। हमलोगों को इतनी यातना क्यों उठानी पड़ती है? जिस हाड़-मांस का हमारा शरीर बनता है, उसी का इन ब्राह्मणों का, इन ठाकुरों का बना हुआ है, तो क्या बात है कि जो ये पूजे जाते हैं और हमारी पूजा जूतों से होती है।” कारण यह है कि एक विशिष्ट वर्ग के व्यक्ति की ‘चेतना दूसरे वर्ग के व्यक्ति की चेतना से भिन्न हो सकती है। उसी प्रकार वर्ग के आधार पर भी प्रायः ब्राह्मण, क्षत्रिय, वैश्य और शूद्र की चेतना में निश्चित रूप से एक अंतर मिलेगा। यह अकारण नहीं है कि हिन्दी संत काव्य के अधिकांश कवि निर्गुणमार्गी एवं निम्नवर्ग से सम्बद्ध रहे हैं। तुलसीदास भी मनुष्य-मनुष्य में समानता की बात कर सकते हैं

परंतु इस बात को लेकर जो प्रखरता कबीर में मिलेगी वह तुलसी में नहीं मिलेगी। इस संदर्भ में 'दलित चेतना' को लिया जा सकता है। इसलिए 'दलित चेतना' का अर्थ होगा दलित वर्ग विषयक गंभीर चिंतन। दलित वर्ग की समाज में दयनीय स्थिति, उसके लिए उत्तरदायी कारण, दलित शोषण का इतिहास और उसके नियामक तत्व, दलित शोषण के विभिन्न आयाम इत्यादि वैज्ञानिक विश्लेषण। दलित वर्ग में मुख्यतया उन तमाम जातियों को लिया जाता है, जिनका समाज के उच्च कहे जाने वाले लोगों ने दीर्घकाल तक सामाजिक, धार्मिक एवं नैतिक शोषण किया है। अतः आज कल सरकारी तौर पर जो विभाजन हुआ है उनमें अनुसूचित जाति तथा अनुसूचित जनजाति के लोग समाविष्ट होते हैं। फलतः इस वर्ग के लोगों में अपने हित अहित को लेकर जो वर्गीय चेतना उभरेगी उसे हम 'दलित चेतना' की संज्ञा दे सकते हैं। दलित चेतना से जुड़ा साहित्य जो आक्रोश, चीख, वेदना, पीड़ा, चुभन, घुटन और छटपटाहट से युक्त हो दलित साहित्य कहा जा सकता है।

हिन्दी में दलित जीवन से जुड़ी रचनाओं की शुरुआत वैसे तो भक्तिकाल में हुई। निर्गुणवादी कवियों ने बाह्य दुराचार, जाति व्यवस्था, वर्ण व्यवस्था का विरोध किया था, जो आज दलित आन्दोलन का एक स्वर है। संत रैदास दलित थे, जाति के चमार थे। उनका जन्म तब हुआ था, जब कि भारत की सामाजिक, आर्थिक एवं धार्मिक परिस्थितियाँ जटिल बनी थी। उन्होंने सरल वाणी से दलितों को उत्पीड़न से ऊपर उठने की प्रेरणा दी थी। कबीर, रैदास, हीराडोम, राहुल सांस्कृत्यायन, निराला, प्रेमचंद, अमृतलालनागर और जगीदश चंद्र के साहित्य में दलित चित्रण मिलता है।

बहरहाल, जहाँ तक प्रेमचंद की दलित चेतना का सवाल है, हम जानते हैं कि भारतीय समाज एक वर्ण आधारित समाज है जिसे स्मृति ग्रंथों तथा अन्यान्य स्रोतों ने एक सैद्धांतिक स्वरूप प्रदान किया है। इस प्रक्रिया ने विभेदों और अंतर्विरोधों को जन्म दिया। प्रेमचंद हिंदी के ऐसे रचनाकार हैं, जिन्होंने जीवन की अभिव्यक्ति को अपने लेखन का विषय-वस्तु बनाया और एक चली आती हुई परंपरा को बदल कर एक नई परंपरा का सूत्रपात किया। उनका लेखन शोषित-पीड़ित समाज का पक्षधर है और उनकी यह पक्षधरता वर्ण व्यवस्था के स्थान पर वर्ण-व्यवस्था को स्वीकार करती है। उनकी यह दृष्टि सामाजिक और आर्थिक स्थितियों का खुलासा करती है और सामंती तथा पूँजीवादी प्रवृत्तियों का विरोध करती है। इसलिए दलित चेतना के संदर्भ में प्रेमचंद का जो कार्य है, उसे खारिज नहीं किया जा सकता। प्रेमचंद ने हिन्दू जाति व्यवस्था के अभिशाप को देखा था। इस हिन्दू जाति वर्ण व्यवस्था के शोषकवादी चरित्र ने उसके कर्मकांडी स्वरूप ने दलित चेतना को विकसित होने का अवसर दिया। धर्म, संस्कार, लोक व्यवहार आदि अनेक स्तरों पर ब्राह्मणवादी चिंतन ने समाज को जिस तरह से जकड़ा और भिन्न-भिन्न विधान निर्मित किया था, इन सबके विरुद्ध संघर्ष की एक लंबी परंपरा ने दलित चेतना को सशक्त सैद्धांतिक आधार प्रदान किया। प्रेमचंद ने दलित जीवन को मात्र वर्ण के आधार पर नहीं, बल्कि वर्ग के आधार पर, आर्थिक आधार पर पहचानने का प्रयत्न किया है, सामाजिक भेदभाव के आधार पर पहचानने का प्रयत्न किया है। क्योंकि वे वर्ण-जाति व्यवस्था के घोर अमानुषिक शिकंजे को तोड़ना चाहते हैं। चूंकि प्रेमचंद अपनी कथा-यात्रा का आरंभ दलित प्रसंग से करते हैं और अंत भी। 'मेरी पहली रचना शीर्षक कहानी में प्रेमचंद अपने दूर के मामा का मजाक उड़ाते हैं जिनका दलित युवती से संबंध था, जिसके कारण दलितों ने घर में घुसकर उनकी पिटाई की थी। प्रेमचंद की अखिरी महत्वपूर्ण कहानी 'कफन' थी जो दलित जीवन से संबंधित है। इस पूरी कथा-यात्रा के बीच में उनके यहाँ अनेक दलित पात्र चमकते हुए दिखाई पड़ते हैं-गुल्ली डण्डा का गया हो, दूध का दाम का मंगल, ठाकुर का कुंआ की गंगी हो, सद्गति का दुखी या कर्मभूमि की मुन्नी, गोदान की सिलिया या फिर रंगभूमि का सूरदास। दलित जीवन की त्रासदी और मानवीय गुणों की संघर्ष चेतना प्रेमचंद में अंतर्निहित दिखाई देती है। एक बात मैं जरूर कहना चाहूँगा कि प्रेमचंद के साहित्य में दलित तो हैं पर उससे बढ़कर दलित समस्या है। यह वे बखूबी जानते थे कि दलित सिर्फ अस्पृश्यता से ग्रस्त नहीं है वरन् उनकी समस्या ज्यादा बड़ी है। वे आर्थिक शोषण, व्यभिचार, अत्याचार, धर्मान्तरण, शिक्षा, विषमतामूलक व्यवस्था, गरीबी, अपराध, समता, स्वतंत्रता और प्रतिरोध, दलित समस्या के सभी रूपों से परिचित थे।

प्रेमचंद को दलित गैर दलित लेखकों के खेमों में भी बांटने की कोशिश की गयी, लेकिन यह कहाँ तक उचित है? 'सौभाग्य के कोड़े' या 'मंत्र एक' जैसी कहानियों में यद्यपि कोई विशेष दलित चेतना नहीं है, पर दलित जीवन की सशक्त उपस्थिति से इंकार नहीं किया जा सकता। इन कहानियों में यदि तत्कालीन सामाजिक आंदोलनों और संस्थाओं का प्रभाव देखा जाता है तो इससे प्रेमचंद की इन कहानियों का मूल्य कम नहीं हो जाता है। सद्गति, ठाकुर का कुंआ, दूध का दाम, मंदिर, कफन आदि जैसी कहानियों के निहितार्थ केवल प्रभाव की सीमाओं में आबद्ध नहीं किये जा सकते। इनके मूल में प्रेमचंद का अपना चिंतन और सोच प्रमुख है। चूंकि इन कहानियों में दलित पात्र सामाजिक गैर बराबरी और भेदभाव को चीख-चीख कर कहते हैं। इसमें उनका व्यंग्य भी निहित है। प्रेमचंद की ऐसी कहानियाँ उच्च वर्ण की अमानवीयता और बर्बर निर्ममता को सामने लाने वाली

कहानियां हैं। इसीलिए वे सवर्ण और दलित समाज के संबंधों को, खान-पान और छुआ-छूत के संबंधों को अंतर्विरोधों के साथ प्रस्तुत किया है और उच्च वर्ण की विकृतियों का ही बखान किया है। 'ठाकुर का कुंआ' में पानी जैसी जीवनदाई वस्तु को अस्तित्व के धरातल पर व्यक्त किया है। अछूत होने के कारण गंगी ठाकुर के कुंए का पानी नहीं ले पाती, उसे पीटा जाता है और 'गंगी' के बीमार पति जोखू को वही सड़ा पानी नसीब होता है तो 'दूध का दाम' में सवर्ण जमीनदार महेशनाथ अपने बेटे की जिन्दगी के लिए भंगिन के दूध से परहेज नहीं करते। भंगी और उसका पति गूदड़ और बेटा मंगरू के साथ टामी कुत्ते को रखने से सब स्पष्ट हो जाता है। 'लोकमत का सम्मान' में बेचू धोबी के साथ भी यही होता है। इसके अलावे अंय अनेक संदर्भ हैं जहां प्रेमचंद दलित जीवन और सवर्ण समाज के अनेक प्रश्नों पर विचार करते हैं। चूंकि भारतीय समाज में धार्मिक अंधविश्वास, पाखण्ड और कूपमंडूकता के चलते छुआ-छूत की भावना सवर्ण समाज में प्रबल हुई, निम्न वर्ण की जातियां भी इस प्रभाव से मुक्त नहीं रह सकीं। इस प्रकार उच्च वर्ण और निम्न वर्ण दोनों इस बीमारी का शिकार हुए।

भूख और गरीबी दलित जीवन का अविभाज्य अंग है। प्रेमचंद की कहानियों में दलित समाज के पात्रों की फटेहाल जिन्दगी को देखा जा सकता है। मंत्र, सद्गति, मंदिर, दूध का दाम, कफन आदि अनेक कहानियों में ये तथ्य भयानक रूप से त्रासद हैं। मिट्टी के दो-चार बर्तन, घास-फूस की झोपड़ी, तारता र फटे पुराने चीथड़े, घास-पुवाल का बिस्तर यही इनकी संपत्ति है। रात-दिन की हाड़तोड़ मेहनत भी इन्हें दो वक्त की रोटी नहीं दे पाती। वस्तुतः प्रेमचंद वर्ण व्यवस्था को श्रम के मूल्य का शोषण करनेवाली व्यवस्था के रूप में देखते हैं। इसी कड़ी में प्रेमचंद के कुछ उपन्यासों को भी जोड़कर हम देख सकते हैं। जैसे कि 'रंगभूमि' और 'गोदान' में उन्होंने सामाजिक और आर्थिक दोनों स्तरों पर होने वाले शोषण को रेखांकित किया है। रंगभूमि का अंधा सूरदास अंधी जनता का प्रतीक है, जिसका संघर्ष ब्राह्मणी पाखण्ड, जाति भेद और ऊँच-नीच की भेंट चढ़ जाता है। यहाँ प्रेमचंद सूरदास के माध्यम से लिखते हैं- "हम इसलिए हारे, क्योंकि हम मिलकर नहीं लड़े और वे इसलिए जीते, क्योंकि वे मिलकर खेले।" इस तरह 'रंगभूमि' आज के संदर्भ में एक जबरदस्त प्रतिरोध है। आगे दलित चेतना का प्रखर रूप प्रेमचंद का उपन्यास 'गोदान' में देखा जा सकता है। 'गोदान' में मातादीन पण्डित के सिलिया चमारी के साथ अवैध संबंध है और एक अवैध पुत्र भी है। जो सवर्ण दिन के उजाले में दलितों की छाया से भी बचकर चलते हैं वे ही रात के अंधेरे में उन्हें भोगने के लिए लालायित रहते हैं, प्रेमचंद ने इस व्यभिचार पर रोक लगाई है। एक ओर चमार सिलिया के अपमान का बदला लेते हैं, "तुम हमें ब्राह्मण नहीं बना सकते, पर हम तुम्हें चमार तो बना सकते हैं।" इस भाव के साथ वे मातादीन के मुंह में हड़डी डाल देते हैं। चूंकि प्रेमचंद व्यभिचार के खिलाफ दलितों की ऐसी प्रतिक्रिया के पक्षधर थे। 'कर्मभूमि' उपन्यास में भी प्रेमचंद ने अछूत जीवन के व्यापक चित्र को उकेरा है। अछूत समस्या के प्रसंग में 'अमर' की कार्यनीति के दृष्टिकोण महत्वपूर्ण है। जैसे कि वह धर्म के प्रति आदर का भाव नहीं रखता, -"वह धर्म के पीछे लेकर दौड़ने लगा। धन के संबंध का उसे बचपन से ही अनुभव होता आता था। धर्मबंधन उससे कहीं कठोर, कहीं असह्य, कहीं निरर्थक था। धर्म का काम संसार में मेल और एकता पैदा करना होना चाहिए। यहाँ धर्म ने विभिन्नता और द्वेष पैदा कर दिया है। क्यों खान-पान में, रस्म-रिवाज में धर्म अपनी टांगें अड़ाता है? मैं चोरी करूँ, खून करूँ, धोखा दूँ, धर्म मुझे अलग नहीं कर सकता। अछूत के हाथ से पानी पी लूँ, धर्म छू मंतर हो गया। अच्छा धर्म है। हम धर्म के बाहर किसी से आत्मा का संबंध भी नहीं कर सकते। आत्मा को भी धर्म ने बांध रखा है। यह धर्म नहीं, धर्म का कलंक है।" इसी संदर्भ में अमर दृढ़ता से कहता है- "मैं जात-पात नहीं मानता, माताजी। जो सच्चा है, वह चमार भी हो तो आदर के योग्य है जो दगाबाज, झूठा, लंपट हो, वह ब्राह्मण भी हो तो आदर के योग्य नहीं। दलितों पर होने वाले अत्याचारों का जिक्र हमें 'कायाकल्प' में मिलता है। उसमें एक चमार पात्र चिल्ला कर कहता है "हम आठ दिनों से खाली पेट घास काटकर ला रहे हैं तो एक दिन भूखे रहने से घोड़े क्यों नहीं दौड़ सकते? क्या हम घोड़ों से गए बीते हैं? जब उसे हंटरों से मारा जाता है तो वह प्रतिरोध करता है। वह कहता है कि अब हम जुल्म बरदाश्त नहीं करेंगे।"

बहरहाल, प्रेमचंद सामाजिक विषमता के विरुद्ध थे। वर्ण-व्यवस्था के पाखण्ड से उन्हें चिढ़ थी। अपने समूचे लेखन में प्रेमचंद इस पाखण्ड का विरोध करते हैं। इस प्रसंग में एक तरफ सदियों से दबे-कुचले उपेक्षित, सबसे निचले पायदान पर खड़े दलित हैं, तो दूसरी ओर पाखण्ड में डूबा आर्थिक और भावनात्मक शोषण में लिप्त ब्राह्मण। दलित अपने लिए न्यूनतम न्याय चाहते हैं। यह कारण है कि प्रेमचंद के दलित पात्र गरीब हैं, पर विद्रोह करते हैं। वे किसानों की तरह चुपचाप शोषण को बरदाश्त नहीं करते हैं। 'सद्गति' में दुखी की लाश को चमार उठाने से इनकार कर देते हैं, 'रंगभूमि' में सूरदास अंत तक लड़ता है। और 'कर्मभूमि' में वे सबके साथ मिलकर नई स्वाधीनता के लिए संघर्ष करते हैं। मैं कह सकता हूँ कि दलित वर्गों के लिए प्रेमचंद का साहित्य सामाजिक परिवर्तन का एक मार्गदर्शन है।

संदर्भ सूची

1. चौहाण, धनंजय (डॉ.) एवं वणकर, धीरज भाई (डॉ.) (2010) सं, 'भारतीय साहित्य एवं दलित चेतना' प्रथम सं., ज्ञान प्रकाशन, कानपुर
2. परमार, एन. एस. (डॉ.) (2010) 'दलित चेतना और हिन्दी उपन्यास, प्रथम सं., चिन्तन प्रकाशन, कानपुर
3. कांतिमोहन (2010) 'प्रेमचंद और दलित विमर्श', प्रथम सं., स्वराज प्रकाशन, नई दिल्ली
4. सिंह, नामवर (2011) 'प्रेमचंद और भारतीय समाज', सं., राजकमल प्रकाशन, नई दिल्ली
5. सत्येन्द्र (सं.) (1989) 'प्रेमचंद', सं., राधाकृष्ण प्रकाशन (प्रा. लि.), नयी दिल्ली
6. गुरु, राजेश्वर (सं.) (1989) 'गोदान', सं., राधाकृष्ण प्रकाशन (प्रा. लि.), नयी दिल्ली
7. कुमार, राजेन्द्र (डॉ.) (1998) 'प्रेमचंद की कहानियां : परिदृश्य और परिप्रेक्ष्य', सं., अभिव्यक्ति प्रकाशन, इलाहाबाद
8. जोशी, एम. सी. (डॉ.) (1999) 'कहानीकार प्रेमचंद : एक पुनर्मूल्यांकन', सं., अभिव्यक्ति प्रकाशन, इलाहाबाद
9. भारती, कैवल, (2009) 'दलित साहित्य और विमर्श के आलोचक', प्रथम सं., स्वराज प्रकाशन, नई दिल्ली।
10. 'कुंवरपाल सिंह (सं.) (जुलाई-2005), वर्तमान साहित्य, अलीगढ़।
11. हरिनारायण, (सं.) (सितम्बर-2013), 'कथादेश', दिल्ली।
12. 'संचारिका' (त्रैमासिक), अक्टूबर-दिसम्बर-2006।
13. प्रेमचंद (2008) 'रंगभूमि', , ज्ञानदीप प्रकाशन, नयी दिल्ली।
14. प्रेमचंद (2009) 'कर्मभूमि', सुमित्र प्रकाशन, इलाहाबाद।
15. प्रेमचंद (2008) 'गोदान', ज्ञानदीप प्रकाशन, नयी दिल्ली।
16. प्रेमचंद (2008) 'कायाकल्प', ज्ञानदीप प्रकाशन, नयी दिल्ली।
17. प्रेमचंद (2009) मानसरोवर खण्ड-2,4,5, सुमित्र प्रकाशन, नई दिल्ली।

বৈদিক পটভূমিতে শব্দচর্চার ধারা

কল্যাণ ব্যানার্জী

সহকারি অধ্যাপক, দর্শন বিভাগ, রাজা রামমোহন রায় মহাবিদ্যালয়, রাধানগর হুগলী।

শব্দব্যবহারের মাধ্যমে মানুষ তার আবেগ, অনুভূতি অপরের কাছে প্রকাশ করে বা অপরের কাছে পৌঁছে দেয়। একথা বলা যেতেই পারে শব্দব্যবহারের মাধ্যমে ভাবপ্রকাশের এই ক্ষমতা একান্তই মানব জাতির পরম প্রাপ্তি, এবং ঈশ্বরের বা প্রকৃতির অনবদ্য দান। এই জগতের সমস্ত পদার্থই কোন না কোন শব্দের দ্বারা অভিহিত। শব্দের এরূপ অনন্য সাধারণ মহত্ব প্রকাশ করতে গিয়ে আচার্য্য দত্তীস্বামী বলেছেন সমস্ত পৃথিবী অজ্ঞান অন্ধকারে ডুবে থাকত যদি না শব্দ নামক জ্যোতি এই সংসারকে দীপিত করত। (“ইদমন্ধং তমঃ কৃৎস্নং জায়তে ভুবনত্রয়ং। যদি শব্দাহং জ্যোতিরাসংসারং ন দীপ্যতে।” কাব্যাদর্শ-১/৩)

শব্দ হল ভাব বিনিময়ের অন্যতম উপায়। আর এই ভাব বিনিময়ের একদিকে থাকেন বক্তা ও অপরিদিকে থাকেন শ্রোতা। এই বক্তা-শ্রোতাকেন্দ্রিক ভাববিনিময়ে বক্তা কিছু বলেন আর শ্রোতা কিছু শোনেন। তবে একথা ঠিক বক্তার দ্বারা উচ্চারিত যে শব্দ শ্রবণেন্দ্রিয়গ্রাহ্য একমাত্র সেই অর্থপূর্ণ শব্দই দর্শনের আলোচ্য বিষয়। শব্দের প্রয়োগ বাক্যে, বাক্যাংশে, পদে, এবং পদাংশে প্রসিদ্ধ। এই কারণে শব্দ বলতে বর্ণকে বোঝায়, শব্দ বলতে পদকে বোঝায় আবার শব্দ বলতে একটি বাক্যকেও বোঝায়। সাধারণ মানুষ দৈনন্দিন জীবনে শব্দব্যবহারের ক্ষেত্রে বাক্য-ব্যবহার, পদ, পদার্থ, বাক্য, বাক্যার্থ এতকিছু না বুঝেও দিব্য লোকযাত্রা নির্বাহ করে চলেছে। বাক্যব্যবহার, পদ, পদার্থ, বাক্য, বাক্যার্থকে নিয়ে দার্শনিকদের মাথাব্যথার শেষ নেই। কোন পদ পদার্থকে বোঝাবে? কেন একটি পদ নির্দিষ্ট একটি অর্থকে বোঝাতে পারে? একটি পদ কি একাধিক অর্থকে বোঝাতে পারে? ইত্যাদি প্রশ্নগুলি নিয়ে দার্শনিকগণ নিরন্তর গবেষণারত।

প্রাণীর অভিব্যক্তিকে প্রকাশ করার উপায় তথা মানুষের চিন্তার অমূল্য উপাদানই হল শব্দ। শব্দের আলোচনা অতি প্রাচীনকাল থেকেই দার্শনিকদের আকৃষ্ট করেছে। শব্দের আলোচনা ভারতীয় ও পাশ্চাত্য উভয় দর্শনেই অতি গুরুত্ব সহকারে আলোচিতও হয়েছে। বলা যেতে পারে দর্শনচর্চায় শব্দ বিরাজ করে তার বহু রূপ নিয়ে। দুঃখের বিষয় এই যে শব্দ সংক্রান্ত আলোচনার এই বিরাট ব্রহ্মের সঙ্গে অতিসীমিত লোকেরই পরিচয় ঘটেছে। শব্দ বা ভাষা সংক্রান্ত আলোচনার বহুল বিস্তারের প্রয়োজন আজ গভীর ভাবে অনুভূত হয়। “বৈদিক পটভূমিতে শব্দচর্চার ধারা” নামে এই নিবন্ধ শব্দ সম্পর্কিত আলোচনার এক বিরাট ব্রহ্মের সঙ্গে আমার প্রথম পরিচয়ের একটি সুযোগ মাত্র।

ঋকবৈদিক যুগ থেকেই শব্দচর্চার ধারা নদীর মত বয়ে চলেছে। বৈদিক সাহিত্যের হাত ধরেই শব্দতত্ত্বের আলোচনার উৎসার। বেদের সংহিতা, ব্রাহ্মণ, আরণ্যক, উপনিষদ পর্যন্ত শব্দতত্ত্ব চর্চার যে ধারা পরিলক্ষিত হয় তা অভাবনীয়। মানুষের ভাবনায়, কল্পনায়, মননে, অনুভবে শব্দ বা বাক্যের অদ্ভুত প্রবেশাধিকার। ঋকবেদে বলা হয়েছে মানুষ, শব্দের এক চতুর্থাংশ উচ্চারণ বা ব্যক্ত করতে পারে, বাকি তিনভাগ অন্তরে অব্যক্ত অবস্থায় চৈতন্যরূপে নিহিত থাকে। ঋকবেদের বাকসূক্তের বিভিন্ন মন্ত্রে ব্যক্ত ও অব্যক্ত রূপে শব্দ বা বাক্যের মহীমাকীর্তন করা হয়েছে। ঋকবেদে শব্দের চারটি রূপের কথা বলা হয়েছে। এই চারটি রূপের প্রথম তিনটি অব্যক্ত ও চতুর্থরূপটি ব্যক্ত, সাধারণ মানুষ কেবল এই চতুর্থ প্রকার ব্যক্তরূপটিকেই বুঝতে বা বলতে পারে। ঋকবেদে শব্দের যে অব্যক্ত রূপের কথা বলা হয়েছে তার তিনটি রূপ যথাক্রমে সূক্ষ্ম, সূক্ষ্মতর ও সূক্ষ্মতম এবং ব্যক্তরূপটি হল স্কুল।^১

শব্দের সূক্ষ্মতম অবস্থা রূপে ‘পরা’ শব্দ অত্যন্ত সূক্ষ্ম অবস্থা। ‘পরা’ বাক্য প্রাণীর মূলাধার পদে বিলীন থাকে, ইচ্ছা প্রেরিত দেহাভ্যন্তরস্থ কৌষ্ঠ, বায়ু দ্বারা মূলাধার পদ থেকে উর্ধ্বদিকে উৎক্ষিপ্যমান হয়ে সে বাক্য সংজ্ঞা লাভ করে। এই ‘পরা’ শব্দ উর্ধ্বদিকে উত্থিত হয়ে নাভিদেশ প্রাপ্ত হলে সূক্ষ্মতম শব্দরূপ ‘পরা’ শব্দ সূক্ষ্মতর শব্দে রূপান্তরিত হয়। এই সূক্ষ্মতর শব্দের নাম ‘পশ্যন্তী’ শব্দ। ‘পশ্যন্তী’ শব্দ এরপর আরো উর্ধ্বদিকে উঠে হৃদয়দেশ প্রাপ্ত হলে সূক্ষ্মতর শব্দ সূক্ষ্ম শব্দে রূপান্তরিত হয়। তখন এই সূক্ষ্ম শব্দ ‘মধ্যমা’ নামে অভিহিত হয়। এরপর এই ‘মধ্যমা’ শব্দ আরো উর্ধ্বদিকে উঠে কণ্ঠদেশ প্রাপ্ত হয়, তখন সেই সূক্ষ্ম শব্দরূপ ‘মধ্যমা’ শব্দ স্কুল শব্দে পরিণত হয়। এই স্কুল শব্দই উচ্চারিত শব্দ যা ‘বৈখরী’ নামে অভিহিত হয়।^২

ঋকবেদের বাকসূক্তে (১০/১২৫/১-৮) আটটি মন্ত্রে যে বাকসুত্র লক্ষ করা যায় তার অন্তর্নিহিত অর্থ হল- বাক্যই অধীশ্বরী, প্রজ্ঞা ও প্রথমা, অন্নগ্রহণ থেকে দর্শন, শ্রবণ, শ্বাসগ্রহণ পর্যন্ত তার প্রভাব (ময়া সো অন্নমতি যো বিপশ্যতি যঃ প্রাণীতি যঃ ঈং শৃণোত্যুক্তম্, ঋকবেদ ১০।১২৫।৪)। আরও বলা হয়েছে তার উৎস সমুদ্রের জলে, কিন্তু সামর্থ্যে তা গগনচুম্বি (মম যোনিরপস্থন্তঃ সমুদ্রে/দ্যাং বর্ষাগোপস্পৃশামি। ১০।১২৫।৭)। দুলোক-ভুলোক জুড়ে

তার অবস্থান এবং গৌরবে তাদেরও উর্দ্ধে তার প্রতিষ্ঠা। শব্দ বা বাক্যের এই আতিশয্য ও পরিব্যাপ্তির ধারণা থেকেই বৃহদারণ্যক উপনিষদ (১/৩/২১) বাগব্রহ্মের তত্ত্ব উপস্থাপিত করেছে। (বাগ্ বৈ ব্রহ্ম), ঐতরেয় ব্রাহ্মণে (১৩/২১) এসেছে অবিনশ্বর সমুদ্রের উপমা (বাগ বৈ সমুদ্রো, ন বাক্ ক্ষীয়তে) এবং মাণ্ডুক্য-উপনিষদে গড়ে উঠেছে ওঙ্কার ব্রহ্মবাদ।^৭

ঋক্বেদিক যুগের শব্দ বা বাক্ চর্চায় (এককথায় যাকে বলা যায় বাগবিশ্লেষণ) শব্দ বা বাক্ এর স্বরূপ ব্যক্ত করার প্রয়াস তৈত্তিরিয় সंहিতায় (৬/৪/৭) লিপিবদ্ধ আছে। মনে করা হয় এখান থেকেই ব্যাকরণের সূত্রপাত। ‘ওম’ শব্দটির মধ্যে ‘অ’-‘উ’-‘ম’ এই তিনটি ধ্বনি ও তদতিরিক্ত তুরীয় মাত্রা নির্ধারণের মধ্যে এই বাক্ বিশ্লেষণের আর একটি প্রক্রিয়ার সন্ধান মেলে (মাণ্ডুক্য উপনিষদ-৮)। প্রক্রিয়াটি এরকম - বাক্য থেকে পদ, পদাংশ হয়ে ধ্বনি এবং ধ্বনি থেকে পদাংশ হয়ে পদ সমন্বয়ে বাক্য-বিশ্লেষণ-সংশ্লেষণ এই বৃত্তে বাক্-প্রবাহ অনুধাবন কালক্রমে শব্দচর্চার ধারাকে একটি বিশেষ মাত্রায় পৌঁছে দিয়েছে।

শব্দচর্চার যে ধারা আজ লক্ষ করা যায় তা বৈদিক যুগের শব্দচর্চারই ফসল সে কথা জোর দিয়েই বলা যায়। বেদ-বিদ্যার অন্যতম সহায়ক হিসেবে বা বেদাঙ্গ হিসেবে নিরুক্ত শাস্ত্রেরও শব্দ চর্চার ক্ষেত্রে বিশেষ গুরুত্বপূর্ণ ভূমিকা রয়েছে। ব্যাকরণ-বিদ্যাকে শব্দচর্চার ক্ষেত্রে অধিতীয় বলে মনে করা হলেও শব্দচর্চায় নিরুক্ত শাস্ত্রের ভূমিকাও যে যথেষ্ট অগ্রণী এ বিষয়ে কোন সন্দেহ নেই। প্রাচীন মুনি, ঋষিগণ মনে করতেন অঙ্গ হিসেবে ব্যাকরণ হল বেদের মুখ ও নিরুক্ত হল কান।

পাণিনির ব্যাকরণের মতই যাস্কের নিরুক্ত শব্দচর্চার একটি দিকদর্শন একথা জোর দিয়ে বলা যায়। যাস্ক তাঁর আপন গ্রন্থে নিরুক্তকার হিসেবে আগ্রায়ণ, শাকপুণি, স্থৌলাষ্ঠীবি প্রমুখের নাম উল্লেখ করেছেন। তাছাড়া শাকটায়ন, গার্গ্য, উদুম্বরায়ণ, কৌৎস প্রমুখ তাত্ত্বিকদের নামও যাস্কের গ্রন্থে উল্লিখিত আছে। ফসল।^৮ যাস্কের নিরুক্ত শব্দচর্চার যে ধারা পরিলক্ষিত হয় তার মূলে ছিল শব্দার্থের সন্ধান শব্দের অবয়ব নিরূপণ করে তাদের অর্থ নির্ধারণ প্রক্রিয়া। বলা যেতে পারে ঋক্‌সংহিতা থেকে নিরুক্ত পর্যন্ত যে শব্দচর্চা বা বাক্ বিশ্লেষণ তা সত্যিই বিস্ময়কর। আজকের আধুনিক ভাষাবিজ্ঞান, বা ভাষাদর্শন ঋক্‌বেদিক যুগের অবয়বার্থ তত্ত্ব থেকে নিরুক্তের সমুদায়ার্থ তত্ত্বেরই ফসল।

শব্দ থেকে শব্দার্থ নিরূপণ বা শব্দার্থের সন্ধান শব্দের অবয়ব নিরূপণ করে তার অর্থ নির্ধারণ প্রক্রিয়া ঋক্‌বেদিক যুগ থেকেই শুরু হয়েছে। এপ্রসঙ্গে বলা যেতে পারে যাস্কের নিরুক্ত শব্দের অর্থ নির্ধারণ প্রক্রিয়া বিশেষ মর্যাদা লাভ করেছে। ঋক্‌বেদে অর্ক, ইন্দ্র, মধু, পৃথু, বন, সবিতা ইত্যাদি, অথর্বসংহিতায় বৃত্র, ঐতরেয়ব্রাহ্মণে শক্রী, মানুষ ইত্যাদি, পঞ্চবিংশব্রাহ্মণে ঋত্বিজ, দৌস, ধারা, সংহতি ইত্যাদি, জৈমিনীয়ব্রাহ্মণে আদিত্য, ছন্দস, অহি, গিরি, হংস, শতপথব্রাহ্মণে অগ্নি, অত্রি, পশু, অদিতি অক্ষর, অমাবস্যা, যজ্ঞ, দক্ষিণা, পৃথিবী, রুদ্র, সিকতা, ভূমি, নাক, সর্প ইত্যাদি শব্দের অর্থ নিরূপণ প্রক্রিয়া বেশ অভিনব। ঋক্‌বেদিকযুগের শব্দচর্চায় শব্দের অর্থ নির্ধারণ প্রক্রিয়ায় শব্দের অর্থ নির্ধারণ স্থলে কতগুলি শব্দের গুরুত্বপূর্ণ শব্দাংশ উপেক্ষিত থেকে যাওয়ার বিষয়টিও লক্ষ্য করা যায়। আবার কোথাও কোথাও একটি শব্দের একাধিক অর্থ নির্ধারিত হয়েছে। বিভিন্ন গ্রন্থে একই শব্দের ভিন্ন ভিন্ন অর্থ লক্ষ করা গেছে। এই প্রসঙ্গে অথর্বশিব উপনিষদের কথা বলা যেতে পারে, ‘শুক্ল’ শব্দের ক্ল অংশটি ক্লদি বা ক্লম (ক্লদতে ক্লময়তি) ধাতু থেকে নিষ্পন্ন করা হলেও শু অংশটি সম্বন্ধে কিছু বলা হয়নি। ‘রুদ্র’ শব্দের রু অংশটির সম্বন্ধেও একই কথা বলা যায়। ঋষিগণ দ্রুত যার স্বরূপ অনুধাবন করেন, তিনিই রুদ্র - এই হল ব্যাখ্যা। রুদ্র ধাতু থেকে নিষ্পন্ন ‘রুদ্র’ শব্দের কথা ব্রাহ্মণে আছে-যদ অরোদীৎ তদ রুদ্রস্য রুদ্রত্বম। আবার হংসোপনিষদে ‘হংস’ শব্দের ব্যাখ্যায় বলা হয়েছে হম্ + স অর্থাৎ ‘হম’ শব্দ করে যে। কিন্তু প্রশ্ন হল হাঁসের গলায় কি আমরা হম্ শব্দ শুনতে পায়? নিশ্চয় না।^৯

শব্দের স্বরূপ বিশ্লেষণের সময় নিরুক্ত শব্দের প্রকৃতি-প্রত্যয় খোঁজে শব্দের অর্থ নির্ধারণ বিষয়টিকে সামনে রেখে। যেমন ‘হস্ত’ শব্দের মূলে হস্ ধাতু মানা চলে না, কেননা হাসির সঙ্গে হস্তের কোন সম্পর্ক নেই। বরং গতার্থক হন ধাতুর সঙ্গে এখানে অর্থ সঙ্গতি সম্ভব। ‘প্রাশুঃ হননে’ অর্থাৎ দ্রুত এগিয়ে যায় এই হল হাতের কৃতিত্ব। স্বস্থানে স্থির থেকেও হাত বাড়িয়ে দেওয়া সম্ভব। ‘হস্ত’ শব্দের ব্যাখ্যায় তারই স্বীকৃতি। এখানে বলা যেতে পারে যে, অর্থের খাতিরে নিরুক্তের শব্দ বিশ্লেষণ রীতি এই কারণে ভাষাদর্শনের একটি দিকদর্শন হিসেবে চিহ্নিত হয়েছে। ব্যাকরণ যেখানে অপারগ সেখানে নিরুক্ত সেই অসম্পূর্ণতা পূরণ করে দেয়। আসলে ব্যাকরণ-বিদ্যা শব্দ বিশ্লেষণে শব্দের লোক-ব্যবহারসিদ্ধ রূপতাত্ত্বিক ব্যাখ্যা দেওয়ার কাজটা করে থাকে। এজন্য ব্যাকরণ শব্দের উপকরণ হিসেবে প্রকৃতি ও প্রত্যয় চিহ্নিত করে। ব্যাকরণ শব্দ বিশ্লেষণের সময় কতগুলি রূপতাত্ত্বিক ও ধ্বনিতাত্ত্বিক রীতি-পদ্ধতি নিরূপণ করে। বর্ণাগম, বর্ণবিপর্যয়, বর্ণবিচার, বর্ণলোপ, অন্তস্ত্ব বর্ণের স্বরায়ণ ইত্যাদি তাদের মধ্যে উল্লেখযোগ্য পদ্ধতি। ব্যাকরণের অন্য নাম ‘শব্দানুশাসন’ এবং তা অর্থবহ শব্দেরই অনুশাসন, যা পদরূপে বাক্যে ব্যবহৃত হয়। শব্দের রূপতাত্ত্বিক ব্যাখ্যায় ব্যাকরণ সমাসবদ্ধ পদের অবয়ব বিভাজন থেকে শুরু করে বর্ণের যত্ন-গত্ব, হ্রস্ব-দীর্ঘ,

গুণ-বৃদ্ধি প্রভৃতি খুঁটিনাটি বিষয়ের আলোচনা করে। তাছাড়া যাগ-যজ্ঞে মূনি-ঋষিদের বাগব্যবহারের সময় বৈদিক মন্ত্র উচ্চারণের কৌশল, পদপাঠ, জটাপাঠ প্রভৃতি রীতি পদ্ধতি প্রণয়নের ক্ষেত্রেও ব্যাকরণের উপযোগিতা অনেকখানি। বেদরক্ষাকে তাই ব্যাকরণের অন্যতম লক্ষ বলে গণ্য করা হয়।

ঋকবৈদিক যুগের শব্দচর্চার অনেকটা প্রভাব লক্ষ করা যায় ব্যাকরণ দর্শনের ক্ষেত্রে। ব্যাকরণ দর্শনই প্রথম শব্দের পর্যায়ক্রমিক আলোচনা শুরু করে। অব্যক্ত এবং ব্যক্ত এই দ্বিবিধ রূপে শব্দচর্চার যে ধারা ঋকবেদে পরিলক্ষিত হয় তার প্রত্যক্ষ প্রভাব লক্ষ করা যায় ব্যাকরণ দর্শনে।

মহাভাষ্যকার পতঞ্জলি তাঁর মহাভাষ্যের পম্পশাহিকের তৃতীয়সূত্রে “অথ গৌরিত্যত্র কঃ শব্দঃ?” এই প্রশ্নটির মাধ্যমে শব্দের স্বরূপ বিষয়ক আলোচনা শুরু করেছেন। পতঞ্জলি শব্দের স্বরূপ প্রকাশ করেছেন এভাবে, “যেনোচ্চারিতেন সাম্মান্যলুকুদখুরবিষাণিনাং সংপ্রত্যয়ো ভবতি স শব্দঃ”^৬ অর্থাৎ যা উচ্চারণ করলে সাম্মান্যলুকুদখুরবিষাণি প্রাণী বিশেষের জ্ঞান জন্মে তাই ‘গৌঃ’ শব্দ। অনুরূপভাবে যা উচ্চারিত হলে দ্রব্যাদি পদার্থ বোধিত হয় তাই ‘দ্রব্যাদি’ শব্দ।

বাক্যপদীয় গ্রন্থের ব্রহ্মকাণ্ডের ১৪২ সংখ্যক সূত্রে সূক্ষ্মতম শব্দরূপে ‘পশ্যন্তী’ শব্দ, সূক্ষ্মতর শব্দরূপে ‘মধ্যমা’ এবং সূত্রে শব্দরূপে ‘বৈখরী’ এই ত্রিবিধ শব্দের কথা বলেছেন। যদিও সূক্ষ্মতম শব্দরূপে ‘পরা’, সূক্ষ্মতর শব্দরূপে ‘পশ্যন্তী’ সূক্ষ্ম শব্দরূপে ‘মধ্যমা’ এবং সূত্রে শব্দরূপে ‘বৈখরী’ শব্দ, এইভাবে শব্দের চতুর্বিধ বিভাগও শব্দচর্চার একটি গুরুত্বপূর্ণ আলোচ্য বিষয়।^৭ আচার্য ভর্তৃহরি তাঁর বাক্যপদীয় গ্রন্থের ১৪২তম সূত্রে ‘বৈখরী’, ‘মধ্যমা’ ও ‘পশ্যন্তী’ এই ত্রিবিধ শব্দের কথা উল্লেখ করতে গিয়ে প্রথমেই এই ত্রিবিধ শব্দের পৃথক অধিষ্ঠানের কথা বলেছেন “অনেক তীর্থভেদা.....”^৮ শব্দতত্ত্বের গভীর ও তাৎপর্যপূর্ণ ব্যাখ্যায় তিনি শব্দের তিনটি আশ্রয়ের কথা বলেছেন প্রাণ, বুদ্ধি ও হৃদয়। তাঁর মতে প্রাণ অধিষ্ঠানে থাকে ‘বৈখরী’, বুদ্ধিরূপ অধিষ্ঠানে থাকে ‘মধ্যমা’ এবং হৃদয় অধিষ্ঠানে থাকে ‘পশ্যন্তী’। তিনি আরো বলেছেন যে একমাত্র ‘বৈখরী’ শব্দই শ্রোত্রেন্দ্রিয় গ্রাহ্য। ‘মধ্যমা’ ও ‘পশ্যন্তী’ শব্দ শ্রোত্রেন্দ্রিয় গ্রাহ্য নয়। ভর্তৃহরি তাঁর সোপঞ্জ ব্যাখ্যায় শব্দের এই ত্রিবিধ রূপের লক্ষণ নির্দেশ করেছেন।^৯

ভর্তৃহরি ‘বৈখরী’, ‘মধ্যমা’ এবং ‘পশ্যন্তী’ শব্দের এই ত্রিবিধ বিভাগ স্বীকার করলেও ব্যাকরণ দর্শনে কিন্তু এই তিন প্রকার বাকের উর্ধ্বে পরা বাক স্বীকৃত হয়েছে। এই পরা বাককেই কোন কোন বৈয়াকরণ শব্দরক্ষা বলে অভিহিত করেছেন। নাগেশভট্ট তাঁর পরমলঘুমঞ্জুষা গ্রন্থে উক্ত তিন প্রকার শব্দ ছাড়াও ‘পরা’ নামক শব্দের আর একটি বিশেষ প্রকার উল্লেখ করেছেন। তাঁর মতে এই ‘পরা’ শব্দই হল সূক্ষ্মতম শব্দ।

নাগেশভট্ট তাঁর পরমলঘুমঞ্জুষা গ্রন্থে ‘পরা’ শব্দের পরিচয় দিতে গিয়ে বলেছেন “মূলাধারস্থ-পবনসংস্করীভূতা মূলাধারস্থা শব্দব্রহ্মরূপা স্পন্দশূন্যা বিন্দুরূপিনী পরাবাগুচ্যোতে।”^{১০} নাগেশভট্ট ‘পরা’ নামক সূক্ষ্মতর অবস্থাটিকে বাক্য ও মনের অগোচর মনে করলেও ‘পশ্যন্তী’ নামক সূক্ষ্মতর শব্দটিকে মনের গোচর^{১১} এবং ‘মধ্যমা’ নামক শব্দের সূক্ষ্ম অবস্থাটিকে মন ও বুদ্ধি উভয়েরই গোচর বলে মনে করেন। তাঁর মতে সূত্রে শব্দরূপ ‘বৈখরী’ শব্দ ব্যান ও উদান বায়ুর মাধ্যমে কণ্ঠ থেকে বহির্গত হয়ে অপরের শ্রুতির বিষয় হয়। সাধারণভাবে শব্দ বলতে আমরা যা বুঝি ব্যাকরণ দর্শনে তা শুধু বৈখরী শব্দ, বাকি তিন প্রকার শব্দই অব্যক্ত শব্দ যা সাধারণ মানুষের বোধগম্য নয়।

লৌকিক ব্যবহারের ক্ষেত্রেই হোক আর বৈদিক বা শাস্ত্রীয় ব্যবহার নির্বাহের ক্ষেত্রেই হোক শব্দের উপযোগিতা যে অনস্বীকার্য সেকথা ভারতীয় মনীষীগণ বৈদিক যুগ থেকেই স্বীকার করে আসছেন। শব্দচর্চার ধারা প্রাচীনকাল থেকে শুরু করে নানা পথ ধরে আজও সমানভাবে অব্যাহত। যদিও আলোচনার ধারা, রীতি এখন পরিবর্তিত হয়েছে, তবুও বলা যায় শব্দচর্চার আজকের যে পরিবর্তিত রূপ তার অনেকটাই ঋকবৈদিক যুগের শব্দচর্চার উপর নির্ভর করেই গড়ে উঠেছে।

শব্দের দার্শনিক আলোচনার ক্ষেত্রে ব্যাকরণদর্শন প্রাচীনতর। ব্যাকরণ শব্দব্যবহারের রীতি-নীতি নিয়ে আলোচনা করে (অথশব্দানুশয়গম)। ব্যবহৃত, লিখিত বা উচ্চারিত শব্দ হল বৈখরী স্তরের শব্দ। বৈয়াকরণ দর্শনও একথা স্বীকার করে। কিন্তু বৈখরী স্তরের শব্দ ছাড়াও যে অপর তিন প্রকার শব্দের (পরা, পশ্যন্তী ও মধ্যমা) কথা বলা হয় তাদের একটি সাধারণ পরিচয় মাত্র আমরা পাই। কিন্তু এই সকল স্তরের শব্দের প্রকৃতি ও তাৎপর্য আমাদের কাছে আজও রহস্যাবৃত। চতুর্বিধ বাক্যতত্ত্বের বিষয় পরিচয় দর্শন পর্যায়ের আলোচনার মধ্যে পরিলক্ষিত হয়না। বৈখরী স্তরকে মিথ্যা বলা হোক বা না হোক এই স্তরের মধ্যেই দর্শন পর্যায়ের আলোচনা সীমাবদ্ধ। সুতরাং সামগ্রিক ভাবে শব্দতত্ত্বের পরিচয় পেতে হলে আমাদের আরও প্রাচীন বৈদিক সাহিত্যে প্রবেশ করতে হবে। জীবের আবেগ-অনুভূতি প্রকাশের মাধ্যম রূপে শব্দব্যবহার প্রাথমিক মাধ্যম নয়। প্রাথমিক স্তরে প্রাণীকূলে যে ভাষা ভাবের বাহক হয় তা হল শরীরী ভাষা। এই শরীরী ভাষাও শব্দচর্চার অন্তর্ভুক্ত। ভাব প্রকাশের মাধ্যম রূপে উচ্চারিত শব্দের স্থান পরবর্তীকালে। সুতরাং সামগ্রিক ভাবে শব্দচর্চার আদি ইতিহাস খুঁজতে গেলে বৈদিক সাহিত্য বিশেষ করে ঋকবেদের মধ্যে আমাদের প্রবেশ করতে হয়। ‘বৈদিক পটভূমিতে শব্দচর্চার ধারা’ নামক এই ক্ষুদ্র নিবন্ধ

বৈদিক সাহিত্য ভান্ডারে যে গভীর এবং গভীর উপলব্ধি গ্রথিত রয়েছে তা উদঘাটনের স্পর্শ রাখেন। শুধু শব্দচর্চার আদি দিকের প্রতি একটি ইঙ্গিত বহন করে মাত্র। একথা নিঃসন্দেহেই বলা যায় যে ভেদীযুগের শব্দচর্চার ইতিহাস আজ ও রহস্যাবৃত ও অবহেলিত।

তথ্যসূত্র

১. ঋকসংহিতা, ১/১৬৪/৪৫, বিষুপদ ভট্টাচার্য কৃত বঙ্গানুবাদসহ, বাক্যপদীয় (ভট্টহরি প্রণীত) গ্রন্থ থেকে উদ্ধৃত, পৃষ্ঠা - ১৬৬।
২. শব্দতত্ত্ব, রবীন্দ্র কুমার ভট্টাচার্য, পৃঃ-১৩৯।
৩. প্রাচীন ভারতের ভাষাদর্শন, করুণাসিন্ধু দাস পৃষ্ঠা - ১।
৪. প্রাচীন ভারতের ভাষাদর্শন, করুণাসিন্ধু দাস পৃষ্ঠা - ৪।
৫. প্রাচীন ভারতের ভাষাদর্শন, করুণাসিন্ধু দাস পৃষ্ঠা - ৩-৪।
৬. মহাভাষ্য, পম্পশাহিক, পতঞ্জলি, দত্তীশ্বামী দামোদর আশ্রম কৃত বঙ্গানুবাদসহ, পৃষ্ঠা - ১৪।
৭. বাক্যপদীয়, ভট্টহরি, বিষুপদ ভট্টাচার্য কৃত বঙ্গানুবাদসহ, পৃষ্ঠা - ১৬০ (২য় খণ্ড)।
৮. সোপঞ্জ ব্যাখ্যা, বাক্যপদীয়, ভট্টহরি, বিষুপদ ভট্টাচার্য কৃত বঙ্গানুবাদসহ, পৃষ্ঠা - ১৬১ (২য় খণ্ড)।
৯. শব্দতত্ত্ব, রবীন্দ্র কুমার ভট্টাচার্য, পৃঃ-১৩৯।
১০. শব্দতত্ত্ব, রবীন্দ্র কুমার ভট্টাচার্য, পৃঃ-১৩৯।

গ্রন্থপঞ্জী

১. উপনিষদ, অতুলচন্দ্র সেন কর্তৃক অনূদিত ও সম্পাদিত, হরফ প্রকাশনী, প্রথম সংস্করণ, ১৯৭২।
২. কর, গঙ্গাধর, শব্দার্থসম্বন্ধসমীক্ষা, সংস্কৃত বুক ডিপো, কলকাতা, ২০০৩।
৩. কাব্যদর্শ, দত্তী, আর. আর. শাস্ত্রী ও কে.আর. পোদ্দার কর্তৃক সম্পাদিত, বি.ও.আর.আই গভর্নমেন্ট ওরিয়েন্টাল সিরিজ, পুণা, ১৯৭০।
৪. ঘোষ, রঘুনাথ ও ভট্টাচার্য চক্রবর্তী, ভাষাতী, শব্দার্থ বিচার (সম্পাদনা), এলাইড পাবলিশার্স প্রাইভেট লিমিটেড, ২০০৫।
৫. দাস, করুণাসিন্ধু : প্রাচীন ভারতের ভাষা দর্শন, প্রোগ্রেসিভ পাবলিশার্স, ফেব্রুয়ারি ২০০২। : ব্যাকরণ দর্শনে বাগর্থপ্রসঙ্গ, এলাইড পাবলিশার্স প্রাইভেট লিমিটেড, ২০০৩।
৬. বাক্যপদীয় (ব্রহ্মকাণ্ড), ভট্টহরি, বিষুপদ ভট্টাচার্য কর্তৃক বঙ্গানুবাদ সহ, ১ম ও ২য় খণ্ড, পশ্চিমবঙ্গ রাজ্য পুস্তক পর্ষদ, ২য় সংস্করণ ২০০৭।
৭. ভট্টাচার্য, উমেশচন্দ্র, ভারতদর্শনসার, বিশ্বভারতী, ১৪১১ বঙ্গাব্দ।
৮. ভট্টাচার্য, রবীন্দ্র কুমার, শব্দার্থতত্ত্ব, সদেশ, ২০০৯।
৯. ভট্টাচার্য, রবীন্দ্র কুমার, শব্দতত্ত্ব, সদেশ, ২০০৮।
১০. মন্ডল প্রদ্যোত কুমার : ভারতীয় দর্শন, প্রোগ্রেসিভ পাবলিশার্স, ২০১০।
১১. মন্ডল, নীলিমা, শব্দবোধের ব্যুৎপত্তিবাদপ্রসঙ্গ, শরৎ বুক ডিস্ট্রিবিউটার্স, ১৪০৯বঙ্গাব্দ।
১২. Das, K.; A Pāṇinian (1990). Approach to Philosophy of Language, Sanskrit Pustak Bhandar.
১৩. Encyclopedia of Indian Philosophy (1990)., Edited By Coward, Harold. G & Raja, K. Kunjunni, Motilal Banarsi Dass.
১৪. Iyear, K. A. (1969)., Subramaniam : Bhartṛhari, Poona, Deccan College, 1969. Vākyapadīya – Kanda –III, Poona, Deccan College.
১৫. Radhakrishnan (1923). Indian Philosophy, Vol. I & II New York, The Macmillan Co., London : George Allen & Unwin Ltd.

সমাজসংস্কারে ধর্মসংস্কারের ভূমিকা : বিবেকানন্দের উপলব্ধি

সুমন ব্যানার্জী

অতিথি অধ্যাপক, ডি. এন. সি. কলেজ, ঔরঙ্গাবাদ মুর্শিদাবাদ

সমাজ সংস্কারের জন্য প্রথমেই প্রয়োজন ধর্মসংস্কারের। মানুষের মনে ধর্মীয় প্রেরণার জাগরণ ছাড়া সমাজ সংস্কার অসম্ভব। বিবেকানন্দ তাঁর এই অনুভূতিকে সমাজ সংস্কারের ভিত্তিরূপে গ্রহণ করেছিলেন। তাঁর মনে হয়েছিল মানুষের জীবন দাঁড়িয়ে আছে ধর্মীয় ভিত্তির উপর। তবে এধর্ম হিন্দু, মুসলিম, খ্রীষ্টান বা বৌদ্ধধর্ম নয় এ-ধর্ম সেবধর্ম, মানবধর্ম। প্রকৃতপক্ষে বিবেকানন্দের দৃষ্টিতে ধর্মভাবনার ভিত্তি হল সত্য, প্রেম ও সেবা। যে ধর্ম সত্য, প্রেম ও সেবাকেন্দ্রিক সে ধর্মই মানব ধর্ম। বিবেকানন্দের জীবনবোধে ধর্মসংস্কারের মধ্য দিয়ে সমাজসংস্কারের আদর্শ কীভাবে উন্মোচিত হয়েছে সেই দিকটি তুলে ধরাই হল এই প্রবন্ধের আলোচ্য বিষয়।

ভারতীয় সমাজব্যবস্থার দুর্বল চেহারা বিবেকানন্দকে ভাবিত করেছিল। তাঁর সমাজ ভাবনার উপলব্ধি সত্যটি হল যে কোন দেশের আদর্শ সামাজ্য গঠনের অন্তর্নিহিত শক্তি নিহীত থাকে সহিষ্ণুতা ও ভ্রাতৃত্ববোধের আদর্শে। সামাজিক অধঃপতনের কারণ হল সেই সমাজস্থ ব্যক্তিবর্গের মূল্যবোধের অভাব। মানুষকে মূল্যবোধের প্রকৃত শিক্ষায় শিক্ষিত হতে হবে। মূল্যবোধের অবক্ষয় মানুষের মধ্যে সহিষ্ণুতা ও ভ্রাতৃত্ববোধের আদর্শটিকে এক বিশেষ অজানা আবরণে আবৃত করে রাখে। তবে তিনি বিশ্বাস করতেন মানুষ পারে না এমন কোন কাজ নেই। প্রাচীন ঐতিহ্যের শ্রেষ্ঠত্ব ও আপন শক্তিতে বলীয়ান হয়ে সমাজ গঠনের আদর্শকে পাথেয় করে একমাত্র মানুষই পারে সামাজিক কাঠামোটিকে এক সুদৃঢ় ভিত্তির উপর প্রতিষ্ঠা করতে।

পাশ্চাত্যের অন্ধ অনুকরণ অপেক্ষা স্বদেশের আধ্যাত্মিক পুনর্জাগরণের উপর অত্যধিক জোর দেওয়ার পক্ষপাতি ছিলেন স্বামীজী। আধ্যাত্মিক পুনর্জাগরণের শক্তি হল ধর্ম। ধর্ম মানব জীবন থেকে বিচ্ছিন্ন কোন ঘটনা নয়। তবে এ ধর্ম ‘ছুঁয়োনা ধর্ম’ নয়। এধর্ম সং আচরণে ও আধ্যাত্মিক শুদ্ধতায় পূর্ণ শক্তিবিশেষ। এই শক্তি একদিকে যেমন সামাজিক অবক্ষয়ের হাত থেকে মানুষকে রক্ষা করে, অপরদিকে তেমন মানুষকে সুস্থ সমাজ গঠনের নিমিত্ত সংস্কারের ধারাকে এগিয়ে নিয়ে যেতে সাহায্য করে।

স্বামীজীর কাছে নিষ্কাম সেবধর্মই হল শুদ্ধধর্ম, যা প্রতিটি মানুষের জীবনের আদর্শ। হওয়া উচিত। তিনি মনে করতেন সেবাপরায়ণতার আদর্শই মানব জীবনের মূল লক্ষ্য হওয়া উচিত। পাশ্চাত্যে ধর্মপ্রচারকালীন তিনি অনুভব করেছিলেন জনকল্যানসাধনের ইতিবাচক চিত্রটি। শ্রীরাধকৃষ্ণদেবের পূণ্যস্মৃতি রক্ষার্থে গঠন করলেন শ্রীরামকৃষ্ণমিশন। যার উদ্দেশ্য ছিল শুদ্ধ ধর্মজীবন ও সমাজকল্যাণ সাধন এই দুইএর মধ্যে সমন্বয় সাধন করা। জীবনের প্রতি উদাসীন না হয়ে শুদ্ধ ধর্মীয় ভাবনায় আত্মনিয়োগের মাধ্যমে নরনারায়ণের সেবাতে সাম্য, মৈত্রী ও ভ্রাতৃত্বের আদর্শকে পুনরুজ্জীবিত করাই ছিল স্বামীজীর মূল লক্ষ্য। তিনি তাঁর এই লক্ষ্যে আজীবন অবিচল থেকেছেন।

বিবেকানন্দ সেবধর্মের আদর্শকে পাথেয় করে জগৎ ও জীবনের মূল সত্যের সন্ধানে নিরন্তর গবেষণা করেছেন। আবিষ্কার করেছেন চার দেওয়ালের বন্ধ ঘরে শঙ্খ-উলুধনি ও প্রদীপ প্রজ্জ্বলনের মাধ্যমে দেব-দেবীর আরাধনায় মুক্তি আসবে না। বিশ্ব সংসারের এ প্রান্ত থেকে ও প্রান্তে অবল-বৃদ্ধ-বনিতার সেবার মধ্যেই মুক্তি। তাঁর কথায় মহামুক্তির বীজমন্ত্র লুকিয়ে আছে জীব সেবার মধ্যে। জীব জ্ঞানে শিবের পূজা ও আরাধনার মধ্যদিয়েই মুক্তির পথ প্রশস্ত হতে পারে।

স্বামীজীর কাছে নিষ্কাম সেবধর্মই হল শুদ্ধধর্ম, যা প্রতিটি মানুষের জীবনের আদর্শ হওয়া উচিত। তিনি মনে করতেন সেবাপরায়ণতার আদর্শই মানব জীবনের মূল লক্ষ্য হওয়া উচিত। পাশ্চাত্যে ধর্মপ্রচারকালীন তিনি অনুভব করেছিলেন জনকল্যানসাধনের ইতিবাচক চিত্রটি। শ্রীরাধকৃষ্ণদেবের পূণ্যস্মৃতি রক্ষার্থে গঠন করলেন শ্রীরামকৃষ্ণমিশন। যার উদ্দেশ্য ছিল শুদ্ধ ধর্মজীবন ও সমাজকল্যাণ সাধন এই দুইএর মধ্যে সমন্বয় সাধন করা। জীবনের প্রতি উদাসীন না হয়ে শুদ্ধ ধর্মীয় ভাবনায় আত্মনিয়োগের মাধ্যমে নরনারায়ণের সেবাতে সাম্য, মৈত্রী ও ভ্রাতৃত্বের আদর্শকে পুনরুজ্জীবিত করাই ছিল স্বামীজীর মূল লক্ষ্য। তিনি তাঁর এই লক্ষ্যে আজীবন অবিচল থেকেছেন।

বিবেকানন্দের দৃষ্টিতে ধর্মই হল মানবতা, তথা মানব ধর্ম। যে ধর্ম সমগ্র মানব জাতির ধারক। বিবেকানন্দ সমগ্র মানব জাতির ধারক রূপে যে ধর্মের কথা বলেছেন তাহল -মানব ধর্ম যা আসলে তাঁর দৃষ্টিতে সেবা ধর্ম। একমাত্র ধর্মপথেই মানুষ দেবত্বের আসন লাভ করতে পারে। এধর্ম রহস্য-রোমাঞ্চে ভরা ধর্ম নয়, এধর্ম সং আচরণ, নৈতিক ও আধ্যাত্মিক শুদ্ধতায় পরিপূর্ণ। বিবেকানন্দের কথায় “পরোপকারই ধর্ম পরপীরণই পাপ। শক্তি ও

সহসীকতাই ধর্ম, দুর্বলতা ও কাপুরুষতাই পাপ। স্বধীনতাই ধর্ম, পরাধীনতাই পাপ। অপরকে ভালোবাসাই ধর্ম, অপরকে ঘৃণা করাই পাপ। ঈশ্বরে ও নিজ আত্মাতে বিশ্বাসই ধর্ম, সন্দেহই পাপ। অভেদ দর্শনই ধর্ম, ভেদ-দর্শন ই পাপ।” (আমার ভারত অমর ভারত স্বামী বিবেকানন্দ পৃষ্ঠা -৯০)

ধর্মের স্বভাব নিহিত ধারণ ক্ষমতায়। আমরা ধর্মকে ধারণ করিনা ধর্ম আমাদের ধারণ করে। ধর্মের ধারণ ক্ষমতা মানুষকে নৈতিক, আধ্যাত্মিক ও প্রেমশক্তিতে বলীয়ান ও পূর্ণ করে তোলে। বিবেকানন্দ কোন দিন কোন একটি বিশেষ ধর্মমতকে গুরুত্ব দেননি। তাঁর ধর্ম সকলের ধর্ম, সমগ্র জাতির ধর্ম, বিশ্বের সকল জাতি বর্ণ নির্বিশেষে আত্ম পীড়িত অত্যাচারীত নিপীড়িত দুর্বল সবল সকলের ধর্ম। বিবেকানন্দ চেয়েছিলেন প্রত্যেকটি ধর্মমতের সত্যদর্শন ও মানবত্বের উদ্বোধক হবে এরূপ ধর্মীয় আদর্শের মানদণ্ডে ধর্মের সংস্কার করতে। যে সংস্কার প্রকৃত পক্ষে সমাজ সংস্কারেরই নামান্তর।

গ্রন্থপঞ্জী

১. চিন্তানায়ক বিবেকানন্দ - সম্পাদক স্বামী লোকেশ্বরানন্দ - রামকৃষ্ণ মিশন, ইনস্টিটিউট অব কালচার, গোলপার্ক, কলি - ২৯, ইনস্টিটিউট অব কালচার, গোলপার্ক, কলি - ২৯।
২. শাস্ত্রত বিবেকানন্দ, সম্পাদক, নিমাই সাধন বসু, আনন্দ পাবলিশার্স।
৩. তত্ত্ব ও প্রয়োগ, দর্শন ও সমাজ ট্রাস্টের মুখপত্র, পঞ্চম খন্ড, তৃতীয় সংখ্যা, নভেম্বর ২০১০।
৪. অমৃতবাণী (বিবেকানন্দের বাণী সংকলন) গোলপার্ক রামকৃষ্ণ মিশন।
৫. ওঠো, জাগো, এগিয়ে চলো- স্বামী বিবেকানন্দ।

লোককবি বিজয় সরকার : জীবন ও সাহিত্য (১৯০৩ - ১৯৮৫)

হীরামন পোদ্দার

সহঃ শিক্ষক, গণদীপায়ন লালবাহাদুর স্মৃতি বিদ্যাপীঠ, হাবরা, উত্তর ২৪ পরগনা।

গানের দেশে প্রাণের মানুষ লোককবি বিজয় সরকার (১৯০৩-১৯৮৫) এপার বাংলা ওপার বাংলা দুই বাংলারই কবি গানের ইতিহাসে সুদৃঢ় ভিত্তিতে প্রতিষ্ঠিত। তাঁর রচিত অসংখ্য ধূয়া গানের মধ্যে প্রতিফলিত হয়েছে প্রাণের দেশ বাংলাদেশের গ্রাম্য জীবন ও গ্রামের মানুষের অন্তরের আকৃতি। বিজয় সরকারের গান যেমন সাহিত্য গুণসম্পন্ন তেমনই বিষয় ভাবনাও অভিনব। তাঁর সৃজনশীলতার গভীরতা ও অসাম্প্রদায়িক চেতনা তুলনা রহিত।

কবি বিজয় সরকারের জন্ম বাংলাদেশের (পূর্বের পূর্ব বাংলার) যশোর জেলার (বর্তমান নড়াইল) সদর থানার ডুমদি গ্রামের নমঃশূদ্র সম্প্রদায়ের বৈরাগী বংশে। প্রচলিত আছে ইংরাজী ১৯০৩ সালের ২০ ফেব্রুয়ারী বাংলা ১৩০৯ সনের ৭ ফাল্গুন বিজয় সরকারের জন্ম। পিতার নাম নবকৃষ্ণ বৈরাগী ও মায়ের নাম হিমালয় কুমারী। ডুমদি গ্রাম নড়াইল শহর থেকে প্রায় তিন মাইল দক্ষিণ পূর্ব পার্শ্বের বিলের মাঝখানে অবস্থিত, যেমন অনুন্নত তেমনি নাগরিক সুযোগ-সুবিধা বঞ্চিত। ঊনবিংশ-বিংশ শতাব্দীতে জ্ঞান-বিজ্ঞানে নাগরিক জীবন অনেক অগ্রগামী হলেও ডুমদি গ্রামবাসীর সেই সৌভাগ্য ছিল না। ফলে বিজয় সরকারকে অনেক প্রতিকূল পরিস্থিতির মধ্য দিয়ে জীবন সংগ্রামে অবতীর্ণ হতে হয়।

বিজয় সরকারের পিতামহ গোপালচন্দ্র বৈরাগী ছিলেন একজন কৃষক। গোপালচন্দ্রের পুত্র অর্থাৎ বিজয় সরকারের পিতা নবকৃষ্ণ বৈরাগী সামান্য লেখাপড়া জানতেন। বিভিন্ন সূত্র থেকে জানা যায় তিনি কবিগানের বিশেষ ভক্ত ছিলেন। তখনকার দিনের কবিরাল নড়াইলের সিংগে নিবাসী আনন্দ সরকার (১৮৩৩-১৯২৬) এবং জয়পুরের লোহাগড়া নিবাসী তারকচন্দ্র সরকারের (১৮৪৭-১৯১২) সাথে তাঁর ঘনিষ্ঠ সম্পর্ক ছিল। নবকৃষ্ণ ভক্তির আতিশয্যে আনন্দ সরকার ও তারকচন্দ্র সরকারের রচিত বিভিন্ন গান গ্রামের ধর্মীয় অনুষ্ঠানগুলিতে পরিবেশন করতেন। এছাড়া নবকৃষ্ণ দৈহিক শক্তিতে বলীয়ান যেমন ছিলেন তেমনি বুদ্ধিমত্তায়ও তিনি প্রশংসার যোগ্য। বিজয় সরকারের মাতা হিমালয় কুমারী ছিলেন নড়াইলের রামসিধি গ্রামের এক চাষী পরিবারের কন্যা। নবকৃষ্ণ ও হিমালয় কুমারী নয়টি সন্তানের মধ্যে বিজয় ছিলেন সর্বকনিষ্ঠ। বৈরাগী বংশের সন্তান তরুণ বিজয় আধুনিক শিক্ষায় শিক্ষিত হয়ে বংশের নাম পরিবর্তন করেন বিজয় কৃষ্ণের সময় থেকেই বৈরাগীর পরিবর্তে তাঁকে অধিকারী লিখতে দেখা যায়। উল্লেখ্য বৈরাগী ও অধিকারী সমার্থক শব্দ।

বিজয় সরকারের পিতা শিশু বিজয়ের লেখাপড়ার প্রতি অত্যন্ত সজাগ দৃষ্টি রাখতেন। বিজয়ের প্রতি কোনরূপে অযত্ন তিনি মেনে নিতেন না। জানা যায় বিজয়ের জ্যাঠাতুত ভাই অভয়চন্দ্র বৈরাগী বাড়িতে বসে শিশু বিজয়কে লেখার হাতে খড়ি দেন। এরপর নবকৃষ্ণ শিশু বিজয়কে গ্রামের কোন এক পাঠশালায় ভর্তি করে দেন। প্রাথমিক শিক্ষার সময় বিশিষ্ট কণ্ঠশিল্পী ও অভিনেতা নেপালচন্দ্র বিশ্বাসকে বিজয় শিক্ষক হিসাবে পান। নেপালবাবুর অনুপ্রেরণায় বিজয় সরকারের সঙ্গীতে হাতে খড়ি হয়। কিশোর বিজয় পাঠশালায় অধ্যয়নকালে গ্রামের মেয়েদের বিয়ের গানে ও জাগরণ গানে কণ্ঠ দিয়ে নেপালবাবুর দৃষ্টি আকর্ষণ করেন।

পাঠশালার অধ্যয়ন শেষ হলে মেজদাদা হৃদয়নাথের আন্তরিক ইচ্ছায় বিজয় সরকার হোগলাডাঙ্গা ইউ. পি. স্কুলে ভর্তি হন। এই সময় নড়াইলের জমিদার মণিন্দ্রনাথ রায় বিজয়সহ পূর্বতন চারটি কিশোর ও নেপালবাবুকে নিয়ে যাত্রা দল গঠন করেন। এই দলে বিজয় সরকার ‘হরিশ্চন্দ্র’, ‘সুরথ উদ্দার’, ‘রাম বনবাস’, ‘সীতাহরণ’ নাটকে অভিনয় ও বিবেকসঙ্গীত পরিবেশন করে বিভিন্ন মহল থেকে পুরস্কৃত হন।

হোগলাডাঙ্গা ইউ. পি. স্কুলের অধ্যয়ন শেষ করে বিজয় ১৬/১৭ বছর বয়সে বাঁশগ্রামে এম. ই. স্কুলে ভর্তি হন। বাঁশগ্রাম স্কুলের প্রধান শিক্ষক ভুবন মোহন ঘোষ তাঁকে সঙ্গীতচর্চায় বিশেষ উৎসাহিত করেন। এরপর বাঁশগ্রাম স্কুল ত্যাগ করে তিনি সিংগাশোলপুরের কে. পি. ইনষ্টিটিউটের ৭ম শ্রেণিতে ভর্তি হন। এই ইনষ্টিটিউটনে পড়াকালীন সময়ে প্রধান শিক্ষক বিজয় বাবু (বিজয় চন্দ্র ভট্টাচার্য), সহকারী প্রধান শিক্ষক অরুণেশ্বর রায় ও হেড পন্ডিত কিরণচন্দ্র বিজয় সরকারকে সাহিত্য চর্চায় বিশেষভাবে উৎসাহিত করেন। এই কিরণচন্দ্র চক্রবর্তীর নিকট তিনি সংস্কৃত ভাষা ও হিন্দু শাস্ত্র অধ্যয়ন করেন। শিক্ষক অরুণেশ্বর রায় নিজে একজন সংগীতজ্ঞ ও নাট্যমোদি থাকায় তিনি বিজয় সরকারকে অনুপ্রেরণা দিতেন। জানা যায় এই অরুণেশ্বর রায়ের কাছেই বিজয় সরকার

শিখেছিলেন রবীন্দ্র সঙ্গীত। বস্তুত বিজয় তাঁর স্মৃতিচারণে এই শিক্ষকদের উৎসাহদান অতি শ্রদ্ধার সাথে স্মরণ করতেন।

বিভিন্ন ক্ষেত্রসমীক্ষা থেকে জানা গেছে তিনি সিংগে শোলপুর কে. পি. ইনষ্টিটিউশনে দশম শ্রেণি পর্যন্ত পড়াশোনা করেছিলেন। ম্যাট্রিক পরীক্ষা দেওয়ার প্রস্তুতি নিচ্ছিলেন। কিন্তু দুঃখের বিষয় বিজয়ের আর ম্যাট্রিক পরীক্ষা দেওয়া হলো না, কারণ টেস্ট পরীক্ষা দেওয়ার পরেই তাঁর পিতৃ বিয়োগ ঘটে গেল। এই ধারণার একটি ভিন্নমতও পাওয়া যায়। কারণ মতে তিনি ১৯২৬ খ্রিস্টাব্দে ম্যাট্রিক পাশ করার পর নিজের ডুমদী গ্রামের স্কুলে কিছুদিন শিক্ষকতা করেছেন। তবে বিজয় সরকারের জীবনীকার মহসিন হোসাইন ও বিভিন্ন সাক্ষাৎকারের ভিত্তিতে জানা যায় তিনি ১৯২৬ সালে ম্যাট্রিকুলেশন পরীক্ষা দিয়ে অকৃতকার্য হন।

ইতি মধ্যে বিজয়ের পিতা নবকৃষ্ণ অধিকারী মহাশয় পরলোক গমন করেন এবং কিছুদিনের মধ্যে পিতার কৃষিজমি হাটবাড়িয়ার জমিদাররা নিলামে নিয়ে নেয়। এমতাবস্থায় বিজয়ের সহোদরেরা যে যার মতো সংসার পেতে জীবিকার জন্য কঠোর সংগ্রামে লিপ্ত হন। পিতৃ-মাতৃহীন সর্বকনিষ্ঠ বিজয়কে দেখবার মতো আর কেউ রইল না। তাই তিনি পরীক্ষা না দিয়ে ডুমদি মধ্যপাড়া এল. পি. স্কুলের পন্ডিত-মাস্টার পদে যোগ দেন। বেতন অতি সামান্য, শিক্ষার্থীর অভিভাবকরাই যা দিতেন। এই এল. পি. স্কুলের শিক্ষকতার পেশায় বিজয় সরকার তিন বছর অতিবাহিত করেন। তারপর কোন এক কারণে ডুমদি মধ্যপাড়া লোয়ার প্রাথমিক স্কুলের শিক্ষকতা ত্যাগ করে ডুমদি গ্রাম থেকে প্রায় দেড় কিলোমিটার উত্তর দিকে টাবরা লোয়ার প্রাইমারি স্কুলের পন্ডিত-শিক্ষক হিসাবে যোগ দেন। প্রায় আড়াই বছর কাটিয়ে দেন এই স্কুলে।

শিক্ষকতার সীমাবদ্ধ জীবন বিজয় সরকারকে খুব আনন্দ দিতে পারেনি। খাঁচা খোলা পাখির মতো তাঁর মন কঠোর জীবন সংগ্রামের ছকে বা কাজের ছকে আবদ্ধ না রেখে অসীমের পানে ধাবিত হন। পাল্টে নিলেন নিজের জীবিকার ধরণ- ছেড়ে গেলেন টাবরা, গ্রহণ করলেন মূলদাঁইড কাছারির এক সহকারী নায়েবের পদ। সেখানে গিয়ে নতুন অভিজ্ঞতা অর্জন করলেন তিনি। জমিদার-গোমস্তা-নায়েব-আমলাদের অত্যাচার-অবিচার দেখে মন গেল বিষিয়ে। দুঃখ ভারাক্রান্ত মন নিয়ে ১৩৩২ সনে তিনি গোপালপুর হাটবাড়িয়ার জমিদারের কাছারির নায়েবের চাকরি নেন জানকীনাথ দত্তের অনুকম্পায়। কাছারির কাজের ব্যস্ততার মধ্যেও তিনি সঙ্গীতচর্চা অব্যাহত রাখেন।

বিজয় সরকার একদিন লোকমুখে শুনতে পান, হোগলাডাঙ্গায় কবিগান হবে। কবিগানের বিখ্যাত দুই কবিরাজ পালা করবেন- একজন গোপালগঞ্জের বিখ্যাত কবিরাজ মনোহর সরকার (১৮৭৯-১৯৩৯) ও অন্যজন খুলনার রাজেন্দ্রলাল সরকার (১৮৯৯-১৯৭৩)। অন্যান্য সঙ্গীতপ্রিয় লোকের সাথে তিনি কবিগান শুনতে গেলেন এবং মনোহর সরকারের গানে বিজয় সরকার এমন অভিভূত হলেন যে, গভীর রাতে গান শেষ হলেও তিনি স্থান ত্যাগ করেননি। সকাল বেলায় যে বাড়ীতে মনোহর সরকারের থাকা-খাওয়ার ব্যবস্থা হয়েছিল বিজয় সেই বাড়ীতে উপস্থিত হন এবং বিনীতভাবে প্রণাম করলেন মনোহর সরকারকে এবং ভক্তি গদ গদ হয়ে চোখের জল ফেলে জানানেন,- ‘বাবা, আমি আপনার কাছ থেকে কবিগানের সরকারি শিখতে চাই। আপনি আমাকে গ্রহণ করেন’। মনোহর সরকার বিজয়ের মাথায় হাত বুলিয়ে সান্ত্বনা দিলেন এবং পরিবারের খবরাখবর নিলেন।

সুন্দর চেহারার তরুণটির দিকে তাকিয়ে মনোহর সরকার জিজ্ঞাসা করলেন,- ‘তুমি গান গাইতে জান’ ? বিজয় বললেন, ‘জানি’। ‘আপনি কোন ধরনের গান শুনতে চান’ ? মনোহর বললেন, ‘আমি যে ধরনের গান শুনতে চাইব তুমি সে ধরনের গান গাইতে পারবে’? বিজয় আত্মপ্রত্যয়ের সাথে উত্তর দিলেন ‘হ্যাঁ, পারব’। এ হেন উত্তরে বিস্ময়ে বিমুগ্ধ মনোহর জিজ্ঞাসা করলেন, ‘অশ্বিনীদার গান জান’ ? এরপর তরুণ বিজয় সরকার একতারা বাজিয়ে একটি গান গেয়ে শুনালেন। ঐ গানের প্রথম অংশ ছিল এমন,-

“আমি গুরু বৈমুখ হয়ে রলেম ভাই,

এ মুখ কেউ দেখ না,

আমার এ মুখ দেখলে পরে,

তার দুঃখ আর যাবে না”।।

- বিজয়ের দরদী কণ্ঠের গান শুনে মনোহর সরকার সেদিন চোখের জল রাখতে পারেননি। গাইতে গাইতে কেঁদেছিলেন বিজয়ও। ঐদিনই সিদ্ধান্ত হয়, বিজয় পরবর্তী বছর মনোহর সরকারের সঙ্গে কবিগান শিক্ষার্থে সর্বক্ষণ থাকবেন।

১৩৩৩ সনে ২১ বছর বয়সে বিজয় সরকার কবিগান শেখার জন্য গুরু কবিরাজ মনোহর সরকারের বাড়ি গোপালগঞ্জ জেলার দুর্গাপুরে উপস্থিত হন। এরপর বিজয় সরকারের শুরু হয় নতুন জীবন। তিনি আনুষ্ঠানিকভাবে মনোহর সরকারের নিকট তালিম নিতে শুরু করেন। কখনো ‘দোহার’ কখনো ‘ছুট সরকার’ আবার কখনো ‘বাধনদার’ হিসাবে তাঁর কবি প্রতিভা এবং কণ্ঠের মাধুর্য প্রদর্শনের সুযোগ লাভ করেন। তার পরে কবিগানের

শিক্ষাগুরু খুলনার চুনখোলার বিখ্যাত লোককবি রাজেন্দ্রনাথ সরকার (১৮৯১-১৯৭৩), কবিগানের জগতে ইনি একজন দিকপাল- কবিগানে অশ্লীলতা বর্জনে একজন অন্যতম হোতা। রাজেন্দ্রনাথ সরকারের নিকট তিনি একবছর সঙ্গীতের তালিম নেন। ১৩৩৬ বঙ্গাব্দের ১২ ই অগ্রহায়ণ গুরু মনোহর সরকারের অনুমতি নিয়ে তিনি কবিগানের দল গঠন করেন। তাঁর দলে বিভিন্ন সময় যারা সহশিল্পী ছিলেন বলে জানা যায় তারা হলেন, সদানন্দ মল্লিক, রসিক মান্দার, নগেন মাস্টার, পরাণ ঢুলি, ধীরেন্দ্রনাথ বিশ্বাস, বিমল বিশ্বাস, কালিকান্ত শিকদার, মুকুল বিশ্বাস, জিতেন্দ্রনাথ বিশ্বাস, হাজারীলাল বিশ্বাস, সতীশ শীল, দুলাল বিশ্বাস, ক্ষীরোদ বিশ্বাস প্রমুখ। ফরিদপুরের ভৈল্লাবাড়ী গ্রামে অনুষ্ঠিত হয় বিজয় সরকারের নতুন দলের প্রথম কবিগান। এই আসরে তাঁর প্রতিপক্ষ ছিলেন মহিম সরকার। ক্রমে ক্রমে কবিগায়ক হিসাবে বিজয়ের নাম ছড়িয়ে পড়ে।

প্রতিপক্ষ সরকার হিসাবে অনেকের সাথেই বিজয় কবিগান গেয়েছেন। তাঁদের মধ্যে বিশেষভাবে উল্লেখযোগ্য নাম হল - নকুল দত্ত ও নিশি সরকার। অবশ্য পরবর্তীকালে বিজয়-নিশি কবিগানের একান্নবর্তী পরিবার হয়ে উঠেছিল। বিজয় যে আসরে গাইবেন সে আসরে নিশি নেই, আবার নিশি যে আসরে গাইবেন সে আসরে বিজয় নেই -এটা যেন ভাবাই যেত না। নিশিহীন বিজয় হোত না, আবার বিজয়হীন নিশিও হোত না। দুঃখের বিষয় দেশ ভাগের জন্যই এই দুই জুটির গান গাওয়ার ভাঙ্গনের শুরু।

বিজয় সরকার প্রায় হাজার পাঁচেক আসরে গান গেয়ে লক্ষ লক্ষ শ্রোতার প্রশংসা কুড়িয়েছেন। তিনি দুই বাংলার প্রতিটি জেলার বিভিন্ন এলাকায় প্রত্যেক বছরেই কবিগান পরিবেশন করেন। এছাড়া দিল্লি, ওড়িশা, আন্দামান, ত্রিপুরা ও অসমের বাঙালিদের বসবাস স্থলে তিনি কবিগান পরিবেশন করেন। ১৩৪২ সালে কলকাতার এলবাট হলে কবিগানের আসর বসে। এ অনুষ্ঠানের উদ্যোক্তা ছিলেন রাজেন্দ্র সরকার। অনুষ্ঠানটিকে সাফল্যমন্ডিত করতে এগিয়ে এসেছিলেন বিদ্রোহী কবি কাজী নজরুল ইসলাম, পল্লিকবি জসীমুদ্দীন, কবি গোলাম মোস্তাফা ও কণ্ঠশিল্পী আব্বাসউদ্দীন। কবিগান আরম্ভ হওয়ার আগে জসীমউদ্দীন কবিগান ও কবিয়ালদের সম্পর্কে বিস্তৃত আলোচনা করেন। এই আসরে কবিগান গেয়ে বিজয় শ্রোতাদের মাতিয়ে দেন। এই প্রথম কলকাতা শহরে বিজয়ের নাম চড়িয়ে পড়ে। স্মরণ করা যেতে পারে যে, পূর্বোক্ত কবি-শিল্পীদের ত্যাগ ও সহযোগিতা বিজয় সরকারের জনপ্রিয়তার সৃষ্টির মূলে কাজ করেছে। রাজেন্দ্রনাথ সরকারের অর্থনৈতিক সহযোগিতার কথা এই প্রসঙ্গে উল্লেখযোগ্য। চুনখোলার বাড়ি তৈরী করার জন্য যে ইট কিনেছিলেন সে সব ইট বিক্রি করে তিনি এলবাট হলের সমস্ত ব্যয় ভার বহন করেন। এ আসরে অন্য গায়ক ছিলেন- নিশি সরকার (১৩১৮-১৩৯৯)।

এরপর বিজয় কলকাতার নানা জায়গায় গান করেন। এর মধ্যে বিশেষভাবে উল্লেখযোগ্য কলকাতা বিশ্ববিদ্যালয়ের কবিগান। ১৯৩৭ সালের ১লা অক্টোবর কলকাতা বিশ্ববিদ্যালয়ের আশুতোষ ভবনে অধ্যাপকগণের ব্যবস্থাপনায় অনুষ্ঠিত হয় এই কবিগানের আসর। এখানে কবিগানের বিষয় ছিল ‘স্ত্রী ও পুরুষ’। স্ত্রী লোকের পক্ষে ছিলেন বিজয়। এ আসরে বহু গুণী ব্যক্তি উপস্থিত ছিলেন। তাঁদের মধ্যে সুনীতিকুমার চট্টোপাধ্যায়, সুকুমার সেন, কবি নজরুল ইসলাম, বিখ্যাত নৈয়ায়িক ফণিভূষণ তর্কবাগীশ, ধীরেন্দ্রনাথ সেন, আব্বাসউদ্দীন ও শৈলেন্দ্রনাথ মিত্রের নাম বিশেষভাবে উল্লেখযোগ্য। বিজয়ের গানে সন্তুষ্ট হয়ে সুনীতিকুমার চট্টোপাধ্যায়, সুকুমার সেন প্রমুখেরা বিজয়কে একটা প্রশংসা পত্র দেন। তাতে লেখেন, -

“আমরা শ্রীযুক্ত বিজয়কৃষ্ণের কবিত্ব শক্তি, শাস্ত্র জ্ঞান এবং বাগ্মীতা ও তদুপরি সংগীতজ্ঞতা দেখিয়া বিশেষ প্রীতি লাভ করিয়াছি”।

বিজয় সরকার আধুনিক শিক্ষায় শিক্ষিত মানুষের নিকট কবিগানকে শ্রুতি যোগ্য করে তোলেন। তিনি গ্রামের মাঠ- ঘাট থেকে শুরু করে ঢাকা, কলকাতার সরকারী অনুষ্ঠানেও কবিগান পরিবেশন করেন। বাংলা বেতার ঢাকা ও খুলনা কেন্দ্র, বাংলাদেশ টেলিভিশন, বাংলাদেশ শিল্পকলা একাডেমী (ঢাকা, ১৯৭৯), বাংলা একাডেমী (ঢাকা, ১৯৭৯), ঢাকা বিশ্ববিদ্যালয়, কলকাতা ভাষা পরিষদ হল, কাশিম বাজার মহারাজের পুত্র শ্রীশ চন্দ্র নন্দীর বাসভবনে, দিল্লিতে প্রবাসী বঙ্গ সংস্কৃতির সম্মেলনে প্রভৃতি স্থানে কবিগান পরিবেশনের জন্য কবির ডাক পড়ে। তাঁর কবি জীবনে তিনি অনেক সম্মান ও পদকে ভূষিত হন। ১৯৩৭ খ্রিস্টাব্দে আচার্য ডঃ সুনীতি কুমার চট্টোপাধ্যায়, ডঃ সুকুমার সেন প্রমুখ ব্যক্তির উপস্থিতিতে কলকাতা বিশ্ববিদ্যালয়ে তাঁকে সংবর্ধনা দেওয়া হয়। ১৯৮৩ খ্রিস্টাব্দের ১৫ই জানুয়ারী ভারতীয় ভাষা পরিষদ হলে ডঃ আশুতোষ ভট্টাচার্য, ডঃ দেবীপদ ভট্টাচার্য, ডঃ অসিত কুমার বন্দোপাধ্যায়, ডঃ কল্যাণ কুমার গঙ্গোপাধ্যায়, সুরেশ চন্দ্র মৈত্র প্রভৃতি বিদ্বৎ জনের উপস্থিতিতে বিজয় সরকারের বই প্রকাশ উপলক্ষে তাঁকে সংবর্ধনা দেওয়া হয়।

বিজয় সরকার অনেক প্রতিষ্ঠিত মানুষকে কবিগান শুনিয়েছেন, তাঁদের মধ্যে বিশেষ ভাবে উল্লেখযোগ্য ব্যক্তিরা হলেন, - পল্লিকবি জসীমউদ্দীন, ফোকলোরবিদ মুহম্মদ মনসুরুদ্দীন, বিদ্রোহী কবি কাজী নজরুল ইসলাম, কবি গোলাম মোস্তাফা, কণ্ঠশিল্পী আব্বাসউদ্দীন, কাশিম বাজার মহারাজার পুত্র শ্রীশচন্দ্র নন্দী, আচার্য প্রফুল্লচন্দ্র রায়, দার্শনিক গোবিন্দচন্দ্র দেব, ওড়াকান্দির শ্রী শ্রী গুরুচাঁদ ঠাকুর, আব্দুল হাই, ডঃ মোঃ শহীদুল্লাহ, কণ্ঠ শিল্পী ও

সুরকার হেমন্ত মুখোপাধ্যায়, নির্মলেন্দু চৌধুরী, সবিতারত দত্ত প্রমুখ। সবাই তাঁর প্রতিভার প্রশংসা করেছেন। বিজয়ের গানের উচ্চ প্রশংসা করে পল্লিকবি জসীমউদ্দিন বলেন, -

“মাঝে মাঝে দেশীয় গায়কদের মুখে বিজয়ের রচিত বিচ্ছেদ
গান শুনিয়া পাগল হই। এমন সুন্দর সুব বুঝি কেউ রচনা
করিতে পারে না”।

-- শুধু দেশীয় প্রতিভাবানরাই নয়, বিদেশী প্রতিভাবানরাও বিজয়ের প্রশংসায় পঞ্চমুখ। আমেরিকান গবেষক কেরল সলোমনের মতে - ‘বিজয় আধুনিক পদকর্তাদের মধ্যে শ্রেষ্ঠ’।

১৩৪২ মধুরকণ্ঠের অধিকারী বিজয় সরকারের খ্যাতি অল্প দিনে বিভিন্ন মহলে প্রচারিত হওয়ায় পুরানো কবি দলের বায়না অপেক্ষাকৃত কম হতে থাকে। ফলে একশ্রেনির স্বার্থবাদী মহল বিজয় সরকারের বিরোধিতা করতে থাকেন। এই বিরুদ্ধবাদীদের প্রধান ব্যক্তি ছিলেন কবিরাজ রাজেন্দ্রনাথ সরকার। কিন্তু তিনি কোন কিছুতেই পিছু হেটলেন না। এমতাবস্থায় তিনি ফরিদপুরের ঘোষালকান্দি গ্রামের সঙ্গীত সমঝদার শ্যামলাল রায়ের বাড়িতে আশ্রয় নেন। শ্যামলাল বরিশালের বিখ্যাত কবিরাজ নকুল সরকারের সঙ্গে বিজয় সরকারের কবিগানের জোট করে দেন। নকুল সরকারের সঙ্গে বিজয় সরকার প্রায় আড়াই বছর জোটে গান করেন। বিজয় সরকার শ্যামলাল বাবুর উৎসাহে বহু শাস্ত্র-গ্রন্থ পাঠের সুযোগ লাভ করে বহু শাস্ত্রে অগাধ পাণ্ডিত্য অর্জন করেন। বিজয় এখানে অবস্থান করেছিলেন তিন বছর।

১৩৪২ সনে বিজয় সরকার বরিশাল জেলার বড়োমগড়া গ্রামের শশীভূষণ পান্ডের কন্যা বীণাপাণিকে বিবাহ করেন। বিয়ের ঘটক ছিলেন বিজয় সরকারের শুভাখী শ্যামলাল রায়। বীণাপাণি লেখাপড়া জানতেন। তিনি কলকাতা ‘বাণীভবন’ ব্রহ্মসমাজ বিদ্যালয়ে পড়াশোনা করেন। বীণাপাণির গর্ভে বিজয়ের দুটি কন্যা সন্তান জন্মগ্রহণ করে। যথাক্রমে কানন (বুলবুলি) ও মঞ্জু। কনিষ্ঠ কন্যা অপরিণত বয়সে মারা যায়। বিজয়ের একমাত্র শ্যালক অক্ষয় কুমার পান্ডের টি. বি হলে বীণাপাণি বরিশালে ভাইকে সেবাদি করতে গিয়ে ভাই-এর সঙ্গে নিজেও যক্ষ্মায় আক্রান্ত হন। বীণাপাণি মারা যান - ১৩৫২ বঙ্গাব্দের ২৪ শ্রাবণ বৃহস্পতিবার ডুমদিতেই। স্ত্রী বিয়োগ বিজয় সরকারকে দারুণ মর্মান্বিত করে। মাতৃহারা কন্যা কাননবালাকে নিয়ে দিশাহারা হলেন। কোন উপায় না দেখে শুভাখীদের অনুরোধে তিনি দ্বিতীয়বার বিবাহ করতে রাজী হলেন। ১৩৫২ সনের ৪ঠা ফাল্গুনে বিজয় সরকার দ্বিতীয় বিবাহ করলেন গোপালগঞ্জের সাতপাড়া গ্রামের রমেশচন্দ্র বিশ্বাসের প্রথম কন্যা প্রমদা সুন্দরীকে। তখন কবির বয়স ৪৩ বছর। প্রমদা সুন্দরী শিক্ষিতা বিবেচনাসম্পন্ন মহিলা। হিসাবি ও পরিনামদর্শী রমণী প্রমদা বিজয়ের উপার্জনের অর্থে সংসারটাকে দ্রুত সুন্দর করে তুললেন। প্রমদার উৎসাহে বিজয় গান রচনায় ও সঙ্গীত চর্চায় অধিক সময় দিতে পারলেন।

১৩৫৪ সনের ২০শে কার্তিক বিজয় প্রমদার প্রথম পুত্র সন্তান কাজলকুমার অধিকারী জন্মগ্রহণ করেন। প্রথম পুত্রের জন্মের কয়েক বছর পরে তাঁদের আর এক পুত্রের জন্ম হয়, নাম বাদল কুমার অধিকারী। এই ভাবে বিজয় সরকারের সংসারে এক কন্যা, দুই পুত্র, স্ত্রী ও নিজেকে নিয়ে পাঁচজন সদস্য দাঁড়ায়। কন্যা কানন বালাকে কিছুটা লেখাপড়া শিখিয়ে তিনি কালিয়া থানার ধুসা গ্রামের লালবিহারী বিশ্বাসের প্রথম পুত্র সুশীল কুমার বিশ্বাসের সাথে বিয়ে দেন। কানন-সুশীল পরিবার পরিজন নিয়ে পশ্চিম বাংলার হাওড়া জেলার বেলুড়ের বিধানপল্লিতে বসবাস করছেন। বিজয়ের দুই পুত্র কাজল ও বাদলকে লেখাপড়া শেখার জন্য তাঁর মনোযোগের অভাব ছিল না। পুত্রদের লেখাপড়ার সঙ্গে নীতিবোধ ও সত্যতা শিক্ষা দিতে তিনি কখনো কখনো কঠোরতাও অবলম্বন করেছিলেন। পুত্রদ্বয় যথার্থ শিক্ষায় শিক্ষিত হয়ে পিতার পেশায় না এসে স্ব স্ব চাকুরিতে নিয়োজিত। বর্তমান জ্যেষ্ঠ পুত্র কাজলকুমার অধিকারী চাকুরী থেকে অবসর নিয়ে পিতার জীবন ও কর্মের প্রচার, প্রসার ও মূল্যায়নে যথার্থ ভূমিকা নিয়েছেন।

কবি বিজয় সরকার ১৩৩৬ সন থেকে ৫০ বছর কবিগান গেয়ে শেষ জীবনে অন্ধত্ববরণ করেন। কলকাতার পি. জি. হাসপাতালে ভর্তি করে তাঁর চোখে অস্ত্রোপচার করা হয়, এছাড়া বেশ কয়েকবার বেসরকারী ক্লিনিকেও তাঁর চোখের চিকিৎসা করা হয়, কিন্তু চোখ আর পূর্বের ন্যায় ভালো হয়নি। উত্তর ২৪ পরগনার বনগাঁ থেকে প্রকাশিত ‘শ্রী শ্রী গুরু পাগল বিজয়ামৃত’ পুস্তকে লেখক বাসুদেব গোলদার জানিয়েছেন বিজয়ের একান্ত প্রিয়ভাজন মহাসিনের চোখ দুটি অসুস্থ হলে বিজয় সরকার তাঁর চোখ দুটি দান করে নিজে অন্ধত্ব বরণ করেন। তবে বাসুদেব গোলদারের বর্ণনায় সত্যতা আছে কিনা তা এখনো পর্যন্ত জানা যায়নি। দৃষ্টিহীনতা ছাড়াও বিজয় সরকার জীবনের শেষ দিকে গ্যাসটিকে ভুগছিলেন। তাঁর অবস্থার অবনতি হলে তাঁর নিজ বাড়ি কেউটিয়া থেকে তাঁর কন্যা কানন বিশ্বাসের বেলুড়স্থ বিধান পল্লির বাসায় স্থানান্তর করা হয়। সেখানে ১৯৯২ সনের ১৮ ই অগ্রহায়ণ (ইংরাজী ১৮৮৫ খ্রিস্টাব্দ ৪ ঠা ডিসেম্বর) বুধবার রাত ১০.৫৫ টায় মানবপ্রেমিক, মহান-আত্মা, পাগল বিজয়ের দেহান্তর ঘটে। মৃত্যুকালে তাঁর বয়স হয়েছিল ৮১ বছর ৯ মাস ১৯ দিন।

কবি বিজয় ব্যক্তিগত জীবন অত্যন্ত নম্র ও ভদ্র স্বভাবের ছিলেন। কবিগানে তাঁর খ্যাতি ছড়িয়ে পড়ার পরেও তিনি নিজের ভদ্রতার বিসর্জন দেননি। সকল সময় অন্যের প্রতি এমনকি নিজের শিষ্যদের প্রতি সদাচার ও বিনয় প্রকাশ করতেন। জানা যায় জীবনের শেষ দিকে মানুষকে ধর্মীয় উপদেশ ও দীক্ষা দিতেন, কিন্তু এই গুরুগিরির বিনিময়ে শিষ্য-শিষ্যাদের নিকট থেকে কোন অর্থ গ্রহণ করতেন না। পশ্চিমবঙ্গ এবং বাংলাদেশ মিলিয়ে বিজয় সরকারের দুই/তিন হাজার শিষ্য ছিল বলে এক তথ্য থেকে জানা যায়। কবিগান গাওয়ার সুবাদে নানা স্থানে ভ্রমণ করেছেন। বহু মানুষের সান্নিধ্য লাভ করেছেন। নানা ধর্ম ধারায় সাথে নিজের বিশ্বাস ও ভক্তিকে মিলিয়েছেন। এই অসাম্প্রদায়িক চেতনা জীবনের শেষ দিন পর্যন্ত অন্তরের মধ্যে ধারণ করেছেন। তাঁর শিষ্যদের মধ্যে অনেক মুসলমান ভক্ত ছিলেন যারা তাঁর সান্নিধ্যে পেয়ে ধন্য হয়েছেন। এ প্রসঙ্গে বিশেষভাবে গবেষক বিজয় সরকারের জীবনীকার জনাব মহাসিন হোসাইনের নাম উল্লেখ করা যায়; যিনি বিজয় সরকারের আশীর্বাদ ধন্য হয়ে বিজয় সরকারের আদর্শ লালন করেছেন। এই রকম বহু মুসলমানকে তিনি যেমন আপন ভাবে গ্রহণ করেছিলেন তাঁরাও তাকে আপনজন ভাবতেন।

জীবনের প্রান্তবেলায় দাঁড়িয়ে যখন বিজয় সরকার সুর ধরতেন- ‘পোষা পাখি উড়ে যাবে সজনি একদিন ভাবি নাই মনে’। - নিজে কেঁদে পরকে কাঁদাতেন। স্বীয় বৈশিষ্ট্যে ভরা উদাস - করা সুরারোপে গীতিকার বিজয় সরকার শ্রোতৃমনকে ব্যাকুল করে তুলতেন। সতর্ক অথচ সাবলীল তাঁর শব্দ প্রয়োগ। প্রগাঢ় প্রত্যয় নিয়ে আদর্শ শিক্ষকের বাকভঙ্গীর আভিজাত্যে তিনি শ্রোতার কল্পনায় কি এক অকল্পনীয় মুক্তি ও চেতনা এনে দিতেন। বৈচিত্রে ভরা বিভিন্ন রাগরাগিনী - নানা সুর অথচ একটা নিজস্বতা - নিজস্ব ঘরানা ভক্তদের নিকট অন্য মাত্রা নিয়ে আসত। যেমন -

১) ‘চিত্ত আমার হারিয়ে গেল ভাঙা মেঘের মাঝখানে’, (বিজয়গীতি-৫৮ সংখ্যক)

২) ‘বায়ুকাঁদা ঝাউ এর বনে ভাদরের ভরা যৌবনে,
নদীর কূলে অজানা প্রিয়া’। (ঐ/৪৭ সংখ্যক)

৩) ‘যারে বেসেছি ভালো হোক না সে যতই কালো

সে যে কত ভালো - তোরা জনিস না’। (ঐ/২৬৪ সংখ্যক)

- ভাটিয়ালী ও বাউল সঙ্গীতের আন্তর্ধর্ম নিয়ে একটা নতুন সুরের তারে - বাঁধা বিজয় সরকারের গান।

কবি সভায় প্রয়োজনে বস্তুধর্মী আলোচনায় মুখ্য ভূমিকা নিলেও মানসিকতার দিক থেকে বিজয় সরকার বাস্তবধর্মী শিল্পী নন। চিন্তা চেতনায় ও ভাব ভাবনায় তিনি অনেকটা শেলীর সগোত্রীয়। কি এক না পাওয়ার বেদনায় বিধুর শিল্পীর সমগ্র সত্তা যেন আত্ননাদ করে মরেছে - আর বলেছে -

"I die, I faint, I fall on the thorns
of life, I bleed"

- তিনি ভবানী বিষয়ক মালসী গান, সখী সংবাদ এবং (ডাক) কবিগান প্রভৃতি অজস্র সঙ্গীত রচনা করেছেন

কিন্তু লক্ষ্য করলে দেখা যাবে নিম্নলিখিত সৃষ্টি কর্মের দিকেই তাঁর সহজ প্রবণতা -

ক) ‘বাদল ভেজা নিঠুর শ্রাবণ মেঘে ঢাকা চাঁদ। (বিজয়গীতি-৮ সংখ্যক)

খ) ‘কেউ বা ভাসে অকূলেতে কেউবা পেল কূল

কেউবা পেল কাঁটার জ্বালা কেউ বা পাল ফুল’।। (ঐ/৩৭ সংখ্যক)

গ) ‘অন্তর দিয়ে যত্নের সুর বাঁধ

প্রাণের ব্যথায় গানের কথায় নয়ন ভরে কাঁদ

তুই ভেঙেদে মায়ানদীর বাঁধ তোর ব্যাকুল আঁখির ধারাতে’। (ঐ/২৬৫ সংখ্যক)

ঘ) ‘অসীম গগনের পাখি, তারে আপন ভেবে

কেন ডাকি, পাগল বিজয় কাঁদে বসে বিজনে’ (ঐ/৭ সংখ্যক)

লোককবি বিজয় সরকারের রচিত গানগুলির পর্যালোচনায় আরো দুটি উদ্দেশ্যমুখী নন্দন তত্ত্বের সন্ধান পাওয়া যায়। এই দুটি বিষয়ে মরমী কবি বিজয় সরকারের স্বকীয়তা স্পষ্ট। মুক্তমনা সাধক কবি মনেন মানুষের কোন জাত নেই। মানুষকে তাই তিনি সবার উপরে স্থান দিয়ে আন্তরিক আত্মীয়তায় প্রচার করেছেন। জাতি, ধর্ম, বিষয়ে তাঁর ধারণা খুব স্বচ্ছ ছিল। কারণ নিজের জীবনের বিচিত্র অভিজ্ঞতা থেকেই তিনি জাতি-বর্ণবিভেদের অন্তঃসারশূন্যতা বুঝেছিলেন। হিন্দু-মুসলিম-বৌদ্ধ-খৃষ্টান-বাউল-ফকির সহজিয়া কারুর মধ্যেই তিনি ভেদাভেদ করেন নি। তিনি মনে করেন, জন্মের পর মানুষ যে মৃত্যুপথে ধাবিত হয় সেই পথ অভিন্ন। বিজয় সরকারের অসাম্প্রদায়িক ব্যাপ্তবোধ ও মানবিকতার স্বচ্ছ ধারণা ও প্রয়োগ আমাদের সগর্ব সম্পদ। আমাদের দেশের উচ্চবর্ণের মানুষেরা যখন ধর্মবোধে পরস্পর বিবাদমান, সংকীর্ণ জাতি বর্ণে ও শ্রেণিতে বিভক্ত তখন এই ভাববাদী সাধক মানুষটি উদারমুক্ত মানবিকতাকে আশ্রয় করে যা লিখেছেন তার তুলনা নেই,-

- এক) ‘জাতি বলতে কি বুঝলে পন্ডিত মশাই
দেখি জগতে এক মানব জাতি দুই ভাগে বিভক্ত তাই’।। (বিজয়গীতি-৫১ সংখ্যক)
- দুই) ‘জাতি ভেদ মেনে হিন্দু দল, দিনেরদিন গেল রসাতল’। (ঐ/৪৯ সংখ্যক)
- তিন) ‘আল্লা-হরি-খোদা কিংবা বলে ভগবান
গড় বলে কেউ, কেহ বলে পাখিয়ান,’ (ঐ/৫৯ সংখ্যক)
- চার) ‘কেহ হিন্দু কেহ মুসলমান, কেহ বৌদ্ধ ইহুদী খ্রীষ্টান,
সৃষ্টির পানে দৃষ্টি দিয়ে স্রষ্টার প্রতি টান
ইহার মূল নাই কিছু ব্যবধান, খুলে দেখ জ্ঞান নয়ন’।। (ঐ/২৪১ সংখ্যক)
- পাঁচ) ‘আমি জানতে চাই দয়াল তোমার আসল নামটা কি ?
আমরা বহু নামে, ধরাধামে, কত রকমে ডাকি’। (ঐ/২৫১ সংখ্যক)

বিজয় সরকারের সারা জীবন দুটো ধারায় গান পরিবাশন করেছেন। আর তা হল - ক. কবিগান খ. রামায়ণ গান। মাঝে মাঝে জারিয়ালদের সঙ্গে কবি জারির পাল্লাও করেছেন। কবি গান গেয়ে তিনি পারিশ্রমিক নিতেন। কিন্তু রামায়ণ গান গেয়ে কোন পারিশ্রমিক নিতেন না। তাঁর রামায়ণ গানের একটা স্বতন্ত্র ঢং এবং স্বতন্ত্র সুর ছিল। রামায়ণ গানের ঢংয়ের সঙ্গে কবিগানের মিশ্রণ ঘটিয়ে বিজয় সরকার এক অভূতপূর্ব সঙ্গীত মাধুর্য শ্রোতাদের সামনে পরিবেশন করতেন যা হিন্দু-মুসলমান উভয় শ্রেণির সংখ্যাগরিষ্ঠ শ্রোতার হৃদয় জয় করতেন। তাঁর জনপ্রিয় পালাগুলির মধ্যে ‘রাবণ বধ’ ও ‘পিতা-পুত্র’ পালা দুটি শ্রোতাদের বেশী মনোরঞ্জন করতো।

দুই বাংলার মানুষের হৃদয়ের আসনে স্বমহিমায় অধিষ্ঠিত লোককবি বিজয় সরকার। তাই তাঁর মৃত্যুতে দুই বাংলাই এক কালজয়ী প্রতিভাহারা হয়েছে, মানবতার অমূল্য রত্নহারা হয়েছে। তবে তাঁর প্রতি কর্তব্যের অবসান হয়নি কখনো। বিজয়ের কবিত্বময় রচনাবলী সংগ্রহ ও সংরক্ষণ জীবন ও কর্মের প্রচার দুই বাংলাই করে চলেছে। প্রতিবছর ব্যারাকপুর মহকুমার কেউটিয়া গ্রামে ৭ই ফাল্গুন কবি বিজয় সরকারের জন্ম জয়ন্তী ও মেলা চার-পাঁচ দিন ধরে প্রতিপালিত হয়। চার-পাঁচদিনের এই বিশাল কর্মকাণ্ডের দায়িত্বভার বহন করেন বিজয় স্মৃতি সংঘ উৎসব উদযাপন কমিটি। উল্লেখ্য কবির জীবিত অবস্থা থেকে এই জন্মজয়ন্তী ও মেলা মহাসড়কের প্রতিপালিত হয়ে আসছে। এছাড়া বগুলা, বিরাটি, গোপালনগর, আসাননগর, বাগদা প্রভৃতি স্থানে প্রতিবছর সাড়ম্বরে তাঁর জন্মজয়ন্তী পালিত হয়।

জানা যায়, কবি বিজয় সরকারের জন্ম-জয়ন্তী ও মেলা প্রথমে শুরু হয় তাঁর জন্মস্থান ডুমদী গ্রামে (বাংলাদেশ)। এখনো স্থানীয় জনসাধারণ ও সরকারি ব্যবস্থাপনায় সুশৃঙ্খলভাবে তাঁর জন্মজয়ন্তী ও মেলা প্রতিবছর অনুষ্ঠিত হয়। বাংলাদেশ প্রশাসন কবির বাড়ি যাওয়ার যাতায়াতের রাস্তাটি পাকা করে দিয়েছেন এবং উক্ত রাস্তার নামকরণ করা হয়েছে ‘বিজয় সড়ক’। বাংলাদেশের কবি-সাহিত্যিক-গবেষক-বুদ্ধিজীবী এলাকার সাধারণ মানুষের সঙ্গে একাত্ম হয়ে এই অনুষ্ঠানকে সফল করে তোলেন।

বিজয় সরকার মারা যাবার পর তিন দশক পার হয়ে গেছে। আরো কত বছর চলে যাবে, কিন্তু ওরকমটি আর ‘ন ভূতো ন ভাবী’। গানের ভাববস্তু পরিবর্তন হবে দিনে দিনে, কিন্তু যে দীপ্তিতে বিজয়ের গান একদিন আলোকিত হয়েছিল তার লয়-ক্ষয়-ব্যয় নেই-সত্যের মত তা সর্বাবস্থায়ই সত্য থাকবে।

গ্রন্থপঞ্জী :

- ১) বিরাট বৈরাগ্য :মতুয়া সাহিত্য পরিক্রমা, মতুয়া গবেষণা পরিষদ,হৃদয়পুর, শ্রাবণ ১৪০৬, পৃ. ৫৭১।
- ২) মহসীন হোসাইন : কবি বিজয় সরকারের জীবন ও সঙ্গীত সমগ্র,জ্যোতিপ্রকাশ,ঢাকা, ২০০৮, পৃ.২১।
- ৩) অশ্বিনী কুমার সরকার : শ্রীশ্রীহরি সঙ্গীত, ঠাকুরনগর,২০০৮,পৃ.৭২।
- ৪) কপিলকৃষ্ণ ঠাকুর ও গোপাল বিশ্বাস : সম্পাদিত, বাংলার কবিগান ও লোককবি বিজয় সরকার, চতুর্থ দুনিয়া, কলকাতা, পৃ : ৯৯।
- ৫) জসীমউদ্দীন, জীবনকথা,পৃ.১২৬।
- ৬) বিজয়গীতি,৫ম সংস্করণ,২০০৬।
- ৭) আবুল আহসান চৌধুরী, লালন সাঁই, গাঙচিল, ৭৮ সংখ্যক, পৃ : ২০৪
- ৮) ডঃ দীনেশ চন্দ্র সিংহ, পূর্ববঙ্গের কবিগান সংগ্রহ ও পর্যালোচনা, পৃ : ৯২

‘রবীন্দ্র চেতনায় বৌদ্ধ ধর্ম-দর্শন ও সংস্কৃতি’

গৌতম কুমার ঘোষ

দর্শন বিভাগ, বহরমপুর কৃষ্ণনাথ কলেজ, Email : goutamknc@gmail.com

রবীন্দ্রনাথ আবাল্য ব্রাহ্ম পরিবারে লালিত পালিত। একেশ্বরবাদে তিনি বিশ্বাসী। তিনি অন্তর দৃষ্টির মাধ্যমে প্রত্যক্ষ করেন, একমেবদ্বিতীয়ম্ ; ‘আনন্দ রূপমমৃতং যদিভাতি’ - অর্থাৎ তিনি এক ও অদ্বিতীয়; এই বিশ্ব সংসারে যা কিছু বিভাসিত হচ্ছে তা সেই আনন্দ স্বরূপেরই প্রকাশ। একেশ্বরবাদে বিশ্বাসী রবীন্দ্রনাথ যখন বৌদ্ধ দর্শনের অনাবাদের সঙ্গে গভীরভাবে পরিচিত হলেন তখন তিনি বিস্ময় ও আনন্দে অভিভূত না হয়ে পারেন নি। ঋষিদের তপোবনে বেদমন্ত্র তাঁর মনকে যেমন আবিষ্ট করেছিল, তেমনি ভগবান বুদ্ধের অভিনব ধর্মদেশনা তাঁর কাছে মহনীয় হয়ে উঠেছিল। বৌদ্ধ দর্শনের মৌলিক বিষয়গুলি যেমন প্রতীত্যসমুৎপাদ, ব্রহ্মবিহার, মধ্যমপন্থা, আর্য অষ্টাঙ্গিক মার্গ এবং পরবর্তীকালে সংযোজিত বৈভাষিক, সৌত্রান্তিক, মাধ্যমিক, যোগাচার ইত্যাদি দার্শনিক মতবাদের সঙ্গে রবীন্দ্রনাথের পরিচয়ের অভাব ছিল না। আবার তাঁর পঠিত বৌদ্ধ গ্রন্থাবলী থেকে এবং সে বিষয়ে আলোচনা থেকেও বৌদ্ধ ধর্ম-দর্শন বিষয়ে রবীন্দ্রনাথের সুগভীর আকর্ষণ উপলব্ধি ও জ্ঞান সুস্পষ্টরূপে প্রতীয়মান হয়।

আসলে বেদ বা বেদানুসৃত দর্শনগুলির সঙ্গে বৌদ্ধ দর্শনের কিছু মৌলিক পার্থক্য আছে। বেদ ও বেদানুসৃত দর্শনগুলিতে জ্ঞান কাণ্ডের সঙ্গে সঙ্গে কর্মকাণ্ডকে মান্য করা হয়েছে; সেখানে স্বর্গসুখ, দুঃখ নিবৃত্তি ইত্যাদি অতীন্দ্রিয় উপলব্ধির জন্য যাগযজ্ঞ, হোম, পশুবলি ইত্যাদি ক্রিয়া ও বিধির ব্যবস্থা দেওয়া হয়েছে। ভগবান বুদ্ধ ঐ ক্রিয়াকাণ্ডকে অস্বীকার করেছেন। তার ফলে বুদ্ধের মতে ব্রাহ্মন-ক্ষত্রিয়-বৈশ্য-শূদ্র-আদি কোন জাতিভেদ নাই। বৈদিক সাহিত্যে যে অংশটুকু প্রাচীনতম বলে প্রাচ্যের ও প্রতীচ্যের মনীষিরা স্বীকার করেছেন, সেখানে ব্রাহ্মণ-ক্ষত্রিয়-বৈশ্য-শূদ্র - এই বর্ণভেদ জন্মগত নয়, কর্মগত ও গুণগত। কিন্তু খ্রীষ্টপূর্ব ষষ্ঠ শতকের পূর্বেই সম্ভবতঃ চতুর্বর্ণ প্রথা জন্মগত অধিকারে প্রণত হয়েছিল। বুদ্ধদেব এই জাতিভেদ অস্বীকার করেন যার সঙ্গে রবীন্দ্রনাথের চিন্তাভাবনার মিল খুঁজে পাওয়া যায়।

রবীন্দ্রনাথের কাছে বৌদ্ধ দর্শনের যে দিকটি বিশেষভাবে আকর্ষণীয় হয়ে উঠেছিল তাকে এক কথায় বোধিচর্যা বলা যেতে পারে। বোধিচর্যা শব্দটি বিশেষ তাৎপর্যপূর্ণ। প্রজ্ঞা ও উপায় যখন একক্ষেত্রে সম্মিলিতভাবে বিরাজ করে তখনই তা হয় বোধিচর্যা। ‘বোধি বা বুদ্ধত্বের জন্য যে প্রাণীসত্তা’, অর্থাৎ যিনি ভবিষ্যতে বুদ্ধত্বলাভ করবেন, তিনি বোধিসত্ত্ব। আর এই বোধিপ্ৰাপ্তির জন্য যে চর্যা বা আচার পালন করতে হয় তাই বোধিচর্যা। পরিদৃশ্যমান জগৎসংসারে অনিত্য অনাত্ম ও দুঃখের যথার্থ জ্ঞানলাভ করাই আর্যসত্যের জ্ঞান। স্বভাবতঃ বোধিচিন্তা ক্রেশাবরণ ও জ্ঞানাবরণের দ্বারা আবৃত থাকায় সত্যকে সত্য বলে জীব এমন কি মানুষ তা জানতে পারে না। যখনই সেই আবরণ সরে যায় তখনই অনিত্য, অনাত্ম ও দুঃখের যথার্থ জ্ঞান জন্মে। বৌদ্ধ দর্শনে সেই জাগরক অবস্থাকে বোধিচিন্তাওপাদ বলা হয়েছে। রবীন্দ্রনাথ বৌদ্ধ দর্শনের এই প্রজ্ঞা ও উপায়ের দিকটি অনুসরণ করেছিলেন। তাঁর লেখাতে বৌদ্ধ দর্শনের জটিল তর্কবিচার চোখে পড়ে না, কিন্তু সেখানে বৌদ্ধ দর্শনের বোধিচিন্তার ভাবনা সুপ্ত।

রবীন্দ্রনাথের মনে হয়েছিল যে, গৌতমবুদ্ধ একজন শ্রেষ্ঠতম মানুষ, যিনি মানুষকে মানুষের পূর্ণ মহিমায় প্রতিষ্ঠিত করেছিলেন তাঁর বোধিজ্ঞান ও বোধিচর্যার দ্বারা; প্রজ্ঞা ও উপায় সেখানে যুগলবদ্ধভাবে বিরাজমান।

বুদ্ধদেব তাঁর আর্য অষ্টাঙ্গিক মার্গকে শীলমূল, সমাধিমূল ও প্রজ্ঞামূল - এই তিন ভাগে বিভক্ত করেছিলেন -

- ১। শীল - (ক) সম্যক্ বাক্য (খ) সম্যক্ কৰ্মান্ত (গ) সম্যক্ আজীব।
- ২। সমাধি - (ক) সম্যক্ ব্যায়াম (খ) সম্যক্ স্মৃতি (গ) সম্যক্ সমাধি।
- ৩। প্রজ্ঞা - (ক) সম্যক্ সংকল্প (খ) সম্যক্ দৃষ্টি।

বৌদ্ধ শাস্ত্রের সর্বত্রই কি ভিক্ষু, কি ভিক্ষুণী, কি উপাসক, কি উপাসিতা সকলের জন্যই শীলব্রত অবশ্যপালনীয়। শীলব্রতগুলি কায়িক, বাচনিক ও মানসিক। সংস্কৃতি বৌদ্ধ পরম্পরাতে বোধিচর্যা শব্দটি আরো ব্যাপক অর্থে প্রযুক্ত। বোধিসত্ত্ব তার জীবন চর্যায় যা কিছু করেন, যা কিছু ভাবেন, যা কিছু করেন সবই তাঁর বোধিচর্যা। যাইহোক, বৌদ্ধ সাধনায় একদিকে যেমন বোধিচিন্তা তথা মৈত্রী-করুণাদির বিকাশ, অন্যদিকে তেমনি শীলচর্য তথা ক্রিয়া যোগাদির প্রয়োগ। কাজেই ত্যাগ, সংযম ও নিষ্ঠা বৌদ্ধমাত্রেরই জীবনচর্যার অঙ্গ।

রবীন্দ্রনাথ শীল চর্যার বৌদ্ধ তাৎপর্য অনুধাবন করেছিলেন। বৌদ্ধ দর্শনের একটি মর্মবাক্য ব্যাখ্যা করতে গিয়ে তার পরিচয় পাই। “তিনি (বুদ্ধদেব) প্রথমে কতকগুলি নিষেধ স্বীকার করিয়ে মানুষকে শীল গ্রহণ করতে

আদেশ করেন। তাকে বললেন, ‘তুমি লোভ করো না, বিলাসে আসক্ত হোয়ো না।’ যে সমস্ত আবরণ তাকে বেঁটন করে ধরেছে সেইগুলি প্রতিদিনের নিয়ত অভ্যাসে মোচন করে ফেলবার জন্য তাকে উপদেশ দিলেন।”^১

রবীন্দ্রনাথের ভাষণে বৌদ্ধচর্যাপদের স্পষ্ট পরিচয় ফুটে উঠেছে - “আমাদের চোখ, মুখ, হাত, পা কে এমন করতে হবে যে, পবিত্র সংযম তাদের পক্ষে একেবারে সংস্কারের মতো হয়ে আসবে। ... প্রতিদিন প্রত্যেক ব্যাপারে আমাদের বাসনাকে সংযত করে আমাদের ইচ্ছাকে মঙ্গলের মধ্যে বিস্তীর্ণ করতে হবে।”^২ অনুরূপ আচরণ যখন স্বভাবসিদ্ধ হয়ে উঠবে তখন, “সকলের প্রতি আমার প্রেম বিস্তৃত হচ্ছে কিনা, আমার শত্রুতা ক্ষয় হচ্ছে কিনা, আমার মঙ্গলভাব বাড়ছে কিনা, তার পরিমাণ স্থির করা শক্ত নয়”।^৩

বৌদ্ধশাস্ত্র অনুসারে এই বোধিচর্যাগুলি কয়েকটি ভূমির মধ্য দিয়ে বুদ্ধত্বের পথে এগিয়ে চলে। এগুলির নাম - প্রমুদিতা, বিমলা, প্রভাকরী, অর্চিস্বতী, ধর্মমেষ ইত্যাদি। এই সকল ভূমির মধ্য দিয়ে যখন বৌদ্ধ সাধক নির্বানের পথে অগ্রসর হন, তখন তিনি ক্ষমা, মৈত্রী, প্রজ্ঞা - আদি পারমিতা সাধনে সিদ্ধ হন। ভগবান বুদ্ধ বারবার বলেছেন - ‘আত্তদীপ ভব’। মানুষ শুধু নয়, জীব কোটি এই সকল পারমিতা পালনে কুশলী হওয়ার অধিকার রাখে।

পারমিতা বোধিচর্যার একটি বিশেষ অঙ্গ। জীব প্রতি জন্মে কিছু না কিছু সংকর্ম এবং অসংকর্ম করে। বোধিচর্যার জীব সদা জাগরুক চিত্তে কুশল ধর্মের দিকে অগ্রসর হয়। এমন কি জন্ম থেকে জন্মান্তরের মধ্য দিয়ে জীব বোধি বা নির্বানের পথে অগ্রসর হতে থাকে। পারমিতা বোধিমুখী অভিযাত্রার একটি সোপান। ক্ষান্তি, শীল, দান, বীর্য, প্রজ্ঞা, মৈত্রী চর্যার জীব তথা মানুষ যখন পরাকাষ্ঠা লাভ করে তখন পারমিতা লাভ ঘটে। পারমিতা - অর্থাৎ পারম + √ই + ক্ত + আ। যিনি দানশীল প্রভৃতি চর্যায় চূড়ান্ত সাধন পথ পার হয়েছেন, তিনি পারমিতা সম্পন্ন।

রবীন্দ্রনাথ তাঁর সাহিত্যে নানা প্রসঙ্গে এই সকল চরিত্র সম্পদে সম্পন্ন মণিষিদের কথা স্বীকার করেছেন। শুধু বুদ্ধদেব প্রসঙ্গে নয়, তাঁর রচনার বিভিন্ন স্থানে তিনি মানুষের ভক্তি ও শরণ গমনের কথা প্রসঙ্গত উল্লেখ করেছেন। এখানে বিশেষভাবে লক্ষণীয় যে, রবীন্দ্রনাথ মরমিয়া সাধকের মতোই, বৌদ্ধ পুঁথি পাঠের চেয়ে নিজের জীবনচর্যার বুদ্ধের দেশনা প্রয়োগ করতে প্রয়াসী হয়েছিলেন।

ভারতবর্ষের ধর্ম সাধনায় ত্যাগ, কায়-বাক-চিন্তের সংযমের উপদেশ বৈদিক যুগ থেকে আজ অবধি বার বার দেওয়া হয়েছে। কিন্তু রবীন্দ্রনাথের কাছে ত্যাগ সংযমের যে দিকটি বেশী আকর্ষণীয় হয়ে উঠেছিল, তা হল - কারো ব্যক্তিক কল্যাণ নয়, কারো নিজ স্বর্গসুখ কামনা নয়, তা বুদ্ধদেবের সেই অমোঘ বাণী - যেখানে বলা হয়েছে, ‘সকলের কল্যাণ না হওয়া পর্যন্ত আমার কল্যাণ চাই না’, তাকেই বলা হয়েছে - বোধি সত্ত্বের বোধিচর্যা তাই রবীন্দ্রনাথ মহাত্মাগী তথাগতকে আহ্বান জানিয়েছেন - ‘এস দানবীর দাও ত্যাগ কঠিন দীক্ষা।’ বৌদ্ধ চিন্তা ও চেতনার ফলশ্রুতি ত্যাগ ও সংযম, যা ভারত এবং ভারতকে অতিক্রম করে সারা বিশ্বে শান্তির পথ প্রদর্শন করতে সক্ষম হয়েছে। রবীন্দ্রনাথের জীবন সাহিত্য ও দর্শনে এই ত্যাগ ও সংযমের মূল্য অসাধারণ। বুদ্ধদেব রাজসুখ-ভোগ-ঐশ্বর্য ত্যাগ করে মানবের দুঃখমোচনে ব্রতী হয়েছিলেন। সংযমের দুষ্টর তপস্যার পথে অগ্রসর হয়ে নির্বান লাভ করেছিলেন। কাজেই বুদ্ধদেবের দার্শনিক ভিত্তিভূমি রচনায় ত্যাগ ও সংযম ছিল ক্রিয়াশীল। রবীন্দ্রনাথ ও ত্যাগ ও সংযম ভিত্তিরূপে গ্রহণ করে জীবনের সাধনায় অগ্রসর হয়েছিলেন। তাঁর মতে ত্যাগের মধ্যেই ভোগের সার্থকতা, ত্যাগ করতে যে জানে, ভোগ করতে সেই পারে। আত্ম সংযম ব্যতীত আত্মস্বরূপের মহত্তর উদ্বোধন সম্ভব নয়।

কায়িক সংযম উত্তম, বাচনিক সংযম উত্তম, মানসিক সংযম উত্তম, সর্বত্র সংযত স্বভাব উত্তম। সর্বত্র ভিক্ষু সকল দুঃখ হতে বিমুক্ত হন। মৈত্রী করুণা যেমন একদিকে বিশ্বপ্রাণের সঙ্গে একক চৈতন্যে বিধৃত করে দেয়, অন্যদিকে তেমনি ত্যাগের মন্ত্রে দীক্ষা দান করে। বুদ্ধদেবের জীবন কাহিনী থেকে শুরু করে সমগ্র বৌদ্ধধর্ম দর্শনের দীপ্তিতে সমুজ্জ্বল। ত্যাগ ধর্মের পূজারী রবীন্দ্রনাথকে তো বিশেষভাবে আকৃষ্ট করেছে।

“হে ভারত, নৃপতির শিখায়েছ তুমি

তাজিতে মুকুটদন্ড সিংহাসন ভূমি,

ধরিতে দরিদ্রবেশ”।^৪

রবীন্দ্রনাথের মতে বুদ্ধদেব দুঃখ নিবৃত্তির পথে দুঃখ স্বীকারকে একটি বিশিষ্ট জ্ঞান দিয়েছিলেন, কারণ দুঃখস্বীকার এবং ত্যাগের সাধনা ছাড়া মানুষ আপন মহৎ সত্তাকে উপলব্ধি করতে পারে না। যে আবরণ মানুষের আত্মাকে আবৃত করে আছে, তা উন্মোচন করতে পারলে, বাইরের আবরণ ত্যাগ করতে পারলেই মানবাত্মার বিশুদ্ধ স্বরূপের প্রকাশ ঘটবে। এই শ্রেষ্ঠ স্বরূপ - সত্তার প্রকাশের জন্যই বাইরের সব কিছু ত্যাগ করতে হয়। রবীন্দ্রসঙ্গীতে তাই স্পষ্টই ব্যক্ত হয়েছে - ‘অল্প লইয়া থাকি তাই মোর যাহা যায় তাহা যায়’।

বৌদ্ধদর্শনে অষ্টাঙ্গিক মার্গেই শুধু নয়, দীর্ঘনিকায়ের মহাসতি পট্টাণ সুত্তান্তে এবং মজ্জিম নিকায়ের সচ্চবিভঙ্গ সুত্তে এই ত্যাগের মহিমা বিবৃত হয়েছে। অষ্টাঙ্গিক মার্গের প্রথম সম্যক্ দৃষ্টিতে বারোটি প্রত্যয় নিরূপণ

করে বাসনাত্যাগের কথা আছে। দ্বিতীয় মার্গ সংকল্প, সেখানে আছে বিদ্বেষ ও হিংসাত্যাগের সংকল্প। সম্যক্বাক্যের মধ্যে আছে অসত্যবাক্য, বিগুন বাক্য, পুরুষবাক্য, অসার প্রলাপবাক্য থেকে বিরত থাকার কথা। সম্যক্ কর্মান্তে বলা হয়েছে, অদন্তবস্ত্র গ্রহণ না করা, কামভোগ হতে বিরত থাকা, প্রাণ বিনাশ না করা। জীবিকা অর্জনে অসদুপায় বর্জনের কথা বলা হয়েছে সম্যক্ আজীব্যে। সম্যক্ ব্যায়ামে পাপ এবং অকুশলভাব ত্যাগ করতে বলা হয়েছে। এই সমস্ত ত্যাগের ওপর ভিত্তি করে বিচিত্র কাহিনী জাতক অবদানের গল্পগুলিতে প্রকাশিত।

রবীন্দ্র সাহিত্যে, তাঁর দর্শন চিন্তায় ত্যাগের মহিমা আশ্চর্য গুরুত্বপূর্ণ ভূমিকা গ্রহণ করেছে। ত্যাগ এবং সংযমের সাধনায় তিনি বৌদ্ধদার্শনিক চেতনার সঙ্গে সমস্ত উপলব্ধি করেছিলেন বলেই বৌদ্ধজাতক অবদান ইত্যাদি থেকে ত্যাগ-সন্দীপ্ত কাহিনী আবলম্বন করে বহু কাব্য, কবিতা, নাটক ইত্যাদি রচনা করেছেন। শুধু তাই নয়, তাঁর সুদীর্ঘ জীবনের বিভিন্ন সময়ের লেখা প্রবন্ধে ও বক্তৃতায় তিনি ত্যাগ ও সংযমের কথা আলোচনা করেছেন। ত্যাগের মন্ত্রে দীক্ষা লাভ করার ফলেই সম্রাট অশোকের সাম্রাজ্য উন্নতির চরম শিখরে উঠতে সক্ষম হয়েছিল - রবীন্দ্রনাথ তাই বলেছেন।

আবার একটু গভীরভাবে অনুধাবন করলেই বোঝা যায় যে, রবীন্দ্রনাথ স্বীয় জীবন সাধনাত্মক ত্যাগ ও সংযমের আদর্শকে কত নিগূঢ়ভাবে গ্রহণ করেছিলেন। ‘কথা’ কাব্যগ্রন্থে যে ঐতিহাসিক কাহিনীগুলিতে আলোচিত হয়েছে, দেখা গেছে সেগুলি ত্যাগের আদর্শে আশ্চর্য মানবিক মহিমায় দেদীপ্যমান। সেখানে ত্যাগের আবেগে দরিদ্র নারী আপনার শেষ পরিধেয় বসনখানি পর্যন্ত অবশ্যের আড়াল থেকে প্রভু বুদ্ধের উদ্দেশ্যে দান করেছে; রাজা সর্বস্বত্যাগী হয়েও, ভিক্ষাপ্রার্থী শ্রেষ্ঠীকে দানের জন্য আপনার মস্তক বিক্রয় করিতে প্রস্তুত হয়েছেন; বৌদ্ধ ভিক্ষু নগরের শ্রেষ্ঠ লাভগ্যময়ী নটীর রূপযৌবন সন্তোগের আমন্ত্রণ প্রত্যাখ্যান করতে দ্বিধা করেননি; প্রজার গৃহদাহের সামান্য ক্ষতির বিনিময়ে রাজা রাণীকে ভিখারিণী সাজিয়েছেন; সহস্র স্বর্ণমুদ্রার প্রলোভন ত্যাগ করে দরিদ্র মানুষ অকালের পদাফুল প্রভু বুদ্ধের চরণে দিয়েছেন অঞ্জলি; পূজারিণী প্রভুর উপরে ভক্তি ও পূজার আবেগে আপন জীবন পর্যন্ত ত্যাগ করতে কুণ্ঠাবোধ করেন নি। - এই সমস্ত ত্যাগ-সন্দীপ্ত জীবন-কাহিনীকেই রবীন্দ্রনাথ আশ্চর্য কাব্য মহিমা দান করেছেন।

রবীন্দ্রনাথের মতে রাজার যথার্থ আদর্শ হবে ত্যাগীর আদর্শ, তাঁর সৃষ্ট ‘বিসর্জন’ নাটকের গোবিন্দ মাণিক্য ও শারদোৎসবের বিজয়াদিত্য এর উজ্জ্বল দৃষ্টান্ত ছিল। ‘রাজর্ষি’ উপন্যাসে গোবিন্দ মাণিক্যের উক্তির মধ্যে রবীন্দ্রনাথ আপন অন্তরের সত্যকেই ব্যক্ত করেছেন -

“রাজ্য পাইতে চাও তো সহস্র লোকের দুঃখকে আপনার দুঃখ বলিয়া গ্রহণ করো, সহস্র লোকের বিপদকে আপনার বিপদ বলিয়া বরণ করো, সহস্র লোকের দারিদ্র্যকে আপনার দারিদ্র্য বলিয়া স্বন্দে বহন করো - এ যে করে সেই রাজা, সে পর্ণকুটীরেই থাক আর প্রাসাদেই থাক। যে ব্যক্তি সকল লোককে আপনার বলিয়া মনে করিতে পারে, সকল লোক তো তাহারই। পৃথিবীর দুঃখ হরণ যে করে সেই পৃথিবীর রাজা। পৃথিবীর রক্ত ও অর্থ শোষণ যে করে সে তো দস্যু।”^৫

ত্যাগের স্বাভাবিক পরিণতিতেই আসে সংযম। শরীরে, মনে, কথায় ও কর্মে সংযমের যে কি অপূরণ্য মহিমা তা বুদ্ধদেব ও বৌদ্ধভিক্ষুদের জীবন ধারা দেখলেই স্পষ্ট প্রতীয়মান হয়। এই সংযমের থেকে সৌন্দর্যবোধের উদ্ভব ও বিস্তার। রবীন্দ্রনাথের মতে প্রেম ও সৌন্দর্যের যথার্থ উপলব্ধির জন্য ও সংযম আবশ্যিক।

রবীন্দ্রনাথ ভারতীয় চিন্তাধারার ঐতিহ্য অনুধাবন করে সংযমের অসামান্য গুরুত্ব উপলব্ধি করেছেন। কি রাজনীতিতে, কি সমাজনীতিতে, কি ধর্মে, কি মর্মে, কি সৌন্দর্যে, কি প্রেমে এই সংযমের মূল্য তিনি ঐতিহ্য থেকে লাভ করেছেন। কাব্যে তার প্রকাশ আছে -

“ভোগেরে বৈধেছ তুমি সংযমের সাথে,
নির্মল বৈরাগ্যে দৈন্য করেছ উজ্জ্বল,
সম্পদেরে পূণ্যকর্মে করেছ মঙ্গল।”^৬

বৌদ্ধজীবনাদর্শ অবলম্বনে যে সব জাতি চরিত্র-মহিমায় উন্নত হয়েছে, জাপান তাদের মধ্যে অন্যতম। জাপানীদের চরিত্রের মধ্যে, তাঁদের কথায় ও কাজে আচারে ও আচরণে এই সংযম সজ্জাত সৌন্দর্যের মহিমার কথা রবীন্দ্রনাথ বহু ক্ষেত্রেই ব্যক্ত করেছেন। তাঁর জাপান ভ্রমণ কালে এক জাপানী বৌদ্ধের বৌদ্ধভাবের ব্যাখ্যা তাকে চমৎকৃত করেছিল। সেই জাপানী বৌদ্ধের বক্তব্য - ‘মৈত্রী-করুণা, ত্যাগ, সংযম, শুধুমাত্র হৃদয়ের ভাব নয়, তা হল বিশ্বসত্য, যেমন সত্য ঐ আকাশের আলোক, এতো কেবল কল্পনা নয়, ভাব নয়’। জাপানী চরিত্রের এই সংযম-সজ্জাত সৌন্দর্যবোধ সম্পর্কে তিনি ‘জাপান যাত্রী’ তে বিস্তৃত আলোচনা করেছেন।

বৌদ্ধ শাস্ত্রানুসারে সংযম বোধের দ্বারা অনুপ্রাণিত হয়েই জাপানীদের জাতীয় বিকাশ সার্থক হয়ে উঠেছে। তাঁরা একদিন বৌদ্ধধর্মের কাছে যে সংযমের দীক্ষা গ্রহণ করেছে ভারতবাসীর আজ তাঁদের কাছ থেকে সেই শিক্ষা

লাভ করার সময় এসেছে। গৌতম বুদ্ধের শিক্ষা-পদে আত্মশক্তির মহিমা বিশেষভাবে ঘোষিত হয়েছে। কর্মে এবং প্রসারে যে সুবিবেকের নিয়ন্ত্রাণধীন হয়, সেই আত্ম শক্তিতে দৃঢ় হতে পারে। প্রতিনিয়ত জীবন যুদ্ধে এই জন্য আত্মজয়কেই শ্রেষ্ঠ জয় বলা হয়েছে।

“যো সহস্ং সহসসেণ সংগ্রামে মানুষে জিণে।

একঞ্চ জেয়ামত্তানং স বে সংগামজ্জ উত্তমো”।।^৭

অর্থাৎ যে ব্যক্তি সংগ্রামে সহস্র সহস্র মানুষকে জয় করে তার তুলনায় যিনি কেবলমাত্র নিজেকে জয় করেন তিনি শ্রেষ্ঠ সংগ্রামজয়ী। রবীন্দ্রনাথও একইভাবে আত্মজয়ের মহিমা অভিব্যক্ত করেছেন তাঁর গীতবিতানের ‘স্বদেশ’ কাব্য গ্রন্থে।

যিনি আত্মজয় করতে পারেন, তিনি পৃথিবীর শ্রেষ্ঠ শক্তিকেও জয় করতে সক্ষম। বুদ্ধদেব তাকেই ব্রহ্মাণ বলেছেন, যিনি বুকের ন্যায় ভয়শূণ্য, মহৎবীর, মহর্ষি এবং মারজিৎ; যিনি নিষ্কম্পচিত্তে, ক্লেশমলবিধেতি, বুদ্ধ বা জ্ঞানী। বুদ্ধদেব মানুষের মধ্যেই শ্রেষ্ঠ মানবতার মহিমা উপলব্ধি করতেন। মানুষের আত্মশক্তির উপরে এই বিশ্বাসকে রবীন্দ্রনাথ বিশেষ শ্রদ্ধার দৃষ্টিতে দেখেছিলেন। তাই তিনি বলেছেন, “ভারতবর্ষে বুদ্ধদেব মানবকে বড়ো করিয়াছিলেন। ... দেবতাকে মানুষের লক্ষ্য হইতে অপসৃত করিয়াছিলেন। তিনি মানুষের আত্মশক্তি প্রচার করিয়াছিলেন। দয়া এবং কল্যাণ তিনি স্বর্গ হইতে প্রার্থনা করেন নাই, মানুষের অন্তর হইতে তিনি তাহা আহ্বান করিয়াছিলেন।”^৮

মানুষকে, মানুষের আত্মশক্তিকেই বৌদ্ধদর্শনে সর্বাধিক গুরুত্ব দান করা হয়েছে। অন্যান্য ধর্ম মতের সঙ্গে বৌদ্ধ চিন্তাধারার এখানেই পার্থক্য। বিশ্বের ধর্ম-চিন্তার ইতিহাসে বুদ্ধদেবের এই মানবিক চিন্তার অবদান নিঃসন্দেহে অভিনব। অন্যান্য ধর্ম দর্শন যেখানে ঈশ্বরের মহিমা ও কতৃত্বকে সর্বোচ্চ স্থান দিয়েছে, বুদ্ধদেব সেখানে মানুষের আত্মশক্তিকে, মানবিক বিকাশ-ক্ষমতাকে সর্বোচ্চ মর্যাদা দান করেছেন। তাঁর মতে মানুষ আত্মশক্তির জোরেই, আত্মসাধনাতেই পূর্ণত্বলাভ করতে সক্ষম হবে। তার মুক্তিলাভের জন্য ঈশ্বরের সহায়তার প্রয়োজন হবে না।

“অভাহি অন্তণা নাথো

অভাহি অন্তনো গতি।”^৯

অর্থাৎ নিজেই নিজের প্রভু, নিজেই নিজের আশ্রয়; আত্ম শক্তির সেই মহিমাকে রবীন্দ্রনাথও সমধিক মর্যাদা দান করেছেন। গীতাঞ্জলীতে তার পরিচয় মেলে -

“আমারে তুমি করিবে ত্রান এ নহে মোর প্রার্থনা-

তরিতে পারি শক্তি যেন রয়।”^{১০}

আত্মনির্ভরতার এই মানবিক স্বীকৃতি তিনি মনে পাণ্ডে উপলব্ধি করেছিলেন। তাই তিনি স্বতঃস্ফূর্ত আবেগে বলেছেন, “মানুষের অসীমতা যিনি নিজের মধ্যে অনুভব করেছিলেন, তাঁকে অপেক্ষা করতে হয় নি মাথা গোজবার। তিনি অসংকোচে মানুষের মহামানবকে আহ্বান করেছিলেন বলেছিলেন অপরিমাণ ভালবাসায় প্রকাশ করো আপনার অন্তরে ব্রহ্মকে। এই বাণী অসংকোচে সকলকে শুনিয়ে তিনি মানুষকে শ্রদ্ধা করেছিলেন।”^{১১}

আত্মশক্তির মহিমাকে গুরুত্ব দিয়েছিলেন বলেই বুদ্ধদেব মানুষে মানুষে বিভেদকে প্রশয় দেননি। যেকোন মানুষ আপন শক্তির জোরেই আত্মবিকাশ ঘটাতে পারে। বুদ্ধদেব কাণ্ডকে মুক্তি দেবেন - একথা বলেননি। তিনি পথ প্রদর্শক। আত্মশক্তির জোরে নিজেকে অর্জন করতে হবে। এই পথ প্রদর্শন করতে গিয়ে তিনি বলেছেন -

“অন্তদীপো বিহরথ অন্তসরনো অগঞ্ঞ ঞ্জসরণো,

ধম্মদীপো ধম্মসরণো অগঞ্ঞ ঞ্জসরণো।”^{১২}

বৌদ্ধ দৃষ্টিতে ইতর প্রাণীও ঘৃণার পাত্র নয়। এই চিন্তাধারা রবীন্দ্রনাথকে বিশেষভাবে অণুপ্রাণীত করেছিল। রবীন্দ্রনাথের দার্শনিক চিন্তার ভিত্তিমূলে অনুরূপ এবং চিন্তার স্বতোৎসারিত প্রকাশ লক্ষ্য করা যায় : জীবকুল আত্মবিকাশের পথে পদক্রমণ করে চলেছে পূর্ণতার দিকে; আত্মশক্তিই সেই পথ যাত্রার পাথেয়।

বৌদ্ধ মৈত্রী ও করুণা রবীন্দ্রনাথের জীবনেও সাহিত্যে গভীর ব্যঞ্জনাময় অভিব্যক্তি লাভ করেছিল। তাই রবীন্দ্র সাহিত্যের বহুক্ষেত্রেই এ সম্পর্কে তাঁর অভিনব উপলব্ধির প্রকাশ লক্ষ্য করা যায়। তিনি বলেছেন, বুদ্ধদেবের লক্ষ্য ছিল অনিবচনীয় আনন্দলোক প্রাপ্তি। কিন্তু অহংবোধ থাকলে সেই বিশুদ্ধ আনন্দলাভ হয় না। তাই তিনি বাসনা বিলোপের কথা বলেছেন। তবে বাসনা নির্বাণই তাঁর চরম কথা নয়, তাঁর লক্ষ্য ছিল মৈত্রী-অভিমুখী, প্রেম-অভিমুখী, কল্যাণ-অভিমুখী - যে প্রেম আদান বিহীন প্রদানে, সর্ব প্রাণীর কল্যাণ চিন্তায়, পরমানন্দে পূর্ণতা লাভ করে। একেই তিনি বলেছেন ব্রহ্মবিহার। ব্রহ্মবিহারের সংজ্ঞা নির্দেশ করতে ‘কালান্তর’ গ্রন্থে তাঁর উক্তি - “সকল

জীবের প্রতি প্রেম যখন অপরিমেয় হবে, প্রতিদিন সকল অবস্থায় যখন কামনা করব সকলের ভালো হোক, তাকেই বুদ্ধ বলেছেন ব্রহ্মবিহার অর্থাৎ বৃহৎ সত্য যিনি তাঁকে পাওয়া।” ১৩

রবীন্দ্রনাথ ‘সাধন’, ‘ব্রহ্মবিহার’ ইত্যাদি প্রবন্ধে বৌদ্ধবিহারের স্বরূপ উদঘাটনের চেষ্টা করেছেন - “যখন দাঁড়িয়ে আছ বা চলছ, বসে আছ বা শুয়ে আছ, যে পর্যন্ত না নিদ্রা আসে সে পর্যন্ত, এই প্রকার স্মৃতিতে অধিষ্ঠিত হয়ে থাকাকে ব্রহ্মবিহার বলে।” ১৪ রবীন্দ্রনাথ বললেন, এই স্মৃতিতে অপরিমিত মৈত্রী-করুণা প্রেম যখন সদা জাগ্রত থাকে, তখন সেই অবস্থাকে বলা হয় ব্রহ্মবিহার।

বৌদ্ধ সাহিত্যে ব্রহ্মবিহার বৌদ্ধ সাধনার একটি বিশেষ অঙ্গ। বৌদ্ধ সাধনায় মৈত্রী, করুণা, মুদিতা ও উপেক্ষা - এই চারটিকে ব্রহ্মবিহার বলা হয়েছে। এইগুলি আচরণ করা সাধারণ জীবের পক্ষে অত্যন্ত কঠিন। তবে বৌদ্ধ সাধনায় শীল পালন একটি মহান চর্যা। এই শীলপালনের দ্বারাই ভিক্ষুদের চরিত্র অর্হত্বের দিকে অগ্রসর হয়। বলা বাহুল্য, বৌদ্ধ সাধনার মূল কথা জীবমাত্রের নিত্য-নিয়ত বুদ্ধত্বলাভের প্রয়াস, তার সম্ভবনাও বুদ্ধত্বপ্রাপ্তি। সৈদিক থেকে বিচার করলে ব্রহ্মবিহার বুদ্ধত্ব প্রাপ্তির উচ্চসোপান।

ব্রহ্মবিহার ব্যাখ্যা করতে গিয়ে রবীন্দ্রনাথ বুদ্ধ প্রদর্শিত পথকেই অনেকাংশে গ্রহণ করেছেন। সুত্তনিপাত থেকে বহুসংখ্যক উদ্ধৃতি দিয়ে শীল সাধনা, মেতিভাবনার মধ্য দিয়ে কি ভাবে ব্রহ্মবিহারে উত্তীর্ণ হওয়া যায় সে সম্বন্ধে তিনি বিস্তৃত আলোচনা করেছেন। স্বার্থপর বাসনাকে ক্ষয় করলে তবেই স্বার্থত্যাগী প্রেম উন্মুক্ত হবে। বুদ্ধদেব বলেছিলেন মানুষের আত্মার আবরণ এইভাবে উন্মোচন করতে পারলে তবেই মুক্তি। রবীন্দ্রনাথ তাই আত্মার শুদ্ধ স্বরূপের পরিচয় দিতে গিয়ে বলেছেন, “সে হচ্ছে মৈত্রী, করুণা, নিখিলের প্রতি প্রেম। বুদ্ধ কেবল বাসনা ত্যাগ করতে বলেন নি, তিনি প্রেমকে বিস্তার করতে বলেছেন। কারণ এই প্রেমকে বিস্তারের দ্বারাই আত্মা আপন স্বরূপকে পায়। সূর্য যেমন আলোককে বিকীর্ণ করার দ্বারাই আপনার স্বভাবকে পায়।” ১৫

বুদ্ধদেবের ‘মেতিভাবনার’ আলোচনা প্রসঙ্গে রবীন্দ্রনাথ শেষে সুত্তনিপাতের মেত্তসুত্ত থেকে উদ্ধৃতি দিয়ে এই মৈত্রী সাধনা বোঝাতে চেয়েছেন। প্রতিদিন এই কথা ভাবতে হবে - সকল প্রাণী সুখী হোক, শত্রুহীন হোক, অহিংসিত হোক, সুখী আত্মা হয়ে কাল হরণ করুক। সকল প্রাণী আপন যথালব্ধ সম্পত্তি হতে বঞ্চিত না হোক। মানসলোকে এই কামনা সদা জাগ্রত থাকবে, ‘সকল সত্তা ভবন্তু সুখীতত্তা’ অর্থাৎ সকল প্রাণী সুখী হোক। এই ব্যাপারে সুত্তনিপাতের মেত্তসুত্তের যে শ্লোকটি তিনি বহুবার বহুক্ষেত্রে বিচিত্রক্ষেত্রে বিচিত্রভাবে ব্যবহার করেছেন সেটি হল -

“মাতা যথা নিয়ং পুত্রং আয়ুসা একপুত্তমনুরকখে
এবম্পি সর্বভূতেসু মানসং ভাবয়ে অপরিমানং।”

মা যেমন একটি মাত্র পুত্রকে নিজের আয়ু দিয়ে রক্ষা করেন, সমস্ত প্রাণীতে সেই প্রকার অপরিমিত মানস রক্ষা করবে। মেত্তসুত্তের এই শ্লোকটি রবীন্দ্রনাথের দৃষ্টিতে ছিল একটি মহাবাণী।

অপরিমিত মানসকে প্রীতিভাবে মৈত্রীভাবে বিশ্বলোকে ভাবিত করে তোলাকেই বুদ্ধদেব ব্রহ্মবিহার বলেছেন। মৈত্রী, করুণা, মুদিতা, উপেক্ষা - এই চতুর্বিধ ভাবনার সম্মিলনেই তার প্রকাশ। ‘মৈত্রী’ ভাবনার সুনির্দিষ্ট প্রণালীর নির্দেশ বৌদ্ধ দর্শনে দেওয়া হয়েছে। প্রথমে নিজের প্রতি, তারপর নিজের প্রিয় ব্যক্তির প্রতি, আচার্যের প্রতি, এরপর মধ্যস্থে এবং শেষে বৈরীদের প্রতিও মৈত্রীভাবনার বিস্তার করতে হবে। রবীন্দ্রদর্শনে প্রেম বিস্তারের অনুরূপ অগ্রগতির প্রকাশ ঘটেছে। বৌদ্ধ দর্শনে যেমন বলে প্রথমে প্রিয়পুদগলের প্রতি এবং পরে পাপী তাপী এমন কি শত্রু পর্যন্ত সকলের ওপরে মৈত্রী ধারা উৎসারিত হোক। রবীন্দ্র সাহিত্যের বহু স্থলেই এই ভাবাদর্শের কথা সুন্দরভাবে ব্যক্ত হয়েছে। প্রথমে প্রিয়জনকে প্রেম ও করুণার আত্যন্তিক উৎসবের মধ্যে পেয়ে তবেই সমগ্র বিশ্বলোকে নিজেকে বিস্তৃত করা সম্ভব। বিশেষ থেকে নির্বিশেষে যাত্রার এই সাধনাই রবীন্দ্রনাথের জীবন ও সাহিত্যের প্রকৃষ্ট সাধনা।

‘করুণার’ ব্যাখ্যায় বলা হয়েছে, পরের দুঃখ দর্শনে এখানে হৃদয় কম্পিত হয়। পরের দুঃখে শুধু দুঃখই জাগে না, সেই দুঃখ দূর করার স্পৃহাও জাগে। প্রথমে প্রিয় পুদগলের প্রতি, তারপর সকলের প্রতি এবং শেষ পর্যন্ত পাপী তাপীর ওপরেও করুণার ধারা উৎসারিত করতে হবে।

ব্রহ্মবিহার তখনই সার্থক সাফল্যে রূপায়িত যখন স্বতঃ প্রবৃত্ত অযাচিত প্রদানে বিশ্বের সর্বভূতে করুণা প্রসারিত হয়। রবীন্দ্রনাথ এই করুণার স্বরূপ উদঘাটনে বলেছেন - “তা জলভারাক্রান্ত নিবিড় মেঘের ন্যায় আপনার প্রভূত প্রাচুর্যে আপনাকে নির্বিশেষে সর্বলোকের উপর বর্ষণ করিতেছে। ইহায় পরিপূর্ণতার চিত্র ইহাই ঐশ্বর্য।” ১৬ রবীন্দ্রনাথের চিন্তার আরো প্রকাশিত রূপ হল বুদ্ধদেব করুণার্ণব - পুঞ্জ পুঞ্জ জলভারাক্রান্ত মেঘের সৃষ্টি করে দীর্ঘকালের পিপাসার্ত ধরিত্রীকে তিনি করুণাধারায় সিদ্ধ করে দিয়েছেন; এখানেই বুদ্ধ-প্রদর্শিত মৈত্রী ও করুণার নিগূঢ়তম তাৎপর্য সুপরিষ্কৃট।

এই জীব হিতার্থে বোধিসত্ত্ব মহাসত্ত্বগণ এখানে জন্ম-জন্মান্তর অবস্থান করতেও কৃতসংকল্প। এর পিছনে আছে জীবের উপর সুগভীর মমত্ববোধ। আর এই ‘মুদিতা’ ভাবনায় বলা হয়েছে পরের সুখে সুখ ও দুঃখে দুঃখ অনুভূত হবে। আবার সুখে দুঃখে নির্বিকার শান্ত অবস্থার নাম ‘উপেক্ষা’। প্রিয় ব্যক্তির প্রতি উপেক্ষা, তারপর বৈরীর প্রতি এবং শেষ পর্যন্ত সর্বসত্ত্বের প্রতি উপেক্ষা অব্যাহত থাকবে।

এইভাবে মৈত্রী, করুণা, মুদিতা ও উপেক্ষার সাধনাই ব্রহ্মবিহারের সাধনা। বুদ্ধদেবনিজে এই সাধনায় সিদ্ধিলাভ করে সেই সাধনার পদ্ধতি বলে দিয়েছেন। অঙ্গুত্তর নিকায়ের তাঁর সেই পথ নির্দেশ ব্যক্ত হয়েছে -

“মৈত্রী পরিপূর্ণ চিত্তদ্বারা জগতের একদিক ব্যক্ত করে বিহার করতাম। এইভাবে দ্বিতীয়, তৃতীয়, চতুর্থদিক ব্যাপ্ত করে বিহার করতাম। আমি উদ্ধ, অধঃ, তির্যক এবং সর্বত্র, সর্বস্থানে, সর্বলোকে বিপুল মহত্বপ্রাপ্ত অপরিমেয় অবৈর ও হিংসাহীন এবং মৈত্রীপূর্ণ চিত্ত ব্যাপ্ত করে অবস্থান করতাম।” ১৭

এই ভাবেই বুদ্ধদেব মৈত্রী-করুণা-মুদিতা-উপেক্ষা ভাবনা দ্বারা সর্বজগতে পরিব্যাপ্ত হয়ে থাকতেন। এই একই চেতনার অভিব্যক্তি রবীন্দ্রনাথের ‘মানুষের ধর্মে’ লক্ষ্য করা যায় - “মানুষ অন্তরে-বাহিরে অনুভব করে, সে আছে একটি নিখিলের মধ্যে। সেই নিখিলের সঙ্গে সচেতন সচেষ্টিত যোগসাধনার দ্বারাই সে আপনাকে সত্য করে জানতে থাকে। বাহিরের যোগে তার সমৃদ্ধি, ভিতরের যোগে তার সার্থকতা।” ১৮

‘সমস্ত সত্তা সুখী হোক’ - অনুরূপ সর্বজীবে মাঙ্গল্য ইচ্ছা শুধুমাত্র যে বুদ্ধদেব এবং বুদ্ধত্বপ্রাপ্ত ভিক্ষুগণের চেতনাতেই জাগ্রত অবস্থায় ছিল তাই নয়, এই ইচ্ছা রবীন্দ্র মানসেও জাগ্রত হয়ে উঠেছিল; অনেক ত্যাগ-সংযমে-দুঃখে-সাধনায় তিনি এই মানসলোক লাভ ৯। ধর্মপদ-রবীন্দ্রনাথ, পৃষ্ঠা ৩৮০ দ্রষ্টব্য, করেছিলেন। এইভাবে উন্নত মার্গে তিনি যে আত্মস্থ হয়েছিলেন তা ছিল বৌদ্ধ দর্শন ও ভারতীয় চিন্তারই যোগ্য উত্তরাধিকার। সর্বজীবে কল্যাণেচ্ছা রবীন্দ্র মানসে অধিষ্ঠিত ছিল বলেই তিনি উপলব্ধি করতে পেরেছিলেন।

রবীন্দ্রনাথ উপলব্ধি করেছেন, যে সত্য বৌদ্ধদর্শনে সেই সত্য উপনিষদে; আর সেই সত্যেরই প্রকাশ তাঁর গভীর আত্মচেতনায়। মানুষের মানবিকতার চরম ও পরমতম প্রকাশ সেই সত্য। বৌদ্ধ ব্রহ্মবিহার ও উপনিষদের ব্রহ্মলাভকে তিনি আত্মস্থ করেছেন এবং সেই ভাবসাদৃশ্যের গভীরে প্রবেশ করে তিনি তাদের মিলিয়ে এক করে দিতে চেয়েছেন। বৌদ্ধদর্শন বলেছে - ‘সবের সত্তা ভবন্তু সুখীসত্তা’, উপনিষদ বলেছে - ‘আত্মবৎ সর্বভূতেষু য পশ্যতি স পশ্যতি’, আর রবীন্দ্র চেতনায় সেই সত্যই সমুদ্ভাসিত -

“হৃদয় আমার ক্রন্দন করে

মানব হৃদয়ে মিশিতে-

নিখিলের সাথে মহারাজপথে

চলিতে দিবস-নিশীথো।” ১৯

এইভাবে যিনি সকল জীবকে আপনার মতো করে জানেন, তিনিই সত্যকে জানেন। অনুরূপ মমত্ববোধ ও প্রেম-মৈত্রী-চেতনার মধ্যে রবীন্দ্রনাথ মুক্তির আনন্দলাভ করতে চেয়েছেন। সকলের মধ্যে আপনাকে এবং আপনার মধ্যে সকলকে যিনি দেখতে পেয়েছেন, তিনি আর গোপন থাকতে পারেন, সকল কালে তাঁর প্রকাশ।

বৌদ্ধদর্শনে সর্বাস্তিবাদি দৃষ্টিভঙ্গিতে যেমন জগতের অন্তর ও বাহির সমস্ত সত্ত্বার অস্তিত্ব স্বীকৃত হয়েছে রবীন্দ্রনাথের চিন্তধারাতে তার মিল দেখতে পাওয়া যায়, “সর্বাস্তিবাদীদের দার্শনিক দৃষ্টিতে বিশ্বজগতের ক্ষুদ্র-বৃহৎ সমস্ত কিছুরই সার্থকতা স্বীকৃত হয়ে থাকে, কোন কিছুরই অস্তিত্ব অস্বীকার্য নয়। ভারত-দার্শনিক রবীন্দ্রনাথকেও সর্বাস্তিবাদী নামে অভিহিত করলে অন্যায় হবে না। কেননে ভারতবর্ষকে তিনি যে দৃষ্টিতে দেখেছেন তাতে মহাভারতবর্ষ গঠনের উপাদান হিসাবে দেশী-বিদেশী, প্রাচীন-নবীন সমস্ত জাতি শক্তি ও ধর্ম মতেরই সার্থকতা ও উপযোগিতা স্বীকৃত।” ২০

রবীন্দ্রনাথের দৃষ্টিতে ব্রহ্মসত্য, জগৎসত্য। তাঁর মতে এই নদী-গিরি-হ্রদ-প্রকৃতিলোক, এই আকাশ-বাতাস-চন্দ্র-সূর্য-নক্ষত্র যেমন সত্য, তেমনি জগতের ক্ষণস্থায়ী জীবনও মিথ্যা নয়। এই বিশ্ব প্রকৃতি ও বিশ্বমানবের অস্তিত্বে তিনি পূর্ণ বিশ্বাসী।

নাগার্জুন বলেছেন : “নির্বাণস্য যা কোটিঃ সা কোটিঃ সংসারস্য চ।” ২১ আর জগৎ-সংসার ও জীবনের এই অস্তিত্বে পূর্ণ বিশ্বাস ছিল বলেই রবীন্দ্রনাথের প্রকৃতি প্রেম ও মানবপ্রেম অতলান্ত গভীরতা নিয়ে বিশ্বব্যাপী বিস্তৃতি লাভ করেছিল। তাঁর কাব্যে-সঙ্গীতে-নাট্যে-প্রবন্ধে সর্বত্রই সে পরিচয় ছড়িয়ে আছে।

“বহু মানবের প্রেম দিয়ে ঢাকা,

বহু দিবসের সুখে দুখে আঁকা,

লক্ষ যুগের সঙ্গীতে মাখা

সুন্দর ধরাতল’’।২২

অর্থাৎ কবির মতে এই বিশৃঙ্খল প্রকৃতি সুন্দর, বিশ্বের মানব সুন্দর। সেই সৌন্দর্যের উষ্ণ প্রস্রবনে নিম্নাত হয়েই তাঁর আনন্দের স্বতোৎ সারণ। সর্বাঙ্গিবাদে বলা হয়েছে, পঞ্চস্কন্ধ যার সমন্বয়ে জীবের শরীর - সে গুলি হল রূপ, সংজ্ঞা, সংস্কার ও বিজ্ঞান। সেই সঙ্গে ধাতু আয়তনাদি যেগুলি ইন্দ্রিয় সঞ্জাত ধর্ম সেগুলি আবার আকাশ, প্রতি সংখ্যানিরোধ, অপ্রতি সংখ্যা নিরোধ - এগুলি অসংস্কৃত ধর্ম। সর্বাঙ্গিবাদ এই সংস্কৃত ও অসংস্কৃত উভয় ধর্মের সাংস্কৃতিক অস্তিত্বকে স্বীকার করে। রবীন্দ্রনাথের রচনায় অনুরূপ ইঙ্গিত পাওয়া যায় -

“মোর নাম এই বলে খ্যাত হোক,

আমি তোমাদেরই লোক

আর কিছু নয়,

এই হোক শেষ পরিচয়।’’ ২৩

এই জগৎ সংসার হেতু পরম্পরা বা কার্যকারণ সম্পর্কে গাথা; এখানে একের অবলম্বনে অন্যের উৎপত্তি। বৌদ্ধশাস্ত্রে প্রতীত্যসমুৎপাদের ব্যাখ্যায় বলা হয়েছে, “অগ্নিন্ সতীদং ভবতি অসোৎপাদাৎ ইদৌমুৎ পদ্যতে’’ - অর্থাৎ একটি কারণ ঘটলে অন্যঘটে, একের উৎপত্তি হলে অন্যের উৎপত্তি হয়। একেই বলা হয় কার্য কারণ পরম্পরা বা হেতু -ফল পরম্পরা। এই নিদান ও প্রত্যয়ের পারস্পরিক সাপেক্ষ ক্রমের ওপরে ভিত্তি করে জগৎ সংসার জীবের উৎপত্তি ও বিনাশ। অতএব অবিরাম পরিবর্তনের মধ্যে নিত্য বা শাস্ত্রত বলে কিছু থাকতে পারে না।

উপনিষদে যাকে নিত্য, শাস্ত্রত, ধ্রুব, অচল বলা হয়েছে, বুদ্ধদেব সেক্ষেত্রে স্থাপন করলেন অনিত্যবাদ এবং অন্যত্ববাদ। অথচ বৌদ্ধদর্শনে জমান্তরবাদ ও কর্মফলবাদ স্বীকৃত। সংসারে অনিবার্য দুঃখ থেকে যাত্রা শুরু, নির্বানের পরম সুখে সেই যাত্রার সমাপ্তি। নিয়ত পরিবর্তন ও কার্যকারণ হেতু পরম্পরা তথা প্রতীত্যসমুৎপাদের ভিতর দিয়ে এই অগ্রগতি। জাতক ও অবদানের কাহিনীগুলিতে বোধিসত্ত্ব কিভাবে তাঁর জন্ম জন্মান্তরের মধ্যে দিয়ে আধ্যাত্মিক যাত্রাপথে চলেছেন, তার দৃষ্টান্ত আছে।

মুহুর্তে মুহুর্তে হেতু-ফলের ক্রিয়া-প্রতিক্রিয়ার স্রোতে জীব বা বস্তু ক্ষণিকের জন্যও স্থিতিলাভ করতে পারে না; এমন কি উৎপত্তি, স্থিতি ও বিনাশ ক্ষণে ক্ষণে সাধিত হচ্ছে অর্থাৎ জীব বা বস্তু সর্বক্ষণ গতিশীল। এই ক্ষণভঙ্গুর জীব ও জগৎ সম্বন্ধে এক কথায় ব্যক্ত বুদ্ধবচনের অনিত্যতা তথা অন্যত্বতা; অর্থাৎ জগতের জীব ও বস্তু ক্ষণিক। বিশ্বের জীবনস্রোত অনন্ত বহমান। বৌদ্ধ দর্শন ও রবীন্দ্র দর্শন উভয়ক্ষেত্রেই জীবন মৃত্যুর মধ্য দিয়ে এই অন্তহীন চলার ছন্দকে বিচিত্রভাবেও রূপে ব্যক্ত করা হয়েছে।

বুদ্ধদেব বলেছেন - ‘সর্বং অনিত্যং সর্বং ক্ষণিকং’। রবীন্দ্রনাথও বলেন, বিশ্ব সংসারের সবকিছুই চিরস্থায়ী নয়, কোন বস্তুকে চিরকাল ধরে রাখা যায় না। যেকোন সঞ্চয়ের চেষ্টা, তাই মিথ্যা; গতিই চিরন্তন সত্য। বৌদ্ধদর্শন তথা ভারতীয় দর্শনের নিগূঢ় চেতনা - সমুত্ত এই গতিবাদ রবীন্দ্রদর্শনের ক্ষেত্রে একটি বিশিষ্ট ভূমিকা গ্রহণ করেছে।

শুধু তাই নয়, রবীন্দ্রনাথ দার্শনিক হয়েও কবি - আনন্দপিপাসু কবি। তাই তাঁর মতে জগৎ ও জীবনের এই চলা উদ্দেশ্যবিহীন চলা নয়; এ আনন্দলাভের জন্য - আনন্দের আবেগে চলা। তাই তাঁর সেই উপলব্ধি স্বতঃস্ফূর্তভাবে অভিব্যক্ত হয় -

“শুধু ধাও, শুধু ধাও, শুধু বেগে ধাও,

কুড়িয়ে লও না কিছু কর না সঞ্চয়;

নাই শোক; নাই ভয়,

পথের আনন্দবেগে অবাধে পথেয় করো ক্ষয়া’’ ২৪

দুঃখ ও মৃত্যু বৌদ্ধ দর্শনে যেমন একটি বিশিষ্ট স্থান অধিকার করে আছে, তেমনি রবীন্দ্র দর্শনেও দুঃখ ও মৃত্যুর ভূমিকা বিশেষ গুরুত্বপূর্ণ। রবীন্দ্রনাথের জীবনে ওসাহিত্যে যত্রতত্র বিভিন্নভাবে বিচিত্ররূপে তার প্রকাশ লক্ষ্য করা যায়। ভগবান বুদ্ধ বলেন, বিশ্বের এই দুঃখ অগাধ, অপরিাপ্ত -

‘পহস্খ দুক্খামিদং অনপ্লবৎ’। বৌদ্ধ দর্শনে ব্যক্ত হয়েছে -

“সক্কং অনিচ্ছং

সক্কং দুক্খং

সক্কং অনন্তং’’

সেই জন্য তিনি শিষ্যদের কাছে একটি গভীর সত্য ব্যক্ত করে বলেন, ‘জীবন-মৃত্যুর পারাপার গমনাগমনের দীর্ঘ পথ যাত্রায় তোমরা এত অশ্রুবিসর্জন করেছ যে চার সমুদ্রের জলরাশির চেয়েও তা অধিকতর’।^{২৫} রবীন্দ্রনাথ দুঃখের এই অবশ্যসত্ত্বা পরিণামকে পূর্ণ স্বীকৃতি দিয়েছেন। তিনি বলেছেন,

“দুঃখ যেন জাল পেতেছে চারিদিকে;
চেয়ে দেখি যার দিকে
সবাই যেন দূর গ্রহদের মন্ত্রনায়
গুমরে কাঁদে যন্ত্রনায়।” ২৬

বুদ্ধদেব দুঃখের নিরোধ-উপায় নির্ণয় করতে গিয়ে বলেন - অবিদ্যার ক্ষয় হলে সংস্কারের ক্ষয়, সংস্কারের ক্ষয় থেকে বিজ্ঞানের ক্ষয়, বিজ্ঞানের ক্ষয় হলে নামরূপের ক্ষয়, নামরূপের ক্ষয় হলে হয় আয়তনের ক্ষয় হলে স্পর্শের ক্ষয়, স্পর্শের ক্ষয় হলে বেদনার ক্ষয়, বেদনার ক্ষয় হলে তৃষ্ণার ক্ষয়, তৃষ্ণার ক্ষয় হলে উপাদানের ক্ষয়, উপাদানের ক্ষয় হলে আর জন্ম নেই, জরা নেই, মৃত্যু নেই, ব্যাধি নেই অর্থাৎ দুঃখও নেই। অতএব অবিদ্যার ক্ষয় হলেই দুঃখের ক্ষয়।

রবীন্দ্রনাথও দুঃখের সমাধানে সেই পথ অবলম্বন করলেন। দুঃখের অভিঘাতে দুঃখকে অভিহিত করে, দুঃখের রক্ষের মাঝে আনন্দের সন্ধান পেয়েছেন। তিনি বলেছেন -

“দুঃখ যদি না পাবে তো
দুঃখ তোমার ঘুচবে কবে।
বিষকে বিষের দাহ দিয়ে
দহন করে মারতে হবে।” ২৭

বুদ্ধদেব যেখানে বাসনা বিলোপের মধ্যে দিয়ে ত্রিতাপ দুঃখের হাত থেকে নিষ্কৃতি দানের চেষ্টা করেছেন, রবীন্দ্রনাথ সেখানে বাসনাসহ সর্ব-দুঃখের বীজকে কঠোর দুঃখের অভিঘাতে সমূলে বিধ্বস্ত করে দিয়ে আনন্দময় চেতনাকে সঞ্জীবিত করে তুলেছেন।

বিশ্ব সংসারের অনিত্যতা, অনাশ্রিতা ও দুঃখ সম্পর্কে প্রকৃষ্ট জ্ঞানই হল প্রজ্ঞা - তাই আর্ঘ্য সত্যের জ্ঞান। প্রজ্ঞা হল জীবের স্বচ্ছ অবস্থা। যিনি প্রজ্ঞাবান তিনিই বুদ্ধ। বুদ্ধের চিন্তে জীবের দুঃখভাব এবং নিঃসীম করুণার উদ্বেগ করে। বৌদ্ধ শাস্ত্রে এই মহতী করুণাকে বলা হয়েছে উপায়। যখন উচ্চকোটির সাধক বোধিসত্ত্বের চিত্তভূমিতে প্রজ্ঞা ও উপায় সম্মিলিতভাবে বিরাজ করে, তখনই তা হয় বোধিচর্যা। বোধিচর্যায় ব্যাপ্ত চিত্ত বোধিচিন্তা। বুদ্ধত্বলাভের জন্য বোধিচিন্তা উৎপন্ন করতে হয়। সমস্তপ্রাণীর উদ্ধারের অভিপ্রায়ে, বোধিপ্ৰাপ্তির জন্য সংকল্প ও তার জন্য উদ্যম বোধি চিন্তে থাকে সদা জাগ্রত।

রবীন্দ্রনাথ দেখেছেন, বোধিচিন্তে এই মৈত্রী-করুণা থাকে সদাজাগ্রত। তা বিশ্বদ্রাণ ও মানব কল্যাণকর মহাশক্তির আধার। তাই তিনি বলেছেন, “বস্তুত বৌদ্ধ ধর্মেই সর্বপ্রথম কোনো একজন মানুষকে মানুষের চেয়ে অনেক বেশী করিয়া দেখা হইয়াছিল। বৌদ্ধধর্মের যিনি প্রতিষ্ঠাতা তিনি তাঁহার ভক্তদের চক্ষু মানুষের সমস্ত স্বাভাবিক সীমা অতিক্রম করিয়াই যেন প্রতিভাত হইয়াছেন। তিনি যে অসামান্য শক্তি সম্পন্ন গুরু তাহা নহে - তিনি যেন মূর্তিমান অসীম প্রজ্ঞা, অসীম করুণা। তিনি মুক্ত হইয়াও কেবল জীবকে দুঃখ হইতে ত্রাণ করিবার জন্যই বন্ধন স্বীকার করিয়াছেন - সে তাঁহার কর্মফলের অনিবার্য বন্ধন নহে; সে তাহার প্রেমের দ্বারা, দয়ার দ্বারা, স্বচ্ছাচারিত বন্ধন।” ২৮

বৌদ্ধদর্শন মতে নির্বাণ এক কথায় প্রতীতসমুৎপাদের ক্ষয়মুখী বিকাশ। অর্থাৎ অবিদ্যার ক্ষয় হলে যাবতীয় ভৌতিক অস্তিত্বের তথা দুঃখের ক্ষয়। নির্বাণ শব্দটির অর্থ জ্বলতে জ্বলতে নিভে যাওয়া। সংসারের দুঃখ থেকে নির্বানের পথে অর্হৎ চলেন। বোধিসত্ত্ব নির্বাণ চান না - তিনি চান “সর্বসত্তা ভবন্তু সুখীতত্তা” - সর্বসত্তা সুখী হোক। এই ভাবনা তখনই সম্ভবপর যখন কল্যাণমিত্রের মনে শূণ্যতা ও করুণার যুগলদ্বন্দ্বভাব জাগ্রত। বৌদ্ধসাধনায় এই অদ্বয়কে কমলকুলিশের যুগলদ্বন্দ্ব স্থিতি বলা হয়েছে। ‘কমলকুলিশ’ শব্দটি রূপক, প্রজ্ঞা ও উপায় যেখানে পরস্পর অঙ্গাঙ্গীভাবে সম্পৃক্ত, শূণ্যতা ও করুণা আছে সেখানেই। রবীন্দ্রনাথ একেই বলেছেন, “অসীমপ্রজ্ঞা অসীম করুণা। এখানে ‘শূণ্যতা’ শব্দটি বিশেষ তাৎপর্যপূর্ণ। রবীন্দ্রনাথ সে কথা উপলব্ধি করেছিলেন।

তিনি তাই বলেছেন, “এই বিশ্বব্যাপী প্রেমের মধ্যে চিত্তকে প্রসারিত করাকেই বুদ্ধ ব্রহ্মবিহার বলিয়াছেন। ইহাতেই প্রমান হইতেছে, বুদ্ধ ব্রহ্মকে প্রেমস্বরূপ বলিয়াই জানিয়াছেন, ব্রহ্ম তাঁহার কাছে শূণ্যতা নহে। এই প্রেমকে যদি সর্বব্যাপী পরম সত্য বলিয়া গণ্য করা হয় তবে সংসারকে একেবারে বাদ দিয়া বসিলে চলিবে কেন? করুণা বলো, প্রেম বলো, আপনাকে লইয়া আপনি থাকিতে পারে না। প্রেমের বিষয়কে বাদ দিয়া প্রেমের সত্যতা নাই।” ২৯

তিনি আরও বলেছেন, “যারা বলে ধর্ম নীতিই বৌদ্ধ ধর্মের চরম তারা ঠিক কথা বলে না। মঙ্গল একটা উপায় মাত্র। তবে নির্বাণই চরম। তা হতে পারে, কিন্তু সেই নির্বাণটি কি? সেকি শূণ্যতা? যদি শূণ্যতাই হত তবে পূর্ণতার দ্বারা তাতে গিয়ে পৌঁছানো যেত না। তবে কেবলই সমস্তকে অস্বীকার করতে করতে, ‘নয় নয় নয়’ বলতে

বলতে, একটার পর একটা ত্যাগ করতে করতেই সেই সর্বশূণ্যতার মধ্যে নির্বান লাভ করা যেত।কিন্তু বৌদ্ধধর্মে সে পথের ঠিক উল্টো পথ দেখি য়ো’’৩০

এখন স্পষ্টই প্রতীয়মান হয় যে, ভগবান বুদ্ধ এবং বৌদ্ধ ভাবদর্শের ওপরে প্রথমাধি রবীন্দ্রনাথের শ্রদ্ধা ছিল অপরিসীমা। ফলে শ্রেষ্ঠ মহামানবের চিন্তা ও চেতনা, সাধনা ও সিদ্ধি আলোকবর্তিকার মতো রবীন্দ্রনাথের জীবন, সাহিত্য ও চিন্তাধারাকে স্বরূপে প্রতিষ্ঠিত হতে সাহায্য করেছে। এই অবস্থায় রবীন্দ্রনাথের যোগীচিন্তের আত্যন্তিক কামনা, “সর্বজীবে মৈত্রীকে যিনি মুক্তির পথ বলে ঘোষণা করেছিলেন, সেই তাঁরই বাণীকে আজ উৎকণ্ঠিত হয়ে কামনা করি এই ভ্রাতৃবিদ্বেষ কলুষিত হতভাগ্য দেশে। পূজার বেদীতে আর্বিভূত হোন মানব শ্রেষ্ঠ মানবের শ্রেষ্ঠতাকে উদ্ধার করার জন্যে’’৩১

তথ্যসূত্র

- ১। আদেশ - রবীন্দ্রনাথ ‘শান্তিনিকেতন’ (১ম খন্ড), পৃষ্ঠা-২৯৫ দ্রষ্টব্য।
- ২। সাধন - রবীন্দ্রনাথ ‘শান্তিনিকেতন’ (১ম খন্ড), পৃষ্ঠা-২৯৯ দ্রষ্টব্য।
- ৩। বুদ্ধদেব - রবীন্দ্রনাথ পৃষ্ঠা-২৩ দ্রষ্টব্য।
- ৪। নৈবেদ্য - ৯৪ নং কবিতা, রবীন্দ্ররচনাবলী (১৯৮০সং), পৃষ্ঠা-১০০৪।
- ৫। রাজর্ষি - রবীন্দ্রনাথ
- ৬। নৈবেদ্য-রবীন্দ্রনাথ, ৯৪ সংখ্যক কবিতা, রবীন্দ্ররচনাবলী।
- ৭। ধর্মপদ-রবীন্দ্রনাথ, মহাবগ্গ ৪ নং শ্লোক।
- ৮। মন্দির - রবীন্দ্রনাথ, বিচিত্র প্রবন্ধ।
- ৯। ধর্মপদ-রবীন্দ্রনাথ, পৃষ্ঠা ৩৮০ দ্রষ্টব্য,
- ১০। গীতাজলী - রবীন্দ্রনাথ, গীতবিতান পৃষ্ঠা ১০০ দ্রষ্টব্য,
- ১১। বুদ্ধদেব - রবীন্দ্রনাথ, পৃষ্ঠা ৬৪ দ্রষ্টব্য,
- ১২। মানসী - রবীন্দ্ররচনাবলী - ১ (১৯৮০ সং) পৃঃ ৩৮৬ দ্রষ্টব্য
- ১৩। কালান্তর - রবীন্দ্ররচনাবলী (বিশ্বভারতী) চতুর্বিংশ পৃঃ ৪৫৭দ্রষ্টব্য
- ১৪। ব্রহ্মবিহার - রবীন্দ্রনাথ, পৃঃ ২১ দ্রষ্টব্য।
- ১৫। বুদ্ধদেব - রবীন্দ্রনাথ, পৃষ্ঠা ৫২ দ্রষ্টব্য।
- ১৬। বুদ্ধদেব - রবীন্দ্রনাথ, পৃষ্ঠা ৫০ দ্রষ্টব্য।
- ১৭। অঙ্গুরের নিকায় মহাবগ্গ ৩/৩৬/৬।
- ১৮। মানুষের ধর্ম - রবীন্দ্রনাথ, পৃষ্ঠা ৪৩ দ্রষ্টব্য।
- ১৯। বিশ্বনৃত্য - রবীন্দ্রনাথ-‘সোনারতরী রবীন্দ্ররচনাবলী (১৯৮০ সং)পৃঃ ৪৯৮
- ২০। ভারত পথিক রবীন্দ্রনাথ - প্রবোধ চন্দ্র সেন পৃঃ ১৩পৃঃ দ্রষ্টব্য।
- ২১। মূল মধ্যম কারিকা - নাগার্জুন - পঞ্চবিংশতি অধ্যায়।
- ২২। পুরস্কার ‘সোনারতরী’ রবীন্দ্ররচনাবলী, (পঃ বঃ সং ১৯৮০সং) ১ম খন্ড, পৃঃ ৫২৩
- ২৩। পরিচয় ‘সেঁজুতি’ রবীন্দ্ররচনাবলী, (১৯৮৩সং) ৩য় খন্ড, পৃঃ ৫৭৬
- ২৪। বলাকা - রবীন্দ্রনাথ ৮ নং কবিতা পৃঃ ৩৩।
- ২৫। সংযুক্ত নিকায় - রবীন্দ্রনাথ, ১৪
- ২৬। শেষসপ্তক - সংযোজন রবীন্দ্র রচনাবলী (১৯৮৩ সং) পৃঃ ২২৬।
- ২৭। গীতালি - ৪৩, রবীন্দ্ররচনাবলী ২ (১৯৮২ সং) পৃঃ ৩৮৭।
- ২৮। বৌদ্ধধর্মে ভক্তিবাদ ‘বুদ্ধদেব’ - রবীন্দ্রনাথ পৃঃ ৩৩ দ্রষ্টব্য।
- ২৯। ‘বুদ্ধদেব’ বৌদ্ধধর্মে ভক্তিবাদ - রবীন্দ্রনাথ পৃঃ ৩৯ দ্রষ্টব্য।
- ৩০। ‘বুদ্ধদেব’ ‘ব্রহ্মবিহার’ - রবীন্দ্রনাথ পৃঃ ১৭ দ্রষ্টব্য।
- ৩১। বুদ্ধদেব - রবীন্দ্রনাথ পৃঃ ৮ দ্রষ্টব্য।

গ্রন্থপঞ্জী

- ১) ঠাকুর, রবীন্দ্রনাথ (১৯০৯), আদেশ, বিশ্বভারতী, শান্তিনিকেতন।
- ২) ঠাকুর, রবীন্দ্রনাথ (১৯০৯), সাধন, বিশ্বভারতী, শান্তিনিকেতন।
- ৩) ঠাকুর, রবীন্দ্রনাথ (১৯০৫), বুদ্ধদেব, বিশ্বভারতী, শান্তিনিকেতন।

-
- ৪) ঠাকুর, রবীন্দ্রনাথ (১৯০১), নৈবেদ্য, বিশ্বভারতী, শান্তিনিকেতন।
 - ৫) ঠাকুর, রবীন্দ্রনাথ (১৮৮৭), রাজর্ষি, বিশ্বভারতী, শান্তিনিকেতন।
 - ৬) ঠাকুর, রবীন্দ্রনাথ (১৯০৫) ধর্মপদ্য, বিশ্বভারতী, শান্তিনিকেতন।
 - ৭) ঠাকুর, রবীন্দ্রনাথ (১৯০২-১৯০৩), বিচিত্র প্রবন্ধ (মন্দির), বিশ্বভারতী, শান্তিনিকেতন।
 - ৮) ঠাকুর, রবীন্দ্রনাথ (১৯১০), গীতাঞ্জলি, বিশ্বভারতী, শান্তিনিকেতন।
 - ৯) ঠাকুর, রবীন্দ্রনাথ (১৮৯০), মানসী, বিশ্বভারতী, শান্তিনিকেতন।
 - ১০) ঠাকুর, রবীন্দ্রনাথ (১৯১৭), কালান্তর, বিশ্বভারতী, শান্তিনিকেতন।
 - ১১) ঠাকুর, রবীন্দ্রনাথ (১৯০৮), ব্রহ্মবিহার, বিশ্বভারতী, শান্তিনিকেতন।
 - ১২) ঠাকুর, রবীন্দ্রনাথ (১৯৩৩-৩৪), মানুষের ধর্ম, বিশ্বভারতী, শান্তিনিকেতন।
 - ১৩) ঠাকুর, রবীন্দ্রনাথ (১৮৯৩), বিশ্বনৃত্য 'সোনারতরী', বিশ্বভারতী, শান্তিনিকেতন।
 - ১৪) ঠাকুর, রবীন্দ্রনাথ (১৯১৪), বলাকা, বিশ্বভারতী, শান্তিনিকেতন।
 - ১৫) ঠাকুর, রবীন্দ্রনাথ (১৯৩৪), শেষ সপ্তক, বিশ্বভারতী, শান্তিনিকেতন।
 - ১৬) ঠাকুর, রবীন্দ্রনাথ (১৯১৪), গীতালি, বিশ্বভারতী, শান্তিনিকেতন।
 - ১৭) ঠাকুর, রবীন্দ্রনাথ (১৯১১), বৌদ্ধধর্মে ভক্তিবাদ, বিশ্বভারতী, শান্তিনিকেতন।
 - ১৮) সেন, প্রবোধচন্দ্র 'ভারত পথিক রবীন্দ্রনাথ'।
 - ১৯) নাগার্জুন, মূলমধ্যমকারিকা ।
 - ২০) অঙ্গুত্তর নিকায় মহাবগগ - ২/৩৬/৬ ।
 - ২১) সংযুক্ত নিকায় - ১৪।

ভারতীয় প্রেক্ষাপটে সংস্কৃত কাব্য ও নাট্য সাহিত্যে মানবিক মূল্যবোধ

সৌমেন মান্না

লেকচারার (পি. পি. টি.), সাধনচন্দ্র মহাবিদ্যালয়, হরিনডাঙ্গা, ফলতা, দক্ষিণ ২৪ পরগনা, পশ্চিমবঙ্গ

মানব সমাজে প্রচলিত রীতি অনুসারে বিভিন্ন ধারণা, আচরণ বা বস্তু সম্বন্ধে মানুষ তার জীবনের মূল্যবোধগুলি সৃষ্টি করে। মূল্যবোধ প্রধানত মানুষের জীবনের আদর্শের উপর ভিত্তি করে গঠিত হয়। মূল্যবোধ জীবনের মূল পথপ্রদর্শক যা সার্বিক উন্নতির পথে অগ্রসর হতে সাহায্য করে এবং মানব চেতনার প্রার্থিত বিষয়বস্তুকে নির্ধারিত করে। যখন কেউ বলে এই কাজটির মূল্য আমার কাছে অনেক বেশী, তখন মূল্যবোধ শব্দটি সংকীর্ণ অর্থ প্রকাশ করে, কিন্তু যখন আমরা বলি মানব জীবনের সত্যতার মূল্য অনেক বেশী মহান, তখন মূল্যবোধ শব্দটি ব্যাপক অর্থের প্রকাশ।

মূল্যবোধ নানা ধরনের হতে পারে, যেমন – সামাজিক মূল্যবোধ (Social Value), সাংস্কৃতিক মূল্যবোধ (Cultural Value), নৈতিক মূল্যবোধ (Moral Value), বৌদ্ধিক মূল্যবোধ (Intellectual Value), নান্দনিক মূল্যবোধ (Aesthetic Value), অর্থনৈতিক মূল্যবোধ (Economic Value), ধর্মীয় মূল্যবোধ (Religious Value), শিক্ষামূলক মূল্যবোধ (Educational Value)।

সমাজের মূল চালিকা শক্তি হল মানবজাতি। সকল ভাষার সাহিত্যদর্পণে প্রতিফলিত হয় মানব তত্ত্বের বিভিন্ন দিকগুলির প্রতিচ্ছবি, আর সেই সঙ্গে সঙ্গে ধরা পড়ে মূল্যবোধের চিত্রগুলি। আমাদের কি করা উচিত এবং কি করা উচিত নয়, কোনটা ভাল কোনটা মন্দ কাজ, সমাজ আমাদের কাছ হতে কি ধরনের আচরণ আশা করে, অপরের জন্য বিবেচনাবোধ, পারস্পরিক সহযোগিতা, সৌজন্যবোধ ও নিষ্ঠা, কর্তব্যপরায়ণতা, বিশ্বস্ততা, কৃতজ্ঞতা, সত্যতা, জীবের প্রতি দয়া-দাক্ষিণ্য, অহিংসা ও সহানুভূতির জাগরণ – ইত্যাদি বিষয়গুলি মূল্যবোধের অঙ্গ হিসাবে প্রাচীন সাহিত্য তথা সংস্কৃত সাহিত্যে বিপুলভাবে স্থান পেয়েছে। আলোচ্য প্রবন্ধে সংস্কৃত কাব্য ও নাট্যসাহিত্যে মানবিক মূল্যবোধের বিভিন্ন দিকগুলি উপস্থাপিত করার প্রচেষ্টা করছি।

বর্তমান সমাজ মূল্যবোধের অভাবে ধ্বংসের দিকে অগ্রসরমান। চারিদিকে শুধু হিংসা, দলাদলি, স্বার্থান্বেষী মানুষের ভীড়। কবিগুরুর ভাষায় সহমত পোষণ করে বলতে পারি, –

“শতাব্দীর সূর্য আজি রক্তমেঘ-মাঝে

অস্ত গেল, হিংসার উৎসবে আজি বাজে

অস্ত্রে অস্ত্রে মরণের উন্মাদ রাগিণী

ভয়ংকরী। দয়াহীন সভ্যতা-নাগিনী

তুলেছে কুটিল ফণা চক্ষুর নিমিষে

গুপ্ত বিষদন্ত তার ভরি তীর বিষে ॥” (নেবেদ্য ৫), রবীন্দ্রনাথ ঠাকুর।

এই বিশ্বের সমস্ত বস্তুর মধ্যে পারস্পরিক ঐক্য বর্তমান ও সেই সঙ্গে একই বিরাট পুরুষ থেকে সম্ভূত। পৃথিবীর সকল জীবেরই বেঁচে থাকার অধিকার এবং তাদের প্রয়োজনীয়তা বিদ্যমান। তাই ‘মহাভারতে’র অন্তরে এক সর্বক্ষয়ী ধর্ম ও অধর্মের যুদ্ধকে বহন করে নিয়ে ও বারবার অহিংসার বাণী ধ্বনিত হয়েছে।

“অহিংসা সত্যবচনং সর্বভূতহিতং পরম্।

অহিংসা পরমো ধর্মঃ স চ সত্যে প্রতিষ্ঠিতঃ ॥”

– (বনপর্ব – ১৭৫/৭৩)

আবার শান্তি পর্বেও ঠিক সমতুল্য বাণী উচ্চারিত হয়েছে, –

“অহিংসা সর্বভূতেভ্যো ধর্মেভ্যো জ্যায়সী মতা।”

– (শান্তিপর্ব – ২৫৯/৮)

সকলের বাঁচা এবং সকলকে বাঁচতে দেওয়ার জন্য এই পৃথিবী। কাজেই পৃথিবীতে ক্ষুদ্রাতিক্ষুদ্র কীট পতঙ্গেরও বাঁচার অধিকার আছে। এর জন্যই হয়তো হিন্দু বৌদ্ধ এবং জৈন ধর্মে প্রবর্তিত হয়েছিল অহিংসার ধর্ম। পঞ্চতন্ত্রেও তার প্রতিফলন দেখা যায় – “অহিংসৈব ধর্মমার্গঃ। উক্তং চ–

অহিংসা-পূর্বকো ধর্মো যস্মাৎ সত্তিরুদাহতঃ।

যুকমৎকুণদংশাদীন্তস্মাত্তানপি রক্ষয়েৎ।।” পঞ্চতন্ত্র, ৩য় ভাগ, শ্লোক-১০৩

অহিংসার মত পৃথিবীর সর্বভূত কল্যাণের জন্য উপদেশ ‘মহাভারতে’র অনেক ক্ষেত্রে দেখা যায় –

“হিতং যৎসর্বভূতানামাত্মনশ্চ সুখাবহম্”

– (উদ্যোগপর্ব – ৩৭/৪০)

আবার শান্তিপর্বে ও মেলে তদনুরূপ উক্তি –

“সর্বভূতহিতে তিষ্ঠ ধর্মং চৈব প্রতিস্মার।”

– (শান্তিপর্ব – ১৪৭/১৬)

আমাদের সুস্থ সামাজিক জীবনযাপন নির্ভর করে পারস্পরিক সুসম্পর্কের মধ্য দিয়ে, আর সেই সুসম্পর্ক দৃঢ়ভাবে অটুট থাকে সামাজিক মূল্যবোধের উপরে। শূদ্রক রচিত ‘মৃচ্ছকটিক’ নাটকের মধ্যে চারুদত্তের চরিত্র থেকে আমরা প্রকৃত সামাজিক মূল্যবোধের শিক্ষা নিতে পারি। যেখানে দারিদ্র্য, চারুদত্তের উদারতা এবং দয়ালুতাকে স্মান করতে পারেনি। তাঁর বাড়িতে সিঁধ কাটার কষ্ট স্বীকার করে চোর বিফল হয়ে ফিরেছে ভেবেও তিনি অনুতাপ করেছেন, যা বর্তমান যুগে বিস্ময়ের উদ্রেক করে।

“সন্ধিচ্ছেদনখিল্ল এব সুচিরং পশ্চান্নিরাশো গতঃ।” ৩/২৩

আপন ভৃত্যদের প্রতি তাঁর অনুকম্পা প্রশংসার দাবী রাখে।

“অলং সুপ্তজনং প্রবোধয়িতুম্।” ৩/১

প্রাণীদের সামান্যতম দুঃখেও তাঁর হৃদয় বিগলিত হত। সামান্য কপোতদের লাঠি দিয়ে তাড়াতে দেখে তিনি বন্ধু মৈত্রেয়কে নিবৃত্ত করেন – “বয়স্য উপবিশ, কিমনেন? তিষ্ঠতু দয়িতাসহিস্তপস্থী পারাবতঃ।” ৫.২

শরণাগতকে রক্ষা করার মধ্য দিয়ে প্রকৃত মানবিক মূল্যবোধের প্রকাশ ঘটেছে। –

“অপি প্রাণানহং জহ্যাম ন তু ত্বাং শরণাগতম্।” ৭/৬

আবার যে দুষ্ট শকার আপন কৃত কর্মের দোষ চারুদত্তের ঘাড়ে চাপিয়ে তাকে হত্যার ষড়যন্ত্র করেছিল, শুধু তাই নয় সপুত্রচারুদত্তকে বধ করাতে চেয়েছিল – “অলে গং ভগামি শপুত্তাকং চালুদত্তাকং বাবাদেধ ত্তি” (অরে ননু ভগামি সপুত্রকং চারুদত্তং ব্যাপাদয়তমিতি) ১০.১২। এবং “সপুত্রমৈবৈতং মারয়তম্” ১০.১১ সেও যখন শর্বিলক কর্তৃক বধ্যভূমিতে আনীত হয়ে চারুদত্তের শরণাপন্ন হল তখন দয়ালু চারুদত্ত তাকেও ক্ষমা করলেন। তাঁর মুখেই তাই শোভা পায়। – “শত্রুঃ কৃতাপবাধঃ শরণমুপেত্য পাদয়োঃ পতিতঃ শস্ত্রেণ ন হন্তব্যঃ” এবং “উপকারহতস্ত কর্তব্যঃ” (১০ অঙ্ক শ্লোক ৫৫)।

কেবলমাত্র মহানুভবতা ও উদারতা চারুদত্তের চরিত্রের মধ্যেই স্থিতিশীল ছিল না, তা বসন্তসেনার চরিত্রের উপরেও বারিবর্ষণের ন্যায় পর্যবসিত হয়েছিল। যা মানবিক মূল্যবোধের এক চরম সাক্ষ্য বহন করে। শরণাগত সংবাহককে তার দেনা মিটিয়ে মুক্ত করা। মদনিকাকে দাসী জীবন থেকে মুক্তি দেওয়া। চারুদত্ত-পুত্র রোহসেনের প্রতি মাতৃস্নেহে অলঙ্কার প্রদান। নিজেকে চারুদত্তের এবং তাঁর স্ত্রী ধৃতার দাসী বলে পরিচয় দান তাঁর চরিত্রের মহত্বেরই পরিচয় বহন করে। শুধু তাই নয়, তাঁর অধীনস্থ সমস্ত দাস-দাসীদের দাসত্ব থেকে মুক্তি দিতেও যে তিনি আগ্রহী ছিলেন তার ইঙ্গিতও আমরা তাঁর সখি মদনিকার উক্তি থেকে জানতে পারি। “জই মম সচ্ছন্দো তদা বিনা অথং সর্বং পরিজগং অভুজিস্সং করই স্মম্।” ৪/৮

দরিদ্র হলেও স্থায়ী চরিত্র রক্ষায় চারুদত্ত সদা তৎপর ছিলেন। অপরকে ধোঁকা দেওয়া বা শঠতা তাঁর চরিত্র বিরুদ্ধ। কপটচারকে তিনি কখনও প্রশয় দেননি। বসন্তসেনার গচ্ছিত অলংকার চুরি যাওয়ায় তিনি ভিক্ষা করেও তাঁর

ক্ষতিপূরণ দেবেন এ চারিত্রিক দৃঢ়তা তাঁর ছিল, কিন্তু মিথ্যার আশ্রয় নেওয়ার পক্ষপাতী তিনি ছিলেন না। “ভৈক্ষ্যোপার্জয়িষ্যামি পুনর্যাস প্রতিক্রিয়াম্। অন্তং নাভিধাস্যামি চারিত্রিকব্রংশকারণ্।” ৩/২৬। আপন চারিত্রিক শুদ্ধতা রক্ষাকে তিনি এতই প্রাধান্য দিতেন যে মৃত্যু ভয়ও তাঁকে সেখান থেকে বিচ্যুত করতে পারে নি। স্ত্রী হত্যার অপরাধে যখন তাঁকে বধ্যভূমিতে নিয়ে যাওয়া হচ্ছে তখনও তিনি আপন যশ কলঙ্কিত হওয়ার শঙ্কা প্রকাশ করেছেন। – “ন ভীতো মরণাদস্মি কেবলং দূষিতং যশঃ।” ১০/২৭।

মানবিক মূল্যবোধের অপর একটি অঙ্গ হল ধর্মীয় মূল্যবোধ। ‘ধর্ম’ শব্দের অর্থ হল যা ধারণ করে থাকে। সমাজবদ্ধ মানুষ কোন না কোন ধর্মকে আশ্রয় করে তার মানবিক জীবনকে সম্পূর্ণ করে তোলে। শূদ্রক রচিত মৃচ্ছকটিক নাটকের ধর্মীয় মূল্যবোধ এর প্রভাব চোখে পড়ে। চারুদত্ত ধর্মপ্রবণ মানুষ। গৃহদেবতাদের কায়মনে পূজা ও উপহার দান করলে তাঁরা সন্তুষ্ট হন এ বিশ্বাস তাঁর ছিল। – “তপসা মনসা বাগ্ভিঃ পূজিতা বালিকশ্মুভিঃ তুষ্যন্তি শমিনাং নিত্যং দেবতা কিং বিচারিতৈঃ।” ১/১৬। তিনি দেবকার্যকে গৃহস্থের নিত্যকর্ম বলেই মনে করেন। – “গৃহস্থস্য নিত্যোনাহং বিধিঃ” ১.৫। এবং নিজেও ত্রিসন্ধ্যা জপাদি আচরণ করতেন – “অহং সমাধিং নিবর্তয়ামি” ১.৫। শুধুমাত্র শূদ্রক রচিত ‘মৃচ্ছকটিক’ নাটকে চারুদত্তের চরিত্রের উপরেই ধর্মপ্রবণতার ছাপ পড়েনি, মহাকবি কালিদাসের রচনাগুলিতেও তদনুরূপ পদধ্বনি শুনতে পাওয়া যায়। দৃষ্টান্ত স্বরূপ বলতে পারি ‘রঘুবংশম্’ মহাকাব্যের প্রারম্ভিক মঙ্গলশ্লোকে তিনি পার্বতী ও পরমেশ্বর শিবকে জগতের পিতা মাতা জ্ঞানে বন্দনা করেছেন। –

“বাগর্থাবিব সম্পৃক্তৌ বাগর্থপ্রতিপত্তয়ে।

জগতঃ পিতরৌ বন্দে পার্বতীপরমেশ্বরৌ।।” ১/১

এছাড়াও প্রসিদ্ধ খণ্ডকাব্য ‘মেঘদূতে’ ও মহাকাল মন্দিরে সন্ধ্যারতির বর্ণনায় শিবের প্রতি তাঁর অনুরক্তি সূচিত হয়েছে। ‘অভিজ্ঞানশকুন্তলম্’ নাটকের মঙ্গলশ্লোকে প্রত্যক্ষ অষ্টমূর্তিধর শিবের প্রতি অকুণ্ঠিত শ্রদ্ধা নিবেদন করেছেন এবং অন্তিম ভরতবাক্যে ‘নীললোহিত’ শিবের কাছে মোক্ষ প্রার্থনা করেছেন। – “প্রত্যক্ষাভিঃ প্রপন্নস্তনুভিরবতু বস্তাভিরষ্টাভিরীশঃ।।” ১/১। এবং

“মমাপি চ ক্ষপয়তু নীললোহিতঃ

পুনর্ভবং পরিগতশক্তিরাত্মভূঃ।।” ৭/৩৫

সংস্কৃতসাহিত্যে মানবিক মূল্যবোধ আলোচনা প্রসঙ্গে কালিদাস রচিত নাটকগুলি ওতোপ্রতোভাবে জড়িত। কালিদাস রচিত ‘অভিজ্ঞান শকুন্তলম্’ নাটকে উল্লিখিত বিভিন্ন চরিত্রগুলির স্বরূপ নির্ণয়কালে যে মানবিক মূল্যবোধের দিকটি প্রকাশিত হয়েছে তা অন্যান্য নাট্যসাহিত্যে সত্যিই দূর্লভ। সেখানে শকুন্তলা এবং তার দুই সখী অনসূয়া ও প্রিয়ংবদা, ঋষি কণ্ঠের ঔরসজাত সন্তান না হয়েও নিজসন্তান তুল্য। সেই শকুন্তলাই মাননীয় কুলপতি কণ্ঠের প্রাণস্বরূপা। – “সা খলু ভগবতঃ কণ্ঠস্য কুলপতেরুচ্ছসিতম্” ৩.১।

তাই ঋষি কণ্ঠের চতুর্থ অঙ্কে শকুন্তলার পতিগৃহযাত্রার সময় মন উৎকণ্ঠায় আকুল হয়ে উঠেছে—

“যাস্যত্যাদ্য শকুন্তলেতি হৃদয়ং সংস্পৃষ্টমুৎকণ্ঠয়া

কণ্ঠঃ স্তম্ভিতবাস্পবৃত্তিকলুষশ্চিন্তাজড়ং দর্শনম্।

বৈক্লব্যং মম তাবদীদৃশমিদং স্নেহাদরণ্যৌকসঃ

পীড়্যন্তে গৃহিণঃ কথং নু তনয়াবিশ্লেষদুঃখৈর্নরৈঃ।।” ৪/৬

সেই সঙ্গে তাঁর কর্তব্যবোধের জাগরণ ঘটেছে। তিনি তাঁর কর্তব্য পালন করে নিজেকে শান্ত ও চিন্তামুক্ত করেছেন। –

“অর্থো হি কন্যা পরকীয় এব

তামদ্য সংপ্রেম্য পরিগ্রহীতুঃ।

জাতো মমায়ং বিশদঃ প্রকামং

প্রতর্পিতন্যাস ইবাস্তরাষ্ট্রা।।” ৪/২২

শুধুমাত্রশকুন্তলার প্রতিই নয়, অনসূয়া ও প্রিয়ংবদার প্রতিও তাঁর সমকর্তব্যবোধের প্রকাশ ঘটেছে। – “বৎসে, ইমে অপি প্রদেয়ে।” ৪.২৪। কন্যার প্রতি পিতার কর্তব্য পালন করেই তিনি ক্ষান্ত হননি সেই সঙ্গে কন্যাতুল্য শকুন্তলাকে পতিগৃহে যাত্রার পূর্বক্ষেণে সঠিক উপদেশ প্রদান করেছেন – যা মানবিক মূল্যবোধেরই প্রকাশ মাত্র।

“শুশ্রূষস্ব গুরুন্ কুরু প্রিয়সখীবৃতিং সপত্নীজনে
ভর্তৃবিপ্রকৃতাপি রোষণতয়া মাস্ম প্রতীপং গমঃ।
ভূয়িষ্ঠং ভব দক্ষিণা পরিজনে ভাগ্যেযুৎসেকিনী
যাস্ত্যেবং গৃহিণীপদং যুবতয়ো বামাঃ কুলস্যাধয়ঃ।” ৪/১৮

‘অভিজ্ঞানশকুন্তলম্’ নাটকে প্রাণী এবং উদ্ভিদের প্রতি যে দয়া এবং ভালোবাসা প্রতিধ্বনিত হয়েছে তা একজন মানুষকে প্রকৃত মানবিকতার দিক দিয়ে উচ্চতর আসন লাভ করায়। এই নাটকে মানুষ ও পশুপাখি, ইত্যাদি জীবজন্তুর মধ্যে এক অভূতপূর্ব অদৃশ্য মেলবন্ধনের ছবি ধরা পড়ে। যেমন এই নাটকের প্রথম অঙ্কে বৈখানস মৃগয়াবিহারী রাজা দুষ্যন্তকে পশুহত্যা থেকে বিরত করে বলেছেন, –

“ন খলু ন খলু বাণঃ সন্নিপাতোঃয়মস্মিন
মৃদুনি মৃগশরীরে তুলরাশাবিবাগ্নিঃ।” ১/১০

শকুন্তলাও আশ্রমস্থিত লতাবৃক্ষগুলির প্রতি সহোদরের স্নেহ অনুভব করে। –

“ন কেবলং ততনিয়োগ এবং অস্তি মে সোদরস্নেহঃ অপি এতেষু।” ১/১৬
আশ্রমের সহকারতরু, বনজ্যোৎস্নার প্রতি তার প্রগাঢ় ভালোবাসার চিত্র লক্ষ্য করি। প্রসাধনপ্রিয় হয়েও সে গাছের পল্লব ভাঙ্গে না। গাছে জলসেচন না করে সে নিজে জলগ্রহণ পর্যন্ত করে না। –

“পাতুং ন প্রথমং ব্যবস্যতি জলং যুস্মাস্বপীতেষু যা
নাদন্তে প্রিয়মণ্ডনাপি ভবতাং স্নেহেন যা পল্লবম্।
আদ্যে বঃ কুসুমপ্রসূতিসময়ে যস্য ভবতুৎসবঃ” ৪/৯

আশ্রমের হরিণ-শাবকের মুখে কুশক্ষত হলে মাতৃস্নেহে সযত্নে সে ইঙ্গুদীর তেলের প্রলেপ দেয় –

“যস্য তুয়া ব্রণবিরোপণমিঙ্গুদীনাং
তৈলং গ্যষিচ্যত মুখে কুশসূচিবিদ্ধে।” ৪.১৪

গর্ভমন্তরা হরিণীর জন্য তার উদ্বেগের অন্ত নেই। পতিগৃহে যাবার সময় তাত কণ্ঠের কাছে তার অনুরোধ – “তাত, এষা উটজপর্যন্তচারিণী গর্ভমন্তরা মৃগবধূঃ যদা অনঘপ্রসবা ভবতি তদা মহ্যং কমপি প্রিয়নিবেদয়িতৃকং বিসর্জয়িষ্যথ।” ৪.১৯
ইত্যাদি উক্তির মাধ্যমে মানবিকচেতনার ছবি ফুটে ওঠে।

স্বামীকর্তৃক প্রত্যাখ্যাত হয়েও শকুন্তলা তারই প্রতীক্ষায় ‘নিয়মক্ষামমুখী’ একবেণীধরা’ প্রোষিতভর্তৃকার জীবন বেছে নিয়েছে। কোন ক্ষোভ, কোন অভিযোগ তার মুখে আমরা দেখিনা। দুষ্যন্তের সঙ্গে দেখা হলে সে তাকে ক্ষমা করেছে এবং আর্থপুত্রকে সাদরে গ্রহণ করেছে। শকুন্তলার চরিত্রে যে ভাবাবেগপরবশ প্রণয়ের উচ্ছলতা থেকে শুচিন্মিদ্ধ নির্মোহ প্রেমের যে উত্তরণ লক্ষ্য করা যায়, তার থেকে আমরা মানবিকমূল্যবোধের শিক্ষা নিতে পারি।

মানবিক মূল্যবোধের আলোচনা প্রসঙ্গে ‘কুমারসম্ভব’ মহাকাব্যের দ্বিতীয় সর্গে ব্রহ্মার উক্তিটি প্রাসঙ্গিক। –
“বিষবৃক্ষোহপি সংবর্ধ্য স্বয়ং ছেতুমসাম্প্রতম্।” ২/৪৪ অর্থাৎ বিষবৃক্ষকেও সংবর্ধিত করে স্বয়ং ছেদন করা অসমীচীন। পঞ্চমসর্গে বনে পার্বতীর তপস্যার সাক্ষী ছিল ফলবান বৃক্ষ। সেগুলি তিনি নিজের হাতেই রোপণ করেছিলেন। – “দ্রুমেষু সখ্যা কৃতজন্মসু স্বয়ং ফলং তপঃসাক্ষিষু দৃষ্টমেষুপি” ৫/৬০ এই বৃক্ষগুলির উপর পার্বতীর বাৎসল্য ছিল অপরিস্রব। তিনি অনলস ভাবে ঘটের জল সেচন করে তাদের পরিচর্যা করতেন।

সংস্কৃত নাট্যসাহিত্যের অন্যতম পথিকৃৎ ভবভূতি রচিত ‘উত্তররামচরিতে’র তৃতীয় অঙ্কে রামচন্দ্র বৃক্ষ ও বন্যপ্রাণীকে পরমবন্ধু ও আত্মীয় জ্ঞান করেছেন। –

“যত দ্রুমা অপি মৃগা অপি বন্ধবো মে

যানি প্রিয়াসহচরশ্চিরমধ্যবাৎসম্।।”২/৮

শুধুমাত্র ‘উত্তররামচরিতে’ নয়, ভাসের প্রতিমানাটকেও বলা হয়েছে বৃক্ষ ও পশু উভয়ই আত্মীয়তুল্য । রামচন্দ্র হিমালয় পর্বতের অরণ্যাঞ্চলে বসবাসের মনস্ব করে সীতাকে পুত্রস্নেহে পালিত মৃগ ও বৃক্ষ, এবং বিদ্যাপর্বত ও সখী স্থানীয় প্রিয় লতাদের কাছ থেকে বিদায় নেওয়ার জন্য বলেছেন –

“আপৃচ্ছ পুত্রকৃতকান্ হরিণান্ দ্রুমাংশ্চ

বিদ্যাং বনং তব সখীর্দয়িতা লতাশ্চ ।”৫/১১

আলোচ্যপ্রবন্ধের মাধ্যমে মানবিক মূল্যবোধের খণ্ড খণ্ড চিত্র তুলে ধরার চেষ্টা করলাম । আমরা সকলে মিলে যদি এই মূল্যবোধের সঠিক মূল্যায়ন করি তাহলে বোধ করি আমাদের এই সমাজ ক্রম অবক্ষয়ের হাত থেকে একদিন নিশ্চিত মুক্তি পাবে – এই প্রত্যাশা রাখি । সর্বোপরি বেদের মন্ত্র উচ্চারণ করে বলতে পারি –

“ওঁ সহনাববতু, সহ নৌ ভুনক্তু, সহ বীৰ্যং করবাবহৈ

তেজস্বি নাবধীতমস্ত, মা বিদ্বিষাবহৈ।।”

শীর্ষেন্দু মুখোপাধ্যায়ের ‘খগেনবাবু’ : জীবনের এক অপূর্ব উন্মোচন

ডঃ সুদীপ্তা তরফদার (ভট্টাচার্য্য)

অধ্যাপিকা, বাংলা বিভাগ, ঋষি বঙ্কিমচন্দ্র কলেজ অব উইমেন

নৈহাটি, উত্তর ২৪ পরগণা, পশ্চিমবঙ্গ

সংক্ষিপ্তসার

জীবনের নানা অনিশ্চয়তা থাকা সত্ত্বেও অসামান্যতা ধরা পড়ে শীর্ষেন্দু মুখোপাধ্যায়ের ছোটগল্পে। শহর কোলকাতা, কোলকাতার নিকটবর্তী শহরতলি ও গ্রামের পরিচিত মানব জীবনের নানা অলি-গলি, চরিত্রের টানাপোড়েন তাঁর চেতনাভূমিতে পেয়ে যায় ধ্রুপদী অবলোকন। শীর্ষেন্দুর ‘খগেনবাবু’ গল্পটি জীবনের অসামান্যতার তেমনি এক উন্মোচন। হাওড়া জেলার নলতাপুর নামে এক অখ্যাত জায়গা থেকে মূল চরিত্র দিগম্বর ও তার স্ত্রী জুঁই ফুল একটি ভীড় বাসে ওঠে। সেই বাসে খগেন বাবুকে দেখতে পেয়ে অন্তরাগ্না চমকে ওঠে দিগম্বরের। পরতে পরতে উন্মোচিত হয় দিগম্বরের অতীত ও তিনটি চরিত্রের আন্তর্সম্পর্ক।

শীর্ষেন্দু মুখোপাধ্যায়ের অবিস্মরণীয় রচনা ‘পার্থিব’ উপন্যাসের শেষে নায়ক কৃষ্ণজীবন বলেছে :

“কে জানে! জীবন এত অনিশ্চিত বলেই না এত ভাল এই জীবনযাপন!”^১

যাপিত জীবনের অনিশ্চয়তা সত্ত্বেও মানবজীবনের এই অসামান্যতা ধরা পড়েছে শীর্ষেন্দু মুখোপাধ্যায়ের ছোটগল্পের সীমায়িত গভীরে। শহর কলকাতা, কলকাতার নিকটবর্তী শহরতলি ও গ্রামের পরিচিত মানবজীবনের নানা অলি-গলি, নানা চরিত্রের টানাপোড়েন তাঁর চেতনাভূমিতে পেয়ে যায় ধ্রুপদী অবলোকন। শীর্ষেন্দুর ‘খগেনবাবু’ গল্পটি জীবনের অসামান্যতার তেমনই এক অপূর্ব উন্মোচন।

গল্পের যাত্রাপথে

বাসে হাওড়া জেলার নলতাপুর নামে এক অখ্যাত জায়গার যাত্রাপথে গল্পের শুরু হঠাৎ করেই। মূল চরিত্র দিগম্বর, তার স্ত্রী জুঁইফুল বা জুঁইকে সঙ্গে নিয়ে নলতাপুরের ভীড় বাসে উঠে সবেমাত্র একটু জায়গা করে নিয়েছে। তখনই ভীড়ে ঠাসা বাসের সামনের দিকে ‘খগেনবাবু’কে দেখতে পেয়ে ‘অন্তরাগ্না পর্যন্ত চমকে উঠল’ দিগম্বরের। কতকগুলি প্রশ্নবোধক বাক্যে দিগম্বর পাঠকের কৌতূহলকে সঙ্গী করে নেয় তার চলমান জীবনের। পরতে পরতে উন্মোচিত হয় দিগম্বরের অতীত — দিগম্বর - জুঁই - খগেনবাবু — তিনটি চরিত্রের ত্রিকোণ সম্পর্ক।

প্রাইভেট বাসের ‘গন্ধমাদন’ ভীড়ে দিগম্বর খুব সহজে নিজেকে আড়াল করতে পারে এবং সচেতন হয় তার ‘জুঁইফুল’ কে খগেনবাবু বিষয়ে সাবধান করে দিতে। কিন্তু ‘বিস্তর কনুই, হাত, মাজা আর মাথার জঙ্গল’ এবং গাঁটি কচুওয়ালার মনসবদারী পেরিয়ে জুঁইকে সতর্ক করে দিতে বেশ বেগ পেতে হয় দিগম্বরকে। কিন্তু তারপরেই ‘ভয়ের ভুড়ভুড়ি’ ঢেঁকুর হয়ে উঠে আসে দিগম্বরের পেট থেকে। বাঁশগেড়ে পর্যন্ত এই বাস যাবে। কিন্তু মাঝে সানকী ডাঙায় কিছু লোক নেমে যাবে, আর হতুৎকিগঞ্জের হাটবার বলে বাস প্রায় খালি হয়ে যাবে। “তবে উঠবেও কিছু সেখান থেকে। কিন্তু তা ওঠানামার ফাঁকেই খগেনবাবু যে পিছনে তাকাবেন না এমন কথা হলফ করে কি বলা যায়?” জুঁইকে তাই ‘সাবধান করে দেওয়া দরকার’। সানকিডাঙায় লোক নামা-ওঠার মাঝে সুযোগের সদ্ব্যবহার করল দিগম্বর। পাটাতনে উঠে বসে হাত বাড়িয়ে জুঁইয়ের পা-ধরে টানল। হতচকিত জুঁইকে জানাল, ‘বাসের সুমুখ দিকে খগেনবাবু। তাকিও না বোকার মত। ঘোমটা টেনে মুখ ফিরিয়ে বোসো।’

দিগম্বরের কথায় “কেমনধারা ফ্যাকাশে মেরে গেল জুঁই”। দুবার বলতে হল না। ফট করে ঘোমটা টেনে মুখ ঢাকা দিয়ে ফেলল।” এখান থেকে দিগম্বরের ভয়ের সঙ্গী হয়ে গেল জুঁইফুল। পাপের বৃত্তটি যেন পাঠকের মনে খানিক স্পষ্টতা পেল। কোনো এক রহস্যময় পরিণতির দিকে এ গল্পের প্রচণ্ড গতি বাসের গতিকেও হার মানায়। দিগম্বর বমির ভান করে ভীড় বাসে ‘বাঁশবনের মতো লোকের পায়ে মধ্য জোর করে বসে থাকে কচুওয়ালার ‘শেয়ালের’ চাউনি উপেক্ষা করে। আর ফাঁক ফোকর দিয়ে ক্রমাগত বদলে যেতে দেখে তার চেনা মেয়েমানুষ তৃতীয়া স্ত্রী জুঁই-কে। ভয়ে কাঁটা হয়ে থাকা দিগম্বর কিছুতেই থামতে পারে না ‘বেহায়া মেয়েছেলেটাকে’। খগেনবাবুকে একবার দেখতে পেয়ে তবে জুঁই বিশ্বাস করে তার উপস্থিতি। কিন্তু তার ‘ডাবা ডাবা’ চোখের সন্ধানী দৃষ্টিতে ধরা পড়ে আরও কিছু তথ্য। দিগম্বরের সঙ্গে পাঠকও জানতে পারে সৌখীন খগেনবাবুর সঙ্গিনী সম্ভবত তার স্ত্রী।

একদিকে গন্তব্যে পৌঁছে বাস খালি হয়ে যাওয়ার ভয়, অন্যদিকে জুঁইয়ের ‘টালুকটলুক’ দৃষ্টির আদেখলেপনায় বিরক্ত দিগম্বর দ্রুত স্মৃতির উজানে ফেরে। পাঠকের কৌতূহল পূর্ণতার বিন্দুটিতে পৌঁছয়। “খগেনবাবুর বিয়ে করা বউ ছিল জুঁই। চার

পাঁচ বছর সুখে-দুঃখে টানা ঘর করেছে। তারপর না হয় পালিয়ে এসেছে দিগম্বরের সঙ্গে। বাচ্চা-কাচ্চা হয়েছিল না ভাগ্যিস। হলে এতক্ষণে বোধহয় গিয়ে হামলে পড়ত।”

ভীড়টা আবার চেপে এলে বুকে আটকানো দম ছাড়ে দিগম্বর। অতীতে হাঁটতে থাকা দিগম্বর জুইকে খুব একটা দোষ দিতেও পারে না। জুইয়ের সন্ধানী দৃষ্টিতে খগেনবাবুর বর্তমান পরিস্থিতিটি স্পষ্ট হয়ে ওঠে। জুই বুঝে ফেলে যে নীল রঙের জরিপাড় শাড়ি পরা যে মেয়ে মানুষটির হাত থেকে খগেনবাবু পান খেল সে বর্তমান স্ত্রী। মানুষটির একান্ত চেনা আচরণে একথা বিশ্বাস করতে বাধ্য হয় জুই। অথচ একদিন খগেনবাবুই তাকে ‘খুব বলত, আমি মরে গেলে নাকি আর বিয়ে করবে না।’ মেয়েমানুষের কত রকম মরণ আছে, তা জুই জেনেছে জীবন থেকে। কর্তার নতুন মেয়ে মানুষটিকে দেখে নেবার চরম চেষ্টা দিগম্বরের কাছে ধরা পড়ে যায়। এই জুইকে দিগম্বর চেনে না। ইতিমধ্যে বাঁশগেড়ে এসে পড়ে। ‘অচেনা’ জুইকে নিয়ে হতভম্ব দিগম্বর। খগেনবাবু বাস থেকে নামার সময় ফর্সা মেয়েছেলেটার কোল থেকে একটা বছর খানেকের খোকাকে নিজের কোলে নিয়ে নেয়। জুই প্রায় চাঁচিয়ে বলে ওঠে ‘খোকাটা দেখেছো! কী সুন্দর নাদুস-নুদুস।’

হাত ধরে বাসের পিছনে টেনে নিয়ে গিয়ে দিগম্বর জুইকে বকুনি দেয়। অচেনা চোখে তাকিয়ে জুই বলে ‘বিয়েই করেছে তাহলে’। দিগম্বরের মন্তব্য, ‘দুনিয়ায় কে কার জন্য বসে থাকে?’

কিছু পরে নড়বড়ে সাঁকো পার হতে গিয়ে জুই একটা লোকের পিঠে ধাক্কা খেয়ে টাল সামলে নিয়ে শুনতে পায়, বিরক্ত লোকটা বলছে — ‘দেখে শুনে চলবে তো মেয়ে! আর একটু হলেই ছেলেটা ছিটকে পড়ত।’

জুই আর দিগম্বর কাঠ হয়ে দাঁড়িয়ে পড়ে ঘটনার আকস্মিকতায়। কিন্তু তার পরেই স্বস্তির নিশ্বাস ফেলে দিগম্বর ও পাঠক। কারণ খগেনবাবু তাদের চিনতে পারে নি। কিন্তু এরপর গল্প এগোয় ভিন্নপথে। গল্পের ক্লাইমাক্স দিগম্বর ও পাঠককে স্বস্তি দিলেও গল্প শেষ হয় না। নতুন এক বাঁকে পাঠক বাঁকুনি খায়। ‘ভ্যাবলা আনমনা’ মুখে মেঘলা আকাশের নীচে দাঁড়িয়ে থাকা জুই তাকিয়ে থাকে সুন্দর বউ বাচ্চা নিয়ে গামছাডোবার পথে মিলিয়ে যাওয়া খগেনবাবুর দিকে। সুখী দাম্পত্যের দৃশ্যটি আটকে থাকে তার চোখে। অন্যদিকে নলতাপুরে জুইয়ের দেড় বছরের বাচ্চা রাখতে বিরক্ত হবে জেনেও নিরুপায় দিগম্বর পরের বাসের অপেক্ষায় গাছতলায় বসে পড়ে বিড়ি ধরায়।

বিচিত্র মানবচরিত্র

সাহিত্যে ‘মানবচরিত্র’ সম্পর্কে আশাপূর্ণা দেবী (দেশ, ১৩৮২) একবার বলেছিলেন :

“বিচিত্র চরিত্র এই মানুষ জাতটাকে কে কবে চিনেছে? এ কত উন্টোপাণ্টা উপাদান দিয়েই তৈরী। এর মধ্যে কত রং, কত নীল, কত বিষয়! সে নিজেই জানে না কি জন্যে কী করে বসে। জানে না তার চেতনে অবচেতনে কোথায় কি আছে, তার ‘মন’ নামক বস্তুটা কী জটিলতার জালে আবদ্ধ।

দেখতে দেখতে হঠাৎ যেন কোথায় এক একটা জানালা খুলে যায়। অনুভবে আসে — মানুষের যতটুকু দেখি সেইটুকুই তার সব নয়, যেটা দেখি না সেটাও অনেকখানি। হয়তো সেইটাই ‘অনেক’খানি। মানুষ নিজেও জানে না সেই অনেকখানিই তার জীবন আর জীবনজিজ্ঞাসার নিরন্তর ধন্দ।”

শীর্ষেন্দুর গল্পে আমাদের চেনা চরিত্রগুলির সেই ভিতরের ‘অনেকখানি’ ধরা পড়ে অনায়াসে। দিগম্বর ‘খগেনবাবু’ গল্পের মুখ্যচরিত্র। তার চোখ দিয়েই গল্পটির বিন্যাস। ভিড় বাসে হঠাৎ খগেনবাবুকে দেখে ‘অস্তরাত্মা পর্যন্ত চমকে উঠল’ দিগম্বরের, এখান থেকেই তার নামটি সার্থক হতে শুরু করল যেন। পরতে পরতে উন্মোচিত হল দিগম্বরের ভিতরের মানুষটি। অতীতের কোনো ঘটনার কারণে সে খগেনবাবুকে দেখে ভয় পেয়েছে। তাই একটু আগেই যে দিগম্বর ভিড়ের জন্য কন্ডাকটরকে ‘দু কথা শুনিয়েছে’, সেই মানুষটিই চেয়েছে ভীড়ে ‘গাড়ির পেট একেবারে দশমেসে হয়ে যাক।’ চরিত্রটি যেমন সুবিধেবাদী, তেমনি নড়বড়ে। ভিড় বাসে অন্যসময় কেউ সুবিধা নিলে সে ‘খঁকিয়ে উঠত’, কিন্তু খগেনবাবুর দৃষ্টি থেকে বাঁচতে তার কাঁধে রাখা অন্যের ব্যাগের আড়াল তাকে স্বস্তি দিয়েছে। গাঁটি কচুওয়ালার অন্যায় ঝগড়া সে একইকারণে মেনে নিয়েছে। যে কোনো মূল্যে দিগম্বর চেয়েছে জুইকে খগেনবাবুর থেকে সাবধান করতে। কারণ, একসময়ে ‘চামচাগিরি’ করত বলেই খগেনবাবুকে সে হাড়ে হাড়ে চেনে। পাপ কাজ করলে ধরা পড়ার ভয়ও থাকে। তাই দিগম্বরের নিজের উপর কোনো আস্থা নেই। ব্যক্তিত্বহীন দিগম্বর বাসের পাটাতনে বসে হামাগুড়ি দিয়ে বউয়ের পা টেনে তার দৃষ্টি আকর্ষণ করতে চেয়েছে, শরীর খারাপের অভ্যুত্থান দিয়ে পাটাতনে বসে থেকে নিজেকে খগেনবাবুর দৃষ্টি থেকে আড়াল করেছে। সত্যিকারের পুরুষত্ব থাকলে সে পুরনো পাপের ভয়ে খগেনবাবুর দৃষ্টি থেকে নিজেকে এবং স্ত্রীকে আড়াল করতে চাইত না। যে জুইয়ের প্রতি অভিমান করেছে, তাকেই পরক্ষণে ‘বেহায়া মেয়েমানুষ’ বলে মনে মনে গালাগাল দিয়েছে। ভিড় বাসে দিগম্বরের মনে হয়েছে — ‘তার দু জোড়া চোখ থাকলে ভাল হত। তবু সাধ্যমতো সে খগেনবাবু আর জুইয়ের দিকে নজর রাখে।’ ভালবাসার মানুষটিকেও বিশ্বাস করতে পারে না। ভয়ে কাঁটা হয়ে কখনো ভগবানকে ডাকে, কখনো ‘ত্যাঁদড়’ কচুওয়ালার দিকে চেয়ে দাঁতো হাসি হেসে বলে, ‘হতুকের হাটে যাচ্ছে নাকি?’

জুইয়ের সঙ্গে তার কথাবার্তা কচুওয়ালার শুনছে বলে দিগম্বর লজ্জা পায়, অথচ জুইকে সাবধান করতে গিয়ে ‘অন্য মেয়ে মানুষের হাঁটুতে কপালটা ঠুকে’ যায় দিগম্বরের। ‘সানকিডাঙা’ বলে কন্ডাকটরের চাঁচানিতে পিলে চমকে যায় পাপবোধে

আচ্ছন্ন ভীতু দিগম্বরের। বাস থামিয়ে ছড়ছড় করে লোক নামে, যেন ‘ছড় ছড় করে’ ভয়ের স্রোত নামে দিগম্বরের ভিতরে। শশকহৃদয় নিয়ে চোখ বন্ধ করে উবু হয়ে বসে থাকে সর্বনাশের ভয়ে। ব্যক্তিত্বহীন, মেরুদণ্ডহীন দিগম্বরের অন্তর্ভবনটি অল্প আয়াসেই পাঠকের গোচরে আনেন শীর্ষেন্দু। মিথ্যের আশ্রয় নিতেও বাধে না দিগম্বরের। বমির অজুহাত দিয়ে ভীড় বাসে বেহায়ার মত বসে থাকে লোকের পায়ে বঁশবনে। ছোটোলোকের মতো কচুওয়ালার সঙ্গে ঝগড়া করতে করতে নিজের ‘মেয়েমানুষ’টির বেহায়া আদেখলেপনায় বিরক্ত হয়। বুঝে উঠতে পারে না নারী চরিত্র। কিন্তু শীর্ষেন্দু দিগম্বরের চরিত্রের শুধু নেতিবাচক দিকটিই দেখান নি; ভুলে যাননি যে সব মানুষের মধ্যেই অমৃতের স্পর্শও থাকে। তাই জুইয়ের কাউন্সিলর হীন আচরণে বিরক্ত হলেও “এবার একটু মায়া হল দিগম্বরের। জুইকে দোষ দেওয়া যায় না। তা বলে তো আর সব কিছুই ভুলে যাওয়া যায় না। দিগম্বরের সঙ্গে আছে মাত্র চার বছর, ভুলে যাওয়ার পক্ষে সময়টাও বেশী যায়নি।” নিজের প্রিয় নারীকে হাতছাড়া করতে চায় না দিগম্বর। তার কাছে খগেনবাবুর ‘ফর্সা স্ত্রী’র তুলনায় কালোবর্ণ জুইয়ের ‘ঢলঢলে’ রূপ আর ‘চঞ্চল’ চোখদুটি বেশি সুন্দর। ভীতু, নড়বড়ে চরিত্রের দিগম্বরের জুইয়ের আচরণে বিরক্ত হলেও স্ত্রীকে খুব কড়া কথা বলতে পারে না। অতীতে হাঁটতে থাকা জুইয়ের আচরণে নিরুপায় হয়ে ‘একটা হাই তুলে গাছতলায় বসে বিড়ি ধরায়।’ পরিস্থিতির কাছে নিরুপায় আত্মসমর্পণে নিম্নমধ্যবিত্তের বাস্তবস্বরূপটি স্পষ্ট হয়ে যায় দিগম্বরের চরিত্রে।

জুইয়ের চরিত্রটি দিগম্বরের বিপরীতধর্মী। গল্পের দ্রুতগতির সঙ্গে সে মানবমনের অচেনা গলিপথে পাঠককে পৌঁছে দিয়েছে। দিগম্বরের দেখার মধ্য দিয়ে জুইফুলের চরিত্রের নিম্নমধ্যবিত্ত কর্কশ রূপটির খোলস ছেড়ে বেড়িয়ে পড়েছে এক পরম মাধুর্যময় নারী। ভীড় বাসে উঠে বসার জায়গা নিয়ে ‘কাটর কাটর’ করে অন্য মেয়েমানুষদের সঙ্গে ‘কাজিয়া’ করেছে গলার জোরে। ‘ঠেলে গুঁটিয়ে জায়গা করে’ নিয়ে চলন্ত বাস থেকে বাইরের দৃশ্য দেখতে বসেছে নিশিষ্ঠে। দিগম্বর ‘খগেনবাবু’র কথা বলে সাবধান করে দিলে প্রথমে ঘোমটা টেনে মুখ আড়াল করেছে। কিন্তু ক্রমশ ভিতরের জুই বেড়িয়ে পড়েছে খোলস ছেড়ে। দিগম্বরকে ভালবেসে দিগম্বরের সঙ্গে পালিয়েছিল সে নারী, গল্পের টানাপোড়েনে পাঠক আবিষ্কার করে আজও সে ভালবাসে প্রথম স্বামী খগেনবাবুকে। তাই বর্তমানের খেয়াল থাকে না ‘বেহায়া মেয়েছেলেটা’র, “ঘোমটা প্রায় খসে পড়েছে। মুখখানা উদ্যম খোলা। গলা টানা দিয়ে প্রায় দাঁড়িয়ে সামনের দিকে তাকিয়ে দেখছে ড্যাভা ড্যাভা চোখে।” সন্ধানী দৃষ্টি দিয়ে জুই ক্রমাগত জরিপ করে বাসের সামনে বসা ফেলে আসা অতীতকে; আবিষ্কার করে ‘ফর্সা’ বউ ও ‘নাদুস-নুদুস’ খোকা নিয়ে তৃপ্ত, সংসারী প্রাক্তন ভালোবাসাকে। তার মনে পড়ে খগেনবাবুর ভালোবাসার কথা —

দৃষ্টান্ত : ১। ‘খুব বলত, আমি মরে গেলে নাকি আর বিয়ে করবে না।’
 ২। ‘মরার চেয়ে কম কি? মেয়ে মানুষের কতরকম মরণ জানো?’
 ৩। ‘কর্তা অবশ্য কোনোদিন কালো বলে নি। বরং বলত, মাজা রংই আমার পছন্দ।’
 ৪। ‘বেশ দেখাচ্ছে না?’
 ৫। ‘ফিসফিস করে বলে, সত্যি বলছ চিনতে পারে নি?’
 ৬। ‘তা কি হয়! আমি তো ভুলিনি। তবে কর্তা ভোলে কি করে?’
 ৭। ‘এত কাছে থেকে দেখেও না চেনার তো কথা নয়।’
 ৮। ‘... একেবারে কর্তার পিঠের ওপর ... ওঃ গায়ের রোঁয়া দাঁড়িয়ে যাচ্ছে দেখ! কতকাল পর’
 ৯। ‘সে তুমি বুঝবে না। কিন্তু এই বলে দিচ্ছি তোমায় মেয়ে মানুষটা যত ফর্সাই হোক, কর্তার চোখে ও রং ধরবে না।’
 ১০। ‘বলছি, জানি বলেই, কর্তার পছন্দ মাজা রং।’

গল্পের প্রথমের ‘কাজিয়া’ করা মেয়েমানুষ ‘জুই’ গল্পের পরতে পরতে পাল্টে যায় ভালোবাসায় ও মমতায় পূর্ণ, স্বপ্নাবিষ্ট নারীতে। তার মধ্যে দিগম্বরের মতো ব্যক্তিত্বহীন, ‘ভয়ে চামচিকে’, নড়বড়ে কোনো মানুষের জন্য দরদ খুঁজে পাওয়া যায় না। কারণ, এ নারী দিগম্বরের সঙ্গে পালিয়ে আসা নারী নয়। সে তো এখন ছেলেকোলে কর্তার পাশে পাশে গামছাডোবার পথে চলেছে। গল্পকার শীর্ষেন্দুর জাদু এই জুইফুল নারীর প্রেমে, আবেগে, অতীত চারিত্রায়, স্নিগ্ধ মায়াবী মাধুর্যে ও স্বপ্নাবেশে কাব্যে পরিণতি পায়। গল্পের শেষে দিগম্বরের অচেনা এই নারী বলে —

“আমি এখন যাবো না দেখব।
 কি দেখবে?
 ওরা কতদূর যায়। একদম মিলিয়ে গেলে
 তবে যাবো।’
 কিন্তু বাস যে —
 তাহলে তুমি একা যাও। আমি একটু দেখি।”

আর অবশেষে —

‘জুই মেঘলা আলোর মাঠের দিকে তেমনি চেয়ে দাঁড়িয়ে থাকে।’

শীর্ষেন্দু’র লেখায় আমরা বারে বারেই দেখেছি, তাঁর প্রিয় প্রধান চরিত্রগুলির প্রিয় স্বাতন্ত্র্য। এ গল্পেও ‘জুইফুল’ নারী বৃষ্টির

আশ্বাস ও পূর্ণতার স্বপ্ন নিয়ে ‘মেঘলা আলোর’ দিকে তাকিয়ে দাঁড়িয়ে থাকে।

গল্পের একটি পার্শ্বচরিত্র গাঁটি কচুওয়ালা। চরিত্রেও কচুর মতই কুটকুটে প্রাণী সে। এ ধরনের সুবিধাবাদী হাটুরে চরিত্র আমরা প্রতিদিন পথে ঘাটে দেখি। এক ধরনের বেহায়াপনা এদের জাতটাকে চিনিয়ে দেয়। ‘খগেনবাবু’ গল্পে বাসের মাথায় মাল না তুলে যাত্রীদের মধ্যেই সে মাল তুলেছে এবং তার ওপর গাঁট হয়ে বসে নিশ্চিন্তে যাত্রা করেছে। দিগম্বরের সঙ্গে ভীড় বাসে তার বিরোধ বেধেছে জায়গা নিয়ে। এই বাসে দিগম্বরের যে সমস্যা আছে, দিগম্বর ও জুইয়ের আচরণে সে আঁচ করে ফেলেছে। তাই ‘শেয়ালে’র দৃষ্টি নিয়ে তাকে মেপেছে। দিগম্বর সেটা বুঝে তার সঙ্গে ভাব করতে গেলে কচুওয়ালা তাকে পাত্তা না দিয়ে গাল ফুলিয়ে মুখ ঘুরিয়ে থেকেছে। হতুধির হাটে নেমে যাওয়ার মুহূর্ত পর্যন্ত দিগম্বরকে খুঁড়ে বুঝে নিতে চেয়েছে।

এ গল্পের মুখ্য উপজীব্য খগেনবাবু। গল্পের নামকরণও তাকে কেন্দ্র করে। চরিত্রের থেকেও এ গল্পে প্রাধান্য পেয়েছে তার অস্তিত্ব। দিগম্বর, জুই কিংবা কচুওয়ালার মত কথোপকথনে তার কোনো প্রত্যক্ষ ভূমিকা নেই। দিগম্বর ও জুইয়ের কথোপকথন এবং ঘটনা পরস্পরায় তার উপস্থিতির ভূমিকা পাঠক টের পেয়ে যায়। বাসের যাত্রাপথের শুরু থেকে খগেনবাবুর উপস্থিতির কারণে দিগম্বরের ভয় ও তার কারণটি দ্রুতগতিতে পাঠক জেনে যায়। তার চেহারার একটি মোটামুটি পরিচয় দিগম্বরের ভাবনাতেই মেলে। তার কপালে একটা বড় আঁচিল দিগম্বরের মনের বর্তমান অস্বস্তির মতই দৃশ্যমান। সৌখিন খগেনবাবুর “মাথার চুলে বাঁকা টেরি। গায়ে সেই একপেশে বোতাম ঘরওলা পাঞ্জাবি”। এখনও তিনি খিলি পান খেতে অভ্যস্ত। দিগম্বরের কথায় জানা যায়, তার অবস্থা বেশ ভালো। বউ-এর পরণে জরিপাড় শাড়ি আর ‘নাদুসনুদুস’ খোকা তার সুখী দাম্পত্যের প্রমাণ। তিনি তার নিজের বর্তমান জীবনে সুখী। কারণ, ছেলে – বউ নিয়ে সাকো পেরোতে গিয়ে ধাক্কা লাগলেও প্রাক্তন স্ত্রী জুইকে তিনি চিনতে পারেন না, কিংবা মন দিতে পারেন না অন্যদিকে। হয়ত তিনি মনে রাখেননি পরপুরুষের সঙ্গে পালিয়ে যাওয়া প্রথমা স্ত্রীকে। চরিত্রটির নিষ্ক্রিয় অথচ দৃঢ় উপস্থিতি গল্পটির বড় অস্ত্র। তার নীরব উপস্থিতি যেমন সমস্যা ঘনিষ্ঠে তুলেছে দিগম্বরের জীবনে, তেমনি জুইকে নিজের দ্বিতীয় সত্তার মুখোমুখি করে দিয়েছে। এ গল্পে তাই মানুষ ‘খগেনবাবু’ নয়, জুই –এর ভালোবাসার প্রতীক ‘খগেনবাবু’ই মুখ্য। গল্পের শেষে ‘মেঘলা আলোয়’ গামছা ডোবার পথে মিলিয়ে যাওয়া খগেনবাবুর সঙ্গী হয়েছে জুই-এর দ্বিতীয় সত্তা। এখানে গল্পটির নামকরণও সার্থকতায় পৌঁছেছে। নামটি ‘খগেন’ না হয়ে ‘নগেন’ হলেও ক্ষতি ছিল না। কারণ খগেনবাবু এখানে কোন ব্যক্তি মানুষ নয়; জুইয়ের ফেলে আসা ভালোবাসার ও স্বপ্নের জীবন্ত প্রতীক।

জীবনের পরিপূর্ণতায়

‘পার্শ্ব’ উপন্যাসের শেষে নায়ক কৃষ্ণজীবনের আত্মজীবনী ‘হোয়েন আই মিট মাইসেলফ’-এ শীর্ষেন্দু বলেছেন
“শীতের দুপুরে আমি বকুলপুর নামে একটা গায়ে এক তাঁতঘরে বসে দেখছিলাম অনায়াসে সুতো কেমন টানাপোড়েনে পড়ে পরস্পরের সঙ্গে রচনা করছে সম্পর্ক। ফুটে উঠছে নকশা। তৈরী হচ্ছে ঘনবদ্ধ কাপড়।”^৩
মানুষের জীবনও লেখকের কাছে সম্পর্কের টানাপোড়েনে গড়ে তোলা ঘনবদ্ধ নকশা। খগেনবাবু গল্পে আমাদের চেনা অথচ অচেনা মানবসম্পর্কের টানাপোড়েনে গড়ে উঠেছে এক কাব্যিক নকশা। কৃষ্ণজীবনের ভাষাতেই শীর্ষেন্দু বলেছেন —

“ভালোবাসা ছাড়া আর আছে কী মানুষের? মানুষ কেন ভুল মুক্তির খোঁজে নষ্ট করে ফেলেছে এই মহার্ঘ্য জীবন?”^৪

এ গল্পের জুইফুল ভালোবাসা খুঁজতে একদিন স্বামীকে ছেড়ে পথে নেমে ছিল দিগম্বরের সঙ্গে। নিজেকে হয়ত মানিয়ে নিয়েছিল নড়বড়ে চরিত্রের দিগম্বরের মাপে। কিন্তু জীবন তাকে চিনিয়ে দিল ভালবাসার প্রকৃত অর্থ; এক অদ্ভুত পরিস্থিতিতে নিজেরই দ্বিতীয় সত্তার মুখোমুখি হল সে। দেখল ফেলে আসা খগেনবাবুই তার প্রকৃত ভালোবাসা। ভুল করে ভালোবাসার খোঁজে অন্যের সঙ্গে পথে নেমেছিল জুই; আজ তাকে স্পষ্ট করে চিনল। নিজের ‘অনেকখানিই জুইয়ের কাছে ছিল অধরা। আজ তা ধরা পড়ে গেল খগেনবাবুর সুখী দাম্পত্যের প্রতিফলকে। বিকেলের ‘মেঘলা আলোয়’ অপসূর্যমান ‘খগেনবাবু’র মিলিয়ে যাওয়া পথের সঙ্গী হল পরিপূর্ণ হয়ে ফুটে ওঠা ‘জুইফুল’।

জীবনের — ভাষা ও শৈলীর স্বাতন্ত্র্য

১৯৫৯-এ বিশ্ববিদ্যালয়ে পড়া শীর্ষেন্দু যখন গল্প লিখতেন, তখন তিনি প্রতিকূল পরিস্থিতির সঙ্গে সংগ্রাম করে বুনে তুলতেন নিজস্ব গদ্যভাষা। সে ভাষায় সাধনা আর সংগ্রাম ছিল, কিন্তু সাবলীলতা ছিল না। ৭০-৮০-র দশকের গল্পে এল সেই সাবলীল গতিভঙ্গী। কথোপকথনের ছোট ছোট রেখায়, কখনো সরাসরি নিজে চরিত্র হয়ে বুনে তুলেছেন ‘পেঁপে সেদ্ধ’, ‘বিয়ের রাত’, ‘হাতুড়ি’, ‘দুঃখরোগ’, ‘ঘরের পথ’, ‘স্বপ্নের ভিতর মৃত্যু’, ‘দেখা হবে’-র মতো কালজয়ী গল্প। লিখেছেন ‘ঘুগপোকা’, ‘দূরবীণ’, ‘পার্শ্ব’, ‘উজান’, ‘পারাপারে’র মতো কালজয়ী উপন্যাস।

বাংলা ছোটগল্পের ধারায় পঞ্চাশের দশক থেকেই চারদিকের নৈরাশ্যের কারণে গল্পকাররা ডুব দিয়েছিলেন আত্মসম্মান ও আত্মসমীক্ষনের মধ্যে। আবার ষাট-সত্তরের দশকে দেশের রাজনৈতিক ও সামাজিক প্রেক্ষাপট উত্তাল হলেও

‘বিষয়ের বহিমুখিতার চেয়ে বিষয়ীর অন্তর্মুখীতাই’ প্রধান হয়ে উঠেছে। আশি-নব্বইয়ের দশকে রাজনৈতিক মতাদর্শের চূড়ান্ত অবক্ষয় ও বিশ্বাসহীনতার কারণে সময়ের যন্ত্রণা ও অন্ধকার খন্ডচিত্রের মতো উঠে এলেও গল্পকাররা আত্মসমর্পণ করেছেন মানুষের নিঃসঙ্গতা ও ব্যক্তিত্বের সংকটের কাছে। তাই আধুনিক গল্পকাররা নিজস্ব শৈলীর সন্ধান করেছেন আরো দৃঢ়তার সঙ্গে। শীর্ষেন্দু মুখোপাধ্যায় এই শৈলীর স্বাতন্ত্র্যেই অনেক নক্ষত্রের মাঝে উজ্জ্বল। চেনাপটে চেনা চরিত্রের সম্পর্কের টানাপোড়েনে তিনি রচনা করেন বিচিত্র রূপ-রস-বর্ণ-ছন্দময় প্রবহমান মানবচিত্তের গূঢ় ও গভীরতর অভিজ্ঞান।

দেশের মাটির সঙ্গে এই ধ্রুপদী সাহিত্যিকের নিগূঢ় যোগটি টের পাওয়া যায় তাঁর গল্পে – উপন্যাসে। কখনো শহর, নদী, গাছপালা, অদ্ভুত মানুষ শীর্ষেন্দুর গল্পে-উপন্যাসে উঠে আসে, কখনো আধুনিক সভ্যতার দ্বন্দ্ব দীর্ঘ যৌথ পরিবারের প্রেক্ষিতে সাধারণ মানুষের বর্ণনায় জীবন প্রাধান্য পায়। কখনো কৈশোরের কাব্য রচনা করেন, আবার কখনো আমাদের অতিচেনা গ্রামগঞ্জের টোপোগ্রাফি — তার আদলে তৈরী গ্রামীণ মানুষের চরিত্র সরাসরি তুলে আনেন ‘কৈখালির হাটে’, ‘গঞ্জের মানুষ’, ‘বানভাসি’র মত গল্পে। ‘খগেনবাবু’ গল্পটিও এই শ্রেণীর।

গল্পের শুরুতেই শীর্ষেন্দুর সাবলীল আটপৌরে ভাষা পাঠককে তার অজান্তেই গল্পের গতিতে পা চালাতে বাধ্য করে। ‘খগেনবাবু’ গল্পে প্রথম চারটি বাক্যেই লেখক ও দিগম্বর চরিত্রের সমন্বয়ী ভাবনা এবং কথোপকথনে মূল রহস্যের জাল বুনে দেওয়া হয়। ছোট ছোট নির্মেল বাক্যে পাঠকও বসে পড়ে দিগম্বরের বউ জুই –এর পাশে, যেখানে ‘সীটে গায়ে গায়ে মেয়ে মানুষ বসা, সর্ষে ছড়ালেও পড়বে না, এমন অবস্থা।’ অথচ দিগম্বরের চমকে ওঠা ‘অন্তরাঙ্গা’ এবং তার জুই ফুলে’র মাঝে ব্যবধান বিস্তর – ‘মাঝখানে বিস্তর কনুই, হাত, মাজা আর মাথার জঙ্গল থাকায় তিনহাতই এখন তিনশ হাত।’

এই ভাষার ব্যবহারেই জাত চেনা যায় দিগম্বর ও পারিপার্শ্বের। গল্পকার অসম্ভব মুষ্টিয়ানায় চরিত্রটির নড়বড়ে, ভীতু ইমেজটি স্পষ্ট করে দেন এবং মূল সমস্যার জট খুলতে থাকেন এই অসাধারণ সরল অথচ গূঢ় ব্যঙ্গনাময় ভাষায় :

দৃষ্টান্ত :

- ১) “বসে থেকে চারিদিকে বাঁশবনের মত লোকের পা দেখে দিগম্বর। পা দেখে কে কেমন লোক বোঝা যায় না।”
- ২) “নতুন নতুন যেমন তাকে অপলক চোখে দেখত, এখন ঠিক সেই চোখে সামনের দিকে চেয়ে খগেনবাবুকে দেখছে। মেয়েছেলেদের কি ভয়ভীতি নেই?”
- ৩) “ভিড়টা আবার চেপে আসার পর বুকে আটকানো দম ছাড়ে দিগম্বর।”
- ৪) “জুই ফিরে চায়। তেমনি ভ্যাবলা আনমনা মুখ। চোখের দৃষ্টিতে যেন সর পড়েছে। কিছু দেখছে না যেন।”
- ৫) “এরকম তাকানো কোনোকালে দেখেনি দিগম্বর। আজই কেমনধারা একটু অন্যরকম দেখছে। ভূতে পেলে বোধহয় এমন হয়।”

আটপৌরে গদ্য হলেও শীর্ষেন্দুর কলমের জাদুতে তা অনেকক্ষেত্রে হয়ে ওঠে কবিতা। ‘স্বপ্নের ভিতরে মৃত্যু’ গল্পের কয়েকটি লাইন দৃষ্টান্তরূপে দেওয়া যেতে পারে :

“কেমন যেন নিঃসঙ্গ লাগছিল মাখনলালের। বুকে লুকানো কোনও মাইক্রোফোন থেকে কে যেন কেবলই কথা বলছে... হাজার কোণ থেকে, স্মৃতি থেকে, স্বপ্ন থেকে তির্যক, ভাঙা যৌগিক দৃশ্য ও শব্দ তার ওপর বারে পড়ছিল। নাকি বৃষ্টি! ...হাজারটা থার্মোমিটার ফুটপাতে আছড়ে পড়ে ভাঙছে। ...সিঁড়িতে, ফুটপাতে, রাস্তায়, ডবলডেকারে — সবকিছুর ওপর চরাচর জুড়ে প্রবল হরিণের মতো লাফিয়ে ছুটছে বৃষ্টি।” ৫

‘খগেনবাবু’ গল্পেও এমন গদ্যকবিতা সৃষ্টি হয়েছে :

“সাঁকোটা নড়বড় করে দোলে। মেলা লোকের পায়ের চাপে মড়মড় শব্দ উঠছে। কখন ভাঙে তার ঠিক নেই। খুব সাবধানে জুই আগে আগে, দিগম্বর তার পিছু পিছু সাঁকোতে ওঠে। নিচে ভরা বর্ষার খাল গোঁ গোঁ করে বয়ে যাচ্ছে। স্রোতের টানে সাঁকো থরথর করে কাঁপে। সবটাই ভালয় ভালয় পেরিয়ে একেবারে জমিতে পা দেওয়ার মুখে জুইয়ের পা ফসকাল।”

এতো জীবনের কবিতা — এ জীবন জুই এর, দিগম্বরের। দুজনের মাঝখানের সাঁকোটোতো দুলছে, কখন ভাঙে ঠিক নেই। এ স্রোতের টান অগ্রাহ্য করতে পারে না মানুষ, তাই দিগম্বরের সাথে পা মেলাতে পারেনি জুই। পুরনো ‘জুইফুল’ ফেরে না আর দিগম্বরের জীবনে। বিকেলের ‘মেঘলা আলোয়’ গামছাডোবার পথে ‘খগেনবাবু’র সঙ্গী হয়, আর কাব্যের বর্ষা নামে পাঠকের মনে।

তথ্যসূত্র :

- ১) মুখোপাধ্যায়, শীর্ষেন্দু (পৃ. ৭০১), পার্থিব, আনন্দ পাবলিশার্স।
- ২) দেবী, আশাপূর্ণা (পৃ. ৮৬), বাংলা ছোটগল্প : উৎস ও স্বরূপ, মনোজ মুখোপাধ্যায়।
- ৩) মুখোপাধ্যায়, শীর্ষেন্দু (পৃ. ৭১৩), পার্থিব আনন্দ, পাবলিশার্স।
- ৪) মুখোপাধ্যায়, শীর্ষেন্দু (পৃ. ৭১৩), পার্থিব, আনন্দ পাবলিশার্স।
- ৫) মুখোপাধ্যায়, শীর্ষেন্দু (পৃ. ৪৯০), ‘স্বপ্নের ভিতরে মৃত্যু’, পঞ্চাশটি প্রিয় গল্প, সাহিত্যম্।

বিদ্যালয় শিক্ষায় পুতুলনাচের ভূমিকা ও গুরুত্বঃ

ড. প্রদীপ দাস

সহশিক্ষক কা:ই:ম:শি:(উ:মা:), পশ্চিমবঙ্গ

শিশুরা পুতুল নাচের প্রতি বিশেষভাবে আকৃষ্ট, সেই আকর্ষণের কথা মাথায় রেখে পুতুল নাচকে সুকৌশলে এবং সফলভাবে কাজে লাগিয়ে শিশুদের পাঠকে আরো বেশি মনোগ্রাহী ও আকর্ষণীয় করে তোলা যেতে পারে। পুতুল নাচ হল গল্প প্রাণবন্ত করে তোলার একটি সুন্দর মাধ্যম। আগেকার দিনে শিশুরা কিছু মেলাতেই পুতুল নাচ দেখতে পেত। কিন্তু আজকাল তারা এই মাধ্যমের সঙ্গে বিশেষভাবে পরিচিত, কারণ পুতুলনাচ আজ একটি অত্যন্ত জনপ্রিয় মাধ্যম। পুতুলনাচকে শ্রেণিকক্ষ বিভিন্ন রকমভাবে ব্যবহার করা যেতে পারে। শুধুমাত্র গল্প উপস্থাপনের ক্ষেত্রেই নয়, যে কোনও বিষয়ের একটি পাঠকে এর সাহায্যে সামগ্রিকভাবে উপস্থাপন করা যেতে পারে। বিভিন্ন ছড়া উপস্থাপনের ক্ষেত্রেও পুতুলনাচের ভূমিকা অনস্বীকার্য।

পুতুলনাচের মাধ্যমে পাঠদানের ক্ষেত্রে একজন শিক্ষক/শিক্ষিকাকে যে পুতুলনাচের পারদর্শী শিল্পী হতেই হবে এমনটি নয়। এর মাধ্যমে শিশুদের এবং শিক্ষক/শিক্ষিকাদের সুপ্ত সৃজনশীল প্রতিভার পরিষ্কৃটন ঘটানো এবং সর্বোপরি পাঠদানকে মনোগ্রাহী এবং আকর্ষণীয় করে তোলাই প্রধান এবং মুখ্য উদ্দেশ্য।

পুতুলনাচ বিশ্বের দরবারে জ্ঞান বিতরণে অর্থবহ ভূমিকা পালন করে চলেছে। সাহিত্য, নৃত্য, সঙ্গীত, চিত্র ও নাটক এই সমস্ত কলার সম্মিলিত রূপ হল পুতুলনাচ। পুতুলনাচ ভারতবর্ষে ঐতিহ্য ও পরম্পরাগতভাবে স্বল্প ব্যয়ের একটি জ্ঞান অর্জনের জনপ্রিয় মাধ্যম। অধিকন্তু পুতুলনাচ ভারতবর্ষের ইতিহাসে ভারতীয় পুরাণ, নীতিকথা বা উপকথা জনপ্রিয় করবার জন্য দীর্ঘদিন ধরেই ব্যবহৃত হয়ে আসছে। যেহেতু পুতুলনাচ বিভিন্ন বয়সের মানুষের কাছে একটি গতিশীল মাধ্যম, তাই বিদ্যালয়ে শিক্ষার ক্ষেত্রে একে একটি আকর্ষণীয় শিক্ষাসহায়ক উপকরণ হিসাবে ব্যবহার করার অনেক বেশি সম্ভাবনা আছে, এজন্য Centre for Cultural Resources and Training (CCRT) বিগত কয়েক দশক ধরে পুতুলনাচ সংক্রান্ত বিভিন্ন কর্মশালার মাধ্যমে শিক্ষকদের প্রশিক্ষণ দিয়ে চলেছে। আমাদের প্রাত্যহিক জীবনে এবং ভারতীয় ইতিহাসে পুতুলনাচ শিল্প ওতোপ্রতোভাবে জড়িয়ে আছে। এই শিল্প হল একটি আনন্দদায়ক, শিক্ষামূলক ও দৃষ্টি আকর্ষক গণমাধ্যম; এর মাধ্যমে শিশুরা একটি কাল্পনিক জগতের সন্ধান পায়, যার মাধ্যমে শিশু তার নিজের সত্ত্বাকে বিকাশ করে। খেলার মাধ্যমে শিক্ষা, যেটি শিশুদের জন্মগত অধিকার, সেটি শিশুকে তার জীবনের প্রয়োজনীয় দক্ষতা অর্জনে সাহায্য করে। শিশুর কল্পনা শক্তির বিস্তারে পুতুল উদ্দীপক হিসাবে কাজ করে; এটি উদ্ভাবনী খেলাতে উৎসাহিত করে। পুতুলনাচকে যথাযথভাবে ব্যবহার করলে, তা শ্রেণিকক্ষের সমস্ত শিশুকে পড়াশোনায় মনোনিবেশ সহায়তা করতে পারে। বিশেষ করে এটি পিছিয়ে পড়া ও অনাগ্রহী শিশুদের পাঠে সক্রিয় অংশগ্রহণে সাহায্য করবে, পুতুলনাচ জাতি, ধর্ম নির্বিচারে শিক্ষার সঙ্গে শিশুদের অর্থবহ সংযোগ ঘটায়, শিশুরা পুতুলকে বিশ্বাস করে এবং এর দ্বারা বিন্দুমাত্র ভীত হয় না। পুতুলের মাধ্যমে শিশু তার চিন্তা ভাবনা, ভয়, অনুভূতি প্রকাশ করতে পারে, যা তার অভিভাবক বা শিক্ষক মহাশয়ের কাছে আলোচনা করতে পারে না। এই মাধ্যম বিশেষ চাহিদা সম্পন্ন শিশু শিক্ষার্থীর শিক্ষা অর্জনেও বিশেষ ভাবে সাহায্য করতে পারে। যে সমস্ত শিশুর কাছে সাধারণ পাঠদানের মাধ্যমে পৌঁছানো যায় না, পুতুলের মাধ্যমে সেই সমস্ত শিশুদের কাছেও অতীব সহজে পৌঁছে যাওয়া যায়। তাদের অনেক প্রতিবন্ধকতা সত্ত্বেও তারা সহজেই পাঠে আগ্রহী হয়ে ওঠে। এটি তাদের সামাজিক বিকাশে এবং বিভিন্ন প্রতিবন্ধকতা কাটিয়ে বিশেষভাবে সহায়তা করে। পুতুল শিশুদের সামনে জীবন্ত রূপ ধারণ করে এবং তাদের মাধ্যমে সমাজের বিভিন্ন স্তরের বিভিন্ন বর্ণের এবং ধর্মের বিভিন্ন সংস্কৃতির চরিত্র উপস্থাপন করে। পুতুল যেমন আনন্দের সঞ্চার করে, আবার একইভাবে তা দুঃখের সঞ্চার করে। তারা দুইটো হয়, মিষ্টি হয়। তারা সাহসীও হয় আবার লাজুকও হয়। যখন একটি শিশু পুতুলের মনোসংযোগ ঘটায়, তখন সে তার অজান্তেই শিক্ষা অর্জন করে। এই মাধ্যম শিশু ও খেলার মধ্যে একটি সেতুবন্ধন করে।

শিশুদের শিক্ষায় পুতুলনাচের সুবিধা

- ১) শিশুদের কথনের উন্নতিসাধনে সহায়তা করে।
- ২) নাট্য সংলাপের সঙ্গে পরিচিতসাধনে সহায়তা করে।
- ৩) শারীরবৃত্তীয় দক্ষতা বৃদ্ধি করে।
- ৪) আত্মপ্রত্যয় গড়ে তোলে।
- ৫) দলে কাজ করার মনোভাব গড়ে তোলে।
- ৬) সুপ্ত অনুভূতির বহিঃপ্রকাশে সহায়তা করে।
- ৭) সংশ্লিষ্ট কর্মকাণ্ডে স্বতঃস্ফূর্ত সক্রিয় অংশগ্রহণে ও উদ্দীপনা প্রদানে সহায়তা করে।
- ৮) বিশেষ চাহিদা সম্পন্ন লাজুক ও পিছিয়ে পড়া শিশুদের আত্মবিশ্বাস বাড়িয়ে তোলে।
- ৯) শিশুদের মতবিনিময়ে সহায়তা করে এবং এর মাধ্যমে ভ্রান্ত ধারণাগুলি দূর হয়।

১০) শিক্ষকদের পাঠদান পদ্ধতি একটি নতুন দিক উন্মুক্ত করে।

বিদ্যালয় শিক্ষায় পুতুলনাচের কর্মশালার লক্ষ্য ও উদ্দেশ্য

- ১) পুতুলনাচকে শিক্ষা সহায়ক উপকরণ হিসাবে পরিচয় ঘটানো।
- ২) শিক্ষক /শিক্ষিকাদের কাগজ, ছায়া ও দস্তানা পুতুল তৈরি ও তার ব্যবহার শেখানো।
- ৩) শিক্ষামূলক পুতুল নাটকের সংলাপ তৈরি, পুতুলনাচের মাধ্যমে পাঠ্যক্রমে অন্তর্ভুক্ত বিষয়গুলি উপস্থাপন এবং পুতুল নাচের মাধ্যমে পাঠ্য বিষয় শিখনের কার্যকারিতা পর্যবেক্ষণ করা।
- ৪) ভারতীয় ঐতিহ্যবাহী পুতুল নাচের সম্বন্ধে এবং পুতুলের বিভিন্ন ধরন শিক্ষক সমাজকে অবহিত করা এবং তাঁদের জ্ঞানকে আরও সমৃদ্ধ করা, তাঁদেরকে পুতুলনাচে দক্ষ ও পারদর্শী শিল্পীদের সঙ্গে সাক্ষাতের সুযোগ করে দেওয়া।
- ৫) শিক্ষকদের স্বল্পমূল্যের শিক্ষা সহায়ক উপকরণ প্রস্তুতিতে উৎসাহ দেওয়া, তথা শিক্ষার্থীদের সৃজনশীল কাজে উৎসাহে দানের মাধ্যমে শ্রেণিকক্ষে পাঠদানের প্রক্রিয়া সুগম করা।

বিদ্যালয় শিক্ষায় পুতুলনাচের কর্মশালার মূল লক্ষ্যই হল পুতুল নাচকে ‘শিক্ষায় সহায়ক উপকরণ’ হিসাবে শিক্ষক সমাজের সঙ্গে পরিচয় ঘটানো। শ্রেণিকক্ষে পাঠদানে পুতুল নাচ কতটা কার্যকরী ভূমিকা পালন করে এবং এর উপযোগিতা কতখানি, সে সম্পর্কে কর্মশালায় অংশগ্রহণকারী সকলের সঙ্গে আলোচনার পরিবেশ সৃষ্টি করা হয়।

এছাড়া অংশগ্রহণকারী শিক্ষক শিক্ষিকাদের বিভিন্ন ধরনের ভারতীয় পুতুল তৈরী শেখানো এবং সেগুলি কীভাবে ব্যবহার করতে হয় তা জানানো। তাঁদের কাগজের তৈরী পুতুল, মুখোশ, ছড় পুতুল ও দস্তানা পুতুল তৈরি শেখানো।

শিক্ষকদের অবহিত করা যে কর্মশালার লক্ষ্য হল সহজলভ্য এবং পরিত্যক্ত উপকরণ দিয়ে শিক্ষার সহায়ক উপকরণ তৈরি করা এবং শ্রেণিপাঠদানে এই সামাজিক বার্তা পৌঁছে দেওয়া।

বিভিন্ন ধরনের পুতুল তৈরি শেখানোর পর তাঁদের সেগুলি ব্যবহার করতে শেখানো। তাঁদের তৈরি বিভিন্ন ধরনের পুতুলের সাহায্যে পুতুল প্রদর্শনী অনুষ্ঠান করতে শেখানো।

কর্মশালায় অঙ্কণ, মুকাভিনয়, সৃজনশীল লিখন, সৃজনশীল কথন, সংলাপ, স্বরের ওঠানামা প্রভৃতি বিষয়গুলির উপর বিশেষভাবে আলোকপাত করা।

পুতুলনাচের ইতিকথা

পুতুলের ইতিহাস অত্যন্ত সমৃদ্ধশালী এবং সুপ্রাচীন। প্রায় ২০০০ খ্রিঃ পূঃ এ মিশরীয় সাহিত্যে বিভিন্ন দেবতার মূর্তির এবং বিভিন্ন ধরনের পুতুলের চিত্রায়ণের উল্লেখ পাওয়া যায়। গ্রিক সাহিত্যের স্বর্ণযুগে (৫০০ খ্রিঃ পূঃ) পুতুল ব্যবহারের নজির আছে। গ্রিক এবং রোমান সভ্যতায় বিভিন্ন সমাধিক্ষেত্রে ছোট সন্ধিযুক্ত (Small jointed) মাটির পুতুল খুঁজে পাওয়া গেছে। এই সময়ের অধিকাংশ পুতুলেই ধর্মীয় অনুষ্ঠানের ছোঁয়া মেলে। একই সময়ে আমেরিকা মহাদেশে ধর্মীয় উদ্দেশ্যে পুতুলকে ব্যবহার করা হত।

প্রাচীনযুগে এশীয় মহাদেশের পুতুলগুলি বেশ আধুনিক ছিল এবং এই নিগূঢ় ঐতিহ্যগত লোকশিল্প বেশ স্থায়ী ছিল। পুতুল এবং পুতুল শিল্পীরা পারস্য, তুরস্ক, জাভা, বর্মা প্রভৃতি দেশের প্রাচীন অধিবাসীদের কাছে সম্মানীয় এবং গৌরবময় স্থান অধিকার করেছিলেন। চীন এবং জাপান উভয়দেশের বহু প্রাচীন পুতুল কোম্পানী আছে, যারা বহু জটিল পুতুল বিকশিত করেছে যেগুলি চালনা করতে ব্যাপক প্রশিক্ষণ প্রয়োজন।

মধ্যযুগে ইউরোপ মহাদেশে পুতুলশিল্পীরা বিভিন্ন দুর্গে ঘুরে ঘুরে এর প্রদর্শন করে বেড়াতেন। প্রকৃত অর্থে, ‘Marionette’ শব্দটি ‘Mary’ শব্দ থেকে এসেছে। সেই সময় প্রায়শ যিশুর জীবন অথবা যিশুর জন্ম সংক্রান্ত বিষয়কে অবলম্বন করে পুতুল প্রদর্শন করে বেড়াতেন।

কিছু দেশে এই শিল্পকলাটি পথনাটিকা হিসেবে পরিণত হলেও অনেক দেশেই এটি উৎকৃষ্ট কলায় উন্নীত হয়েছে।

রাগি এলিজাবেথের সময়ে ইংল্যান্ডে পুতুলের ব্যাপক ব্যবহার লক্ষ করা গিয়েছিল। পুতুল নাচের কথা শেক্সপিয়ারের লেখাতেও বহুবার উল্লেখ করা হয়েছে।

ভারতীয় পুতুলের বিভিন্ন ধরন :

উর্বরমস্তিষ্ক প্রতিভাশীল মানুষের উল্লেখযোগ্য উদ্ভাবন হল পুতুল। একটি পুতুলে তার জীবনের প্রতিকল্পের চেয়ে আরো বেশি কিছু আছে যেটি হল নিশ্চিতভাবে ইঙ্গিতপূর্ণ চিত্তাকর্ষক রূপ এবং ধৈর্য্য।

প্রাচীন হিন্দু দার্শনিকরা পুতুল শিল্পীদের সর্বাধিক শ্রদ্ধাজ্ঞাপন করেছেন। তাঁরা পুতুল শিল্পীদের সর্বশক্তিমান ঈশ্বরের সঙ্গে এবং সমগ্র বিশ্বকে পুতুল মঞ্চের সঙ্গে তুলনা করেছেন। ‘শ্রীমৎভগবৎ’ মহাকাব্যে ভগবান কৃষ্ণের বাল্যকালের বর্ণনা করা হয়েছে। সেখানে বর্ণিত আছে ভগবান মহাবিশ্বের প্রতিটি বস্তুকে তিনটি তার (সত্য, রজ, তমো) দিয়ে পুতুলের ন্যায় সঞ্চালন

করেছেন।

সংস্কৃত পরিভাষায় পুতুলিকা বা পুত্তিকা শব্দের অর্থ ‘ছোট ছেলে’। ‘Puppet’ কথাটি ল্যাটিন শব্দ ‘Pupa’ শব্দ থেকে এসেছে, যার অর্থ পুতুল বা ‘Doll’। ভারতকে পুতুলের ঘর হিসাবে গণ্য করা হচ্ছে এবং এখানে এখনও অনেক সম্ভবনার উন্মেষের জাগরণ বাকি আছে। সাম্প্রতিককালে তামিল সাহিত্যে ‘শিলাপ্লাদিকারাম’ গ্রন্থের খোঁজ পাওয়া যায় যা প্রথম অথবা দ্বিতীয় খ্রিঃ-এ লেখা, যেখানে পুতুলের কথা আছে।

নাট্যকলার উৎকৃষ্ট গ্রন্থ ‘নাট্য শাস্ত্র’ যা ২০০ খ্রিঃ পূর্বাব্দ থেকে ২০০ খ্রিষ্টাব্দের মধ্যে লেখা, তাতে অবশ্য পুতুল কলার উল্লেখ পাওয়া যায় না, যদিও সেখানে প্রযোজক তথা নির্দেশক —এর উল্লেখ পাওয়া যায়। এদের ‘সূত্রধর’ নামে ডাকা হত, যার অর্থ হল ‘সূত্র ধারক’। নাট্যশাস্ত্র লেখার বহু আগেই ‘সূত্রধর’ কথাটি নাট্য জগতের বিশেষ স্থান দখল করেছিল। প্রসঙ্গত এটি নিশ্চিতভাবে বলা যায় ভারতবর্ষে পুতুল কলার উদ্ভাবন ৫০০ খ্রিষ্ট পূর্বাব্দেরও পূর্বে ঘটেছিল।

প্রায় সব ধরনের পুতুলই ভারতবর্ষে দেখা যায়। প্রথাগত নাটকের মতো পুতুল নাটকের বিষয়গুলি বিভিন্ন কাব্য, মহাকাব্য, লোককাহিনি, রূপকথা, নীতিবাক্যাবলী, ঈশপের গল্প, পঞ্চতন্ত্রের গল্প ইত্যাদি থেকে নেওয়া হয়। ভারতের বিভিন্ন প্রদেশের পুতুলগুলির নিজস্ব বৈশিষ্ট্য আছে। আঞ্চলিক রচনামূলক পুতুলগুলির উপর প্রতিফলিত ও পরিলক্ষিত হয়।

পুতুলের বিভিন্ন ধরণ

পুতুল নানা ধরনের হয়, যেমন —

- ১) সুতো পুতুল (String Puppet)
- ২) ছায়া পুতুল (Shadow Puppet)
- ৩) ছড় পুতুল (Rod Puppet)
- ৪) দস্তানা পুতুল (Glove Puppet)

বর্তমান সময়ে বিশ্বের সর্বত্র শিক্ষাবিদরা যোগাযোগের মাধ্যমরূপে পুতুলের কার্যকারিতা উপলব্ধি করেছেন। ভারতে বহু প্রতিষ্ঠান এবং ব্যক্তি শিক্ষণীয় বিষয়গুলির সঙ্গে সংযোগস্থাপনের জন্য পুতুল নাচকে শিক্ষক এবং শিক্ষার্থীদের মধ্যে তুলে ধরছেন।

১) সুতো পুতুল (String Puppet)

ভারতে সুতো পুতুলের সমৃদ্ধশালী এবং প্রাচীন ঐতিহ্য রয়েছে। এতে সন্ধিযুক্ত পুতুলগুলির অঙ্গপ্রত্যঙ্গগুলি সুতো সুতো দ্বারা পরিচালিত হবার ফলে তা পুতুলকে অনেক বেশি নমনীয়তা, অনেক স্পষ্টতা প্রদান করে। রাজস্থান, ওড়িশা, কর্ণাটক এবং তামিলনাড়ুতে এই ধরনের পুতুলের বেশি ব্যবহার লক্ষ্য করা যায়।

ক) কাঠের পুতুল, রাজস্থান : কাঠের পুতুল হল রাজস্থানের ঐতিহ্যবাহী পুতুল। একটি কাঠের টুকরো থেকে তৈরি এই পুতুলগুলির আকার কিছুটা বড় এর পোষাকগুলি খুব রঙিন হয়, এদের পোষাক এবং পাগড়িগুলি মধ্যযুগীয় এবং শিল্পবৈশিষ্ট্যগুলি আজও বিদ্যমান। কাঠের পুতুলের প্রদর্শনকে সঙ্গত করে আঞ্চলিক সঙ্গীতের উচ্চ নাটকীয় সংস্করণ। ডিম্বাকার মুখমণ্ডল, বড় বড় চোখ, ধনুকাকৃতি ভুরু এবং বড় ঠোঁট হল এই ধরনের সুতো পুতুলের কিছু স্বতন্ত্র বৈশিষ্ট্য। পুতুলগুলি অনেকটা ঝোলা ঘাঘরা পড়ে। এদের পা থাকে না। পুতুল শিল্পীরা ২-৫ টি সুতো দ্বারা পুতুলগুলিকে নিপুণভাবে পরিচালিত করেন। সুতোগুলি সাধারণত পুতুলের আঙ্গুলগুলিতে বাঁধা থাকে, কোনো ঠেকনা বা অবলম্বন থাকে না।

খ) কুন্ধেই, ওড়িশা : ওড়িশার সুতো পুতুল কুন্ধেই নামে পরিচিতি, এখানকার পুতুলগুলি হাল্কা কাঠের তৈরি, এগুলিরও কোনো পা থাকে না এবং ঝোলা ঘাঘরা থাকে। এই ধরনের পুতুলগুলির মধ্যে অনেকবেশি গ্রন্থি (Joint) থাকায় পুতুলগুলি দ্বারা বহুমুখী কর্মসম্পন্ন হয়। পুতুল শিল্পীরা ত্রিভুজাকৃতি কাঠের ঠেকনা ব্যবহার করেন, যাতে পুতুলগুলি পরিচালনা করার জন্য সুতো লাগানো থাকে। ওড়িশার যাত্রাপালায় ব্যবহৃত পোষাকগুলির সঙ্গে পুতুলের কাপড়ের খুবই মিল থাকে। কুন্ধেই - এ ব্যবহৃত সংগীতে ওড়িশার জনপ্রিয় সুর অথবা ওড়িশা নাচে ব্যবহৃত সংগীতের প্রভাব লক্ষ্য করা যায়।

গ) গোমবেয়াট্টা, কর্ণাটক : কর্ণাটকের সুতো পুতুলকে গোমবেয়াট্টা বলে পুতুলগুলির রচনামূলক সেখানকার আঞ্চলিক নাটক ‘ইয়াকসাগানা’ চরিত্রগুলির মতো, গোমবেয়াট্টা পুতুলগুলির সন্ধিগুলি থাকে পা, কাঁধ, কনুই, কোমর ও হাঁটুতে। এই পুতুলগুলি পরিচালনা করতে ৫-৭ টি সুতো লাগে যা একটি একটি কাঠের ঠেকনায় জোড়া থাকে। কিছু কঠিন কঠিন সঞ্চালনায় ২-৩ জন পুতুল শিল্পীরও প্রয়োজন হয়। ‘ইয়াকসাগানা’ নাটকের বিভিন্ন অংশ গোমবেয়াট্টা প্রদর্শিত হয়। গোমবেয়াট্টা ব্যবহৃত সংগীতে ওখানকার আঞ্চলিক জনগোষ্ঠীর সুর মিশ্রণ পাওয়া যায়।

ঘ) বোমমালট্রাম, তামিলনাড়ু : তামিলনাড়ুর পুতুলগুলিকে বোমমালট্রাম বলে, যার মধ্যে ছড় (Rod) সুতো (String) উভয় পুতুলের প্রয়োগ কৌশল বিদ্যমান। পুতুলগুলি সাধারণত কাঠের তৈরি হয়। এগুলি পরিচালনা করার জন্য সুতোগুলি একটি লোহার রিংয়ে লাগানো হয়। রিংটি পুতুলশিল্পীরা মাথায় মুকুটের মতো পরে পুতুলগুলিকে পরিচালনা করেন। কিছু পুতুল যেগুলি হাতের কাছে থাকে, তাদের ছড় অর্থাৎ রড দ্বারা পরিচালনা করা হয়। বোমমালট্রাম পুতুলগুলি ভারতীয় সংস্করণের পুতুলগুলির মধ্যে সবচেয়ে ভারি পুতুল। এগুলি উচ্চতায় প্রায় ৪.৫ ফুট এবং ওজনে প্রায় ১০ কিলোগ্রাম হয়।

২) ছায়া পুতুল (Shadow Puppet) :

ভারতবর্ষে উন্নতমানের বিভিন্ন ধরনের ছায়াপুতুল পাওয়া যায়। ছায়াপুতুল হল সামতলিক চিত্র। এগুলি প্রধানত চামড়া এবং মোটা কাগজের অংশ বিশেষ ছায়া পুতুলগুলিকে জোরালো আলোর উৎসের সম্মুখে রেখে পুতুলগুলির ছায়া পর্দায় প্রক্ষেপণ করা হয়। ছায়া পুতুলের চিরাচরিত প্রথা ওড়িশা, কেরালা, অন্ধ্রপ্রদেশ, কর্ণাটক, মহারাষ্ট্র এবং তামিলনাড়ুতে এখনও বিদ্যমান।

ক) টোগালু গোমবেয়াট্টা, কর্ণাটক : কর্ণাটকের ছায়ানাটিকা টোগালু গোমবেয়াট্টা নামে পরিচিত, এগুলি আকারে ছোট, যদিও পুতুলের চরিত্রের সামাজিক অবস্থার নিরিখে আকারে ছোট, যদিও পুতুলের চরিত্রের সামাজিক অবস্থার নিরিখে আকারের তারতম্য হয়। যেমন রাজা অথবা ধর্মীয় ব্যক্তিত্বের জন্য বড় পুতুল এবং কর্মচারি দাস, সেবক বা সাধারণ মানুষের চরিত্রদের জন্য ছোট পুতুল।

খ) থোলু বোমমালাটা, অন্ধ্রপ্রদেশ : থোলু বোমমালাটা হল অন্ধ্রপ্রদেশের ছায়া পুতুল নাটক, যার শক্তিশালী এবং সমৃদ্ধশালী ঐতিহ্য আছে। পুতুলগুলি আকারে বড় হয় এবং এগুলির কোমর, কনুই এবং হাঁটুতে খিলান থাকে। এগুলির উভয়দিকে রং করা থাকে, তাই এটি পর্দায় রঙিন ছায়া দেয়। নাটকের বিষয়গুলি রামায়ণ, মহাভারত, পুরাণ থেকে নেওয়া হয়। নাটকে ব্যবহৃত সংগীতে আঞ্চলিক সংগীতে আঞ্চলিক সংগীতের প্রভাব লক্ষ্য করা যায়।

গ) রাবণ ছায়া, ওড়িশা :

সবচেয়ে রোমাঞ্চকর নাটকে ছায়াপুতুল হল ওড়িশার রাবণছায়া। এই পুতুলগুলি কোনও সন্ধি থাকে না সম্পূর্ণটি একটি মাত্র অংশ দিয়ে তৈরি। এগুলি রঙিন হয় না, তাই ছায়াগুলিও হয় অস্বচ্ছ। যেহেতু পুতুলগুলির কোনো সন্ধি থাকে না তাই এগুলি পরিচালনা করার জন্য দক্ষ ও নিপুণ শিল্পীর প্রয়োজন হয়। পুতুলগুলি হরিণের চামড়া থেকে তৈরি, মনুষ্য এবং পশুর চরিত্রছাড়াও, গাছগাছালি, পাহাড়-পর্বত রথ প্রভৃতির ছায়াপুতুল ব্যবহার করা হয়। রাবণ ছায়ায় ব্যবহৃত ছায়াপুতুলগুলি আকারে ২ ফুটের কম হয়।

৩) ছড় পুতুল (Rod Puppet)

ছড় পুতুল হল দস্তানা পুতুলের সম্প্রসারিত একটি রূপ। এগুলিকে নীচু থেকে রড এর সহায়তায় সঞ্চালন করা হয়। এই ধরনের পুতুলগুলি প্রধানত পশ্চিমবঙ্গ ও ওড়িশায় দেখা যায়।

ক) পুতুল নাচ, পশ্চিমবঙ্গ : পশ্চিমবঙ্গের সমৃদ্ধিশালী ও ঐতিহ্যবাহী ছড় পুতুল নাটক ‘পুতুল নাচ’ নামে খ্যাত। এই পুতুলগুলি কাঠের তৈরি এবং এই অঞ্চলের বিভিন্ন শিল্পশৈলী অনুসরণ করে। পশ্চিমবঙ্গের নদীয়া জেলার ছড় বা রড পুতুল মানুষের উচ্চতায় সমান হয়। আবার বাঁকুড়া জেলার পুতুলগুলি জাপানের পুতুলের মত হয়। পুতুলের এই ধরণটি এখন প্রায় লুপ্ত। পশ্চিমবঙ্গে যে ছড় পুতুল দেখা যায়, তাদের উচ্চতা প্রায় লুপ্ত। পশ্চিমবঙ্গে যে ছড় পুতুল দেখা যায়, তাদের উচ্চতা ৩-৪ ফুটের হয় এবং এদের পোষাক পশ্চিমবঙ্গের আরেক ঐতিহ্যবাহী লোকশিল্প ‘যাত্রার’ পোষাকের ন্যায় হয়। পুতুলগুলির প্রধানত তিনটি সন্ধি বা খিলান থাকে। মাথাটি মূল রড দিয়ে সংযুক্ত ও দুটি হাত আরও দুটি রড দিয়ে সংযুক্ত।

এই ধরনের পুতুল সঞ্চালন করার প্রকৌশল আকর্ষণীয় এবং বেশ নাটুকে। পুতুল শিল্পীদের কোমরে বাঁশদ্বারানির্মিত একটি চক্রের কেন্দ্রে পুতুল পরিচালনার রডগুলি আটকানো থাকে। প্রত্যেক শিল্পী একটি করে পুতুল নেন এবং তাদের সমান উচ্চতার পর্দার পিছনে দাঁড়ান। শিল্পীরা নাটকের সংলাপ অনুযায়ী নড়াচড়া ও নৃত্য করেন সাথে সাথে পুতুলগুলির ও সঞ্চালন হয়। পুতুল শিল্পীরা নিজেরাই গান ও সংলাপ পরিবেশন করেন। আরও ৩-৪ জন শিল্পী মঞ্চের পাশে বসে হারমোনিয়াম, ঢোল করতাল সহযোগে সঙ্গত করতে থাকেন। ওড়িশার ছড় পুতুলগুলির সঙ্গে সংলাপ এবং সংগীতে এখানে মিলন না করা গেলেও ওড়িশার ছড় পুতুলগুলি আকারে আরও ছোট হয় (১২-১৮ ইঞ্চি) এই পুতুলগুলিরও তিনটি সন্ধি বা খিলান থাকে। মাথার খিলানটি ছড় দ্বারা যুক্ত না হয়ে সুতো দ্বারা যুক্ত করা থাকে। এই ভাবে ওড়িশার ছড় পুতুলগুলিতে ছড় এবং সুতোর মিশ্র

ব্যবহার লক্ষ্য করা যায়। পুতুল প্রদর্শনের কৌশলও কিছুটা ভিন্ন। শিল্পীরা এখানে প্রায় বিনা প্রস্তুতিতেই পর্দার পিছনে দাঁড়িয়ে গীতিনাট্যের ন্যায় সংলাপ পরিবেশন করেন। বেশির ভাগ সংলাপ গানের মাধ্যমে পরিবেশিত হয়। নাটক প্রদর্শনের শুরুতে বাদ্যশিল্পীরা একটি সংগীত পরিবেশন করেন। তারপর নাটক শুরু হয়।

খ) যমপুরী, বিহার : বিহারের চিরাচরিত ছড় পুতুল যমপুরী নামে পরিচিত। এই পুতুলগুলি কাঠের তৈরি। পুতুলগুলি ওড়িশা বা পশ্চিমবঙ্গের ছড় পুতুলের মতো হয় না। পুতুলগুলি সমগ্র অংশই একটি খন্ডে হয়। কোনো সন্ধি বা খিলান থাকে না। যেহেতু কোনো খিলান বা সন্ধি থাকে না তাই এই ধরনের পুতুল পরিচালনা করার জন্য দক্ষ এবং অভিজ্ঞ শিল্পীর প্রয়োজন।

৪) দস্তানা পুতুল (Glove Puppet)

দস্তানা পুতুল আস্তিন, হাত, তালু পুতুল নামেও পরিচিত, এই ধরনের পুতুলের মাথাটি কাগজের, কাপড়ের অথবা কাঠের হয়। দুটি হাত গলার ঠিক নীচে থেকে বার হয়। পুতুলের বাকি অংশটি ঝোলা ঘাঘরা পরানো থাকে।

পুতুলগুলি খুব সরল প্রকৃতির হয়। যদিও একজন দক্ষ পুতুল শিল্পী এই পুতুল দিয়ে সমগ্র নাটক পরিবেশন করতে পারেন। পুতুলগুলি পরিচালনা করার কৌশল খুব সরল। তজনী দ্বারা মাথা এবং বৃদ্ধাঙ্গুষ্ঠ ও মধ্যমা দ্বারা দুটি হাত পরিচালনা করা হয়। এই তিনটি আঙ্গুল দ্বারা দস্তানা পুতুলটি জীবন্ত হয়ে ওঠে।

দস্তানা পুতুলের ঐতিহ্য উত্তরপ্রদেশ, ওড়িশা, পশ্চিমবঙ্গ এবং কেরালায় খুবই জনপ্রিয়। উত্তর প্রদেশ দস্তানা পুতুলের নাটকের বিষয়বস্তুগুলি বর্তমান প্রেক্ষাপট থেকে নেওয়া হয়। ওড়িশার দস্তানা পুতুল নাটকের বিষয়বস্তু রাধাকৃষ্ণকেন্দ্রিক। ওড়িশায় শিল্পীরা একহাতে ঢোলক বাজান, আরেক হাতে পুতুল প্রদর্শন করেন। নাটকের সংলাপ, পুতুলের সঞ্চালনা এবং ঢোল বাজানোর মধ্যে সামঞ্জস্য থাকে এবং তা বেশ সুসঙ্গত হয়।

ক) পাভাকুথু, কেরালা :

কেরালার প্রচলিত দস্তানা পুতুল নাটক পাভাকুথু নামে পরিচিত। কেরালার বিখ্যাত ‘কথাকলি’ নৃত্যের প্রভাবে প্রভাবিত হয়ে অষ্টাদশ শতাব্দীতে পাভাকুথু পুতুল নাটকের অস্তিত্বের উদ্ভব বলে মনে করা হয়। এই ধরনের পুতুলগুলি ১-২ ফুটের উচ্চতার মধ্যে হয়। পুতুলগুলির মাথা ও হাত কাঠের তৈরি এবং মোটা কাপড় সুন্দর করে সেলাই করে পরিপূর্ণরূপ দেওয়া হয়। পুতুলের মুখাবরণ বিভিন্ন রং, সোনালী রং ময়ূরের পালক ইত্যাদি সহযোগে সুসজ্জিত করা হয়। শিল্পী পুতুলের কাপড়ের ভিতর হাত ঢুকিয়ে মাথাটি সঞ্চালন করেন। প্রধানত রামায়ণ ও মহাভারতের বিভিন্ন অংশ এই পুতুল নাটকের বিষয়বস্তু হয়।

বঙ্কিমচন্দ্রের ইতিহাস চিন্তা : সূত্র ও প্রকৃতি

ড. নাড়ুগোপাল দে

অ্যাসোসিয়েট প্রফেসর, বাংলা বিভাগ, সিধো-কানহো-বীরসা বিশ্ববিদ্যালয়, পুরুলিয়া, পশ্চিমবঙ্গ

Email : narugopaldey@yahoo.com

সংক্ষিপ্তসার

বঙ্কিমচন্দ্র পাশ্চাত্য তথা ইংরেজি শিক্ষায় শিক্ষিত বঙ্গসন্তান এবং কলিকাতা বিশ্ববিদ্যালয়ের প্রথম বি. এ.। তিনি পাঠ্যগ্রন্থ হিসাবে দেশ বিদেশের বিভিন্ন রচিত ইতিহাস গ্রন্থ অধ্যয়ন করেছিলেন। বাংলার সেই সময়ে প্রাপ্ত ইতিহাস গ্রন্থে তিনি সত্য বাংলার ইতিহাসের অভাব অনুভব করেছিলেন। এইভাবে তাঁর ইতিহাস বিষয়ে - বিশেষত বাংলার ইতিহাস বিষয়ে আগ্রহ জন্মে। বাংলার ইতিহাস বিষয়ে বঙ্কিমচন্দ্রের ভাবনার ফল তাঁর ইতিহাসচিন্তার সূত্র ও প্রকৃতি। এ বিষয়ে বঙ্কিমচন্দ্রের সুচিন্তিত মতামত এই গবেষণা নিবন্ধে তুলে ধরা হল।

Key Words : বঙ্কিমচন্দ্রের ইতিহাসচিন্তা-বিষয়ে সূত্র নির্দেশ।

‘সাহেবেরা যদি পাখী মারিতে যান, তাহারও ইতিহাস লিখিত হয়, কিন্তু বাঙ্গালার ইতিহাস নাই।’ - এই একটি মাত্র আপ্ত বাক্যে বঙ্কিমচন্দ্রের ইতিহাস প্রীতির বীজ নিহিত। বঙ্কিমচন্দ্র একজন ইতিহাস সচেতন মানুষ। ইতিহাসের প্রতি বঙ্কিমের আগ্রহ সঞ্চারিত হয় ছগলি কলেজে পড়ার সময়। বিভিন্ন শ্রেণীর বিভিন্ন দেশে ইতিহাসগ্রন্থ। এই ইতিহাস পড়ার নেশা থেকেই তাঁর বাংলার ইতিহাস জানার কৌতুহল জাগে।^১ এ প্রসঙ্গে ‘বঙ্গদর্শন’ গোষ্ঠীর লেখক বঙ্কিমচন্দ্রের প্রীতিভাজন হরপ্রসাদ শাস্ত্রীর মন্তব্য এখানে উদ্ধৃতিযোগ্য :

“কাব্যের উপর বঙ্কিমবাবুর খুব ঝোঁক ছিল। কিন্তু কাব্যের চেয়ে ইতিহাসেই তাঁহার বেশী সখ ছিল। ইউরোপের ইতিহাস তিনি খুব পড়িয়াছিলেন। তিনি সর্বদাই ফ্লোরেন্সের শডিচিদের কথা কহিতেন। রিনাইসেন্স (Renaissance) তিনি খুব আয়ত্ত করিয়াছিলেন এবং সেই পথ ধরিয়া বাঙ্গালারও যাহাতে আবার নবজীবন সঞ্চার হয়, তাহার জন্য তিনি বিশেষ আগ্রহ প্রকাশ করিতেন। তাঁহার নিত্যন্ত ইচ্ছা ছিল, তিনি বাঙ্গালার একখানি ইতিহাস লিখিয়া যান। সেই উদ্দেশ্যেই তিনি “বাঙ্গালীর উৎপত্তি” সম্বন্ধে বঙ্গদর্শনে সাতটি প্রবন্ধ লিখিয়াছিলেন।”^২

এইসময়, ১৮৮০ খ্রিস্টাব্দে, বঙ্কিমচন্দ্র ভারতবর্ষের প্রাচীন যুগের একটি ইতিহাস রচনার জন্য উপকরণ সংগ্রহ করেছিলেন:

Character of the Ancient Hindus, Maritime power and habits, External commerce, Manners and customs (women and widow marriage), Dates of author, Wealth of ancient India, Government, Military power, Arab expeditions, Arab Geographers, Historical and Miscellaneous.^৩

বঙ্কিমচন্দ্র ভারতবর্ষ ও বাংলার ইতিহাসকে অবলম্বন করে কয়েকটি ইতিহাস বিষয়ক প্রবন্ধ রচনা করেছেন।

১. ভারত-কলঙ্ক (বৈশাখ ১২৭৯, বঙ্গদর্শন)।
২. ভারতবর্ষের স্বাধীনতা এবং পরাধীনতা (ভাদ্র ১২৮০, বঙ্গদর্শন)।
৩. বঙ্গের ব্রাহ্মণাধিকার (ভাদ্র ১২৮০ ও অগ্রহায়ণ ১৮৮২, বঙ্গদর্শন)।
৪. প্রাচীন ভারতবর্ষের রাজনীতি (আশ্বিন ১২৮০, বঙ্গদর্শন)।
৫. বাঙ্গালীর বাহুবল (শ্রাবণ ১২৮১, বঙ্গদর্শন)।
৬. বাঙ্গালার ইতিহাস (মাঘ ১২৮১, বঙ্গদর্শন)।
৭. বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা (অগ্রহায়ণ ১২৮১, বঙ্গদর্শন)।
৮. বাঙ্গালীর উৎপত্তি (পৌষ ১২৮৭ থেকে জ্যৈষ্ঠ ১২৮৮ পর্যন্ত, বঙ্গদর্শন)।
৯. বাঙ্গালার ইতিহাসের ভগ্নাংশ (জ্যৈষ্ঠ ১২৮৯, বঙ্গদর্শন)।
১০. বাঙ্গালার কলঙ্ক (শ্রাবণ ১২৯০, প্রচার)।
১১. মুসলমান কর্তৃক বাঙ্গালা জয় (আশ্বিন ১২৮৯, বঙ্গদর্শন)।

দেখা যাচ্ছে, বঙ্কিমচন্দ্রের ইতিহাস বিষয়ক প্রবন্ধগুলির প্রকাশ শুরু হচ্ছে ১২৮৯-এর বৈশাখে বৈশাখে ‘বঙ্গদর্শন’-এর পৃষ্ঠায়। শেষ হচ্ছে ১২৯১-এর শ্রাবণ-এ ‘প্রচার’-এর পৃষ্ঠায়। ইতিহাস সংক্রান্ত গভীর চিন্তার পরিচয় ধারা আছে তাঁর ভক্ত প্রবন্ধ

গুলিতে। বঙ্কিমের ইতিহাস ভাবনায় ইতিহাসের নানা দিকের অঙ্কুরোদগম হয়েছে। পাশাপাশি উপন্যাসে ইতিহাসের ব্যবহার করে তিনি ইতিহাস-সংক্রান্ত ভাবনাকে আরও সুসংহত ও সুশৃঙ্খলিত করেছেন। এবং একই সঙ্গে তিনি পাঠক তৈরী করেছেন, ইতিহাস-সংক্রান্ত নানা প্রশ্ন পাঠসম্মুখে হাজির করে ইতিহাস ভাবনার একটি পূর্ণাঙ্গ ছবি পাবার জন্য পাঠক-সমাজকে প্রস্তুত ও বাংলার পূর্ণাঙ্গ ইতিহাস রচনা করার জন্য পাঠক-সমাজকে আহ্বান জানিয়েছেন।^৪

প্রস্তাবিত ইতিহাস-গ্রন্থটি বঙ্কিমের লেখা হয়ে ওঠেনি। অনেকটা সময়ের অভাবে, আবার অনেকটা অন্যের সাহায্যের অভাবে। যাইহোক, প্রাচীন ভারতবর্ষের ইতিহাস, ধর্ম, দর্শন, সমাজ প্রভৃতি সম্বন্ধে তাঁর রচ্যাব্য বিভিন্ন প্রবন্ধগ্রন্থে (যেমন, ‘কৃষক চরিত্র’, ‘ধর্মতত্ত্ব’, ‘শ্রীমদ্ভগবদ্গীতা’, ‘Letters a Hinduism’) এবং বাংলা ও ইংরেজি অনেক প্রবন্ধে ইতিহাসে বিক্ষিপ্ত অবস্থায় আছে। এই সমস্ত প্রবন্ধ বা প্রবন্ধগ্রন্থগুলিতে বঙ্কিমচন্দ্রে যুক্তিবাদী চিন্তাধারা, সত্যাত্মবোধ, অনুসন্ধিৎসা, গভীর চিন্তাশীলতা এবং অতলান্ত জ্ঞানের পরিচয় অত্যন্ত স্পষ্ট।

বঙ্কিমের ইতিহাসচিন্তার উদ্ভবের কারণ :

বঙ্কিমচন্দ্রের ইতিহাসচিন্তার উদ্ভবের কারণ ‘বঙ্গালী দেশে’র ইতিহাসের অভাব, প্রকৃতপক্ষে সত্য-ইতিহাসের অভাব। তিনি ফ্রান্সের সঙ্গেই বলেছেন যে, যে দেশ অতীত সমৃদ্ধশালী শিক্ষা, সংস্কৃতি, বাণিজ্যের দিক থেকে - সেই দেশের ইতিহাসে থাকা উচিত ছিল। ‘বঙ্গালীর ইতিহাস’ প্রবন্ধের শুরুতেই বঙ্কিম পাঠকদের একথা জানিয়েছেন :

“গ্রীকলগের ইতিহাস লিখিত হইয়াছে, মাণ্ডরি জাতির ইতিহাসও আছে, কিন্তু যে দেশে গৌড়, অশ্বলিপি, সপ্তগ্রামাদি নগর ছিল যেখানে নৈষধচরিত্র গীতগোবিন্দ লিখিত হইয়াছে, যে দেশে উদয়নাচার্য্য, রঘুনাথ শিরোমণি ও চৈতন্যদেবের জন্মভূমি, সে দেশের ইতিহাসে নাই।”^৫

বঙ্কিম আরও জানিয়েছেন যে, হাতের কাছে যে ইতিহাস গ্রন্থগুলি পাওয়া যায়, সেগুলিতে সত্য-ইতিহাসের বড়োই অভাব। সেই ইতিহাস গ্রন্থগুলি কেমন ? বঙ্কিমের ভাষায় :

“মার্শম্যান, স্টুয়ার্ট প্রভৃতি প্রণীত পুস্তকগুলিকে আমরা সাধ করিয়া ইতিহাস বলি; সে কেবল সাধ-পূরণ মাত্র।”^৬

সাহেবরা অনেক বাংলার ইতিহাস (History of Bengal) লিখেছেন। সেই বইগুলির চরিত্র-বৈশিষ্ট্য বঙ্কিম স্পষ্টভাবেই ‘বঙ্গালীর ইতিহাস সম্বন্ধে কয়েকটি কথা প্রবন্ধে উল্লেখ করেছেন :

“স্টুয়ার্ট সাহেবের বই, এতবড় ভারী বই যে, ছুঁড়িয়া মারিলে জোয়ান মানুষ খুন হয়, আর মার্শম্যান লেখকপ্রজ প্রভৃতি চুটকিতালে বঙ্গালীর ইতিহাস লিখে, অনেক টাকা রোজগার করিয়াছেন।..... আমাদের বিবেচনায় একখানি ইংরেজি গ্রন্থেও বঙ্গালীর প্রকৃত ইতিহাস নাই। সে সকলে যদি কিছু থাকে, তবে যে সকল মুসলমান বঙ্গালীর বাদসাহ, বঙ্গালীর সুবাদার ইত্যাদি নিরর্থক উপাধিধারণ করিয়া নিরুদ্বেগে শয়ান করিয়া থাকিত, তাহাদিগের জন্ম মৃত্যু গৃহবিবাদ এবং খিচুড়ীভোজন মাত্র। ইহা বঙ্গালীর ইতিহাস নয়, ইহা বঙ্গালীর ইতিহাসের এক অংশত নয়। বঙ্গালীর ইতিহাসের সঙ্গে ইহার কোন সম্পর্ক নাই। বঙ্গালী জাতির ইতিহাস হইতে কিছুই নাই।”^৭

বঙ্কিমচন্দ্র তাঁর ইতিহাস চিন্তায় ‘বঙ্গালীর ইতিহাস’ ও ‘বঙ্গালী জাতির ইতিহাস’ কে অত্যধিক গুরুত্ব দিয়েছেন। কিন্তু সাহেবদের রচিত ইতিহাসে ‘বঙ্গালীর ইতিহাস’ ও ‘বঙ্গালী জাতির ইতিহাসের’ সঙ্গে কোনও সম্বন্ধে নেই। সাহেবদের রচিত ইতিহাস হল, বঙ্কিমের মতে, ‘মুসলমান বঙ্গালীর বাদসাহ, বঙ্গালীর সুবাদার ইত্যাদি নিরর্থক উপাধিধারণ করিয়া নিরুদ্বেগে শয়ান করিয়া থাকিত; তাহাদিগের জন্ম মৃত্যু গৃহবিবাদ এবং খিচুড়ীভোজন মাত্র।’ সত্য-ইতিহাসের অন্বেষণই বঙ্কিমের ইতিহাস-চিন্তার উদ্ভবের কারণ।

ভারতবর্ষীয়দের ইতিহাস না থাকার কারণ :

বঙ্কিম ভারতবর্ষীয়দের ইতিহাস না থাকার কারণও অনুসন্ধান করে পাঠকদের জানিয়েছেন। এর অন্যতম কারণ হল : ভারতবর্ষীয়রা ঘোরতর দেবভক্ত। তাঁরা অত্যন্ত বিনীত। বঙ্কিম জানিয়েছেন যে, এই বিনীত মানসিক ভাব ও দেবভক্তি আমাদের জাতির ইতিহাস না থাকার কারণ। বঙ্কিমের ভাষায় আমরা বিষয়টি উপস্থাপিত করতে পারি :

“ভারতবর্ষীয়দিগের যে ইতিহাস নাই, তাহার বিশেষ কারণ আছে। কতকটা ভারতবর্ষীয়ের জড়প্রকৃতির বলে প্রপীড়িত হইয়া, কতকটা আদৌ দস্যুজাতীয়দিগের ভয়ে ভীত হইয়া ভারতবর্ষীয়রা ঘোরতর দেবভক্ত। মানুষ কেহ নহে, মানুষ কোন কার্যেরই কর্তা নহে; অতএব মানুষের প্রকৃত কীর্তিবর্ণনে প্রয়োজন নাই। এ বিনীত মানসিক মানসিক ভাব ও দেবভক্তি অস্বজ্ঞাতির ইতিহাস না থাকার কারণ।”^৮

‘বঙ্গালীর ইতিহাস’ রচনার জন্য উদ্বুদ্ধ করা :

সপ্তদশ অশ্বারোহী নিয়ে বখতিয়ার খিলিজির বঙ্গজয় বৃত্তান্ত বঙ্কিম স্বীকার করেন না। এর সপক্ষে তিনি যুক্তির শৃঙ্খল ও রচনা করেছেন। বঙ্কিম লিখেছেন : সপ্তদশ অশ্বারোহী দূরে থাকুন, বখতিয়ার খিলিজি বহুতর সৈন্য নিয়ে বাংলা সম্পূর্ণরূপে

জয় করতে পারেনি। বখতিয়ারের পর সেনবংশীয় রাজগণ পূর্ববাংলায় বিরাজ করে অর্ধেক বাংলা শাসন করে এলেন। তার ঐতিহাসিক প্রমাণও আছে। উত্তরবাংলা, দক্ষিণবাংলা, কোনও অংশই বখতিয়ার খিলিজি জয় করতে পারেনি লক্ষণাবতী নগরী এবং তার পার্শ্বস্থ প্রদেশ ভিন্ন বখতিয়ার খিলিজি সমস্ত সৈন্য নিয়েও কিছু জয় করতে পারেনি। এর পর বঙ্কিম মন্তব্য করেছেন :

“সপ্তদশ অশ্বারোহী লইয়া বখতিয়ার খিলিজি বাঙ্গালা জয় করিয়াছিল, এ কথা যে বাঙ্গালী বিশ্বাস করে, সে কুলাঙ্গার।”^৯

এই প্রসঙ্গে বঙ্কিম পলাশির যুদ্ধের বৃত্তান্ত উপস্থাপিত করে নিজের বক্তব্যের সপক্ষে যুক্তিপূর্ণ মন্তব্য করেছেন :

“ইতিহাসে কথিত আছে, পলাশির যুদ্ধে জন দুই চারি ইংরেজ ও তৈলঙ্গসেনা সহস্র সহস্র দেশী সৈন্য বিনষ্ট করিয়া অদ্ভুত রণজয় করিল। কথাটি উপন্যাসমাত্র। পলাশিতে প্রকৃত যুদ্ধ হয় নাই। একটা রঙ তামাসা হইয়াছিল। আমার কথায় বিশ্বাস না হয়, ...মুসলমানের লিখিত সত্রর মুতাখরীন্-নামক গ্রন্থ পড়িয়া দেখ।”^{১০}

যে সমস্ত ‘বাঙ্গালার ইতিহাস’ হাতের কাছে পাওয়া যায় সেগুলি সম্বন্ধে বঙ্কিমচন্দ্র ধারণা বেশ স্বচ্ছ :

“বাঙ্গালার ইতিহাস নাই, যাহা আছে, তাহা ইতিহাস নয়, তাহা কতক উপন্যাস, কতক বাঙ্গালার বিদেশী বিধর্মী অসার পরপীড়কদের জীবনচরিতমাত্র।”^{১১}

‘বাঙ্গালার ইতিহাস চাই, নইলে বাঙ্গালার ভরসা নাই।’ – এই একটি মাত্র বাক্যের মধ্যে দিয়ে বঙ্কিম বাঙালিকে বাংলার ইতিহাস রচনায় প্রাণিত করেছেন। এরপরই বঙ্কিমের প্রশ্ন - ‘কে লিখবে?’ এর উত্তর তিনি নিজেই দিয়েছেন :

“তুমি লিখবে, আমি লিখিব সকলেই লিখবে। যে বাঙ্গালী, তাহাকেই লিখিতে হইবে।...

আইস, আমরা সকলে মিলিয়া বাঙ্গালার ইতিহাসের অনুসন্ধান করি। যাহার যত দূর সাধ্য, সে তত দূর করুক; ক্ষুদ্র কীট যোজনব্যাপী দ্বীপ নির্মাণ করে। একের কাজ নয়, সকলে মিলিয়া করিতে হইবে।”^{১২}

এইভাবে বঙ্কিম বাঙালিকে ‘বাঙ্গালার ইতিহাস’ রচনায় উদ্বুদ্ধ করেছেন।

‘বাঙ্গালার ইতিহাস’ রচনা : অনুসন্ধান - পথরেখা :

বাংলার ইতিহাস রচনা করতে গেলে যে বাঙালিকে এগিয়ে আসতে হবে একথা ‘ঠিকই’। এর জন্য বঙ্কিমও এগিয়ে এসেছেন। বঙ্কিম ইতিহাস-জিজ্ঞাসু পাঠক বা গবেষককে এবিষয়ে সাহায্যের জন্য, ‘বাঙ্গালার ইতিহাস’ গবেষণা ত্বরান্বিত করার জন্য নিজেও অল্পবিস্তর শ্রম দিয়েছেন। আমরা বঙ্কিমের ‘বাঙ্গালার ইতিহাস’ রচনার জন্য অনুসন্ধান-পথরেখা সূত্রাকারে লিপিবদ্ধ করতে পারি :

১। বাঙালিজাতি প্রসঙ্গে অনুসন্ধান-পথরেখা :

“বাঙ্গালীজাতি কোথা হইতে উৎপন্ন হইল ? অনেকে মুখে বলেন, বাঙ্গালীরা আর্যজাতি। কিন্তু সকল বাঙ্গালীরা কি আর্য ? ব্রাহ্মণাদি আর্যজাতি বটে, কিন্তু হাড়ি, ডোম, মুচি, কাওরা, ইহারাও কি আর্যজাতি ? যদি না হয়, তবে ইহারা কোথা হইতে আসিল ? ইহারা কোন্ অনার্যজাতির বংশ, ইহাদিগের পূর্বপুরুষেরা করে বাঙ্গালায় আসিল ? আর্যেরা আগে, না অনার্যেরা আগে ? আর্যেরা কবে বাঙ্গালায় আসিল ?”^{১৩}

২। মুসলমান সমাগমের পূর্বে পালরাজ্য ও সেনরাজ্য একীকৃত হওয়া প্রসঙ্গে অনুসন্ধান - পথরেখা :

মুসলমান সমাগমের পূর্বে পালরাজ্য ও সেনরাজ্য যে একীকৃত হয়েছিল তা ডাক্তার রাজেন্দ্রলাল মিত্র একপ্রকার প্রমাণ করেছেন। এরপরও, একধাপ এগিয়ে বঙ্কিম উক্ত বিষয়ে অনুসন্ধান পথরেখা নির্দেশ করেছেন :

“সন্ধান কর, কি প্রকারে দুই রাজ্য একীকৃত হইল। একীকৃত হইলে পর, মুসলমান কর্তৃক জয় পর্যন্ত এই বৃহৎ সাম্রাজ্যের কিরূপ অবস্থা ছিল, রাজ্যশাসনপ্রণালী কিরূপ ছিল, শান্তির ক্ষণ কিরূপে হইত ? রাজসৈন্য কত ছিল, কি প্রকার ছিল, তাহাদিগের বল কি, বেতন কি, সংখ্যা কি ? রাজস্ব কি প্রকার আদায় করিত, কে আদায় করিত, কি প্রকারে ব্যয়িত হইত, কে হিসাব রাখিত ?”^{১৪}

৩। আদিপুত্রের কিছু পূর্বে ‘বাঙ্গালা’-র প্রকৃতি নির্ণয়ে অনুসন্ধান-পথরেখা :

মধ্যকালে অর্থাৎ আদিপুত্রের কিছু পূর্বে, ‘বাঙ্গালা’ যে খন্ড খন্ড রাজ্যে বিভক্ত ছিল, তা চৈনিক পরিব্রাজকদের গ্রন্থের দ্বারা প্রমাণীকৃত হচ্ছে। এ বিষয়েও বঙ্কিম গবেষকদের অনুসন্ধান পথরেখা নির্দেশ করেছেন :

“কয়টি রাজ্য ছিল, কোন্ কোন্ রাজ্য, প্রজারা কোন্ জাতীয়, তাহাদিগের অবস্থা কি, মগধের সঙ্গে তাহাদিগের সম্বন্ধ কি, রাজা কে ?”^{১৫}

৪। সপ্তদশ অশ্বারোহী ‘বাঙ্গালা জয়’ প্রসঙ্গে অনুসন্ধান - পথরেখা : সপ্তদশ অশ্বারোহীতে ‘বাঙ্গালা জয়’ যে মিথ্যা বঙ্কিম তা প্রমাণ করেছেন। এ বিষয়ে তিনি অনুসন্ধান - পথরেখা নির্দেশ করেছেন :

“বখতিয়ার খিলিজি কতটুকু বাঙ্গালা জয় করিয়াছিল, কি প্রকারে জয় করিয়াছিল ? লক্ষণাবতী জয়ের পর বাঙ্গালার অবশিষ্টাংশ কি অবস্থায় ছিল ? সে সকল দেশে কে রাজা ছিল ? অবশিষ্ট অংশের কি প্রকারে স্বাধীনতা লুপ্ত হইল ? কবে লুপ্ত হইল ?”^{১৬}

৫। ‘বাঙ্গালা’র রেনেসাঁস প্রসঙ্গে অনুসন্ধান পথরেখা :

“আমাদের এই Renaissance কোথা হইতে ? কোথা হইতে সহসা এই জাতির এই মানসিক উদ্দীপ্ত হইল ? এ রোশনাইয়ে কে কে মশাল ধরিয়াছিল ? ধর্মবেত্তা কে ? শাস্ত্রবেত্তা কে, দর্শনবেত্তা কে ? ন্যায়াবেত্তা কে ? কে কবে জন্মিয়াছিল ? কে কি লিখিয়াছিল ? কাহার জীবনচরিত কি ? কাহার লেখায় কি ফল ?সকল কথা প্রমাণ কর।”^{১৭}

৬। ‘বাঙ্গালা ভাষা’ প্রসঙ্গে অনুসন্ধান পথরেখা :

“যে বাঙ্গালা ভাষা, বিদ্যাপতি, চণ্ডীদাস, গোবিন্দদাসের কবিতায় এ ভাষ্যতী কিরণমালা বিকীর্ণ করিয়াছিল, এ বাঙ্গালা ভাষা কোথা হইতে আসিল ? অতএব বিচার করা আবশ্যিক - প্রথম, বাঙ্গালার অনার্য্য ভাষা কি ছিল ? দ্বিতীয়, কি প্রকারে তাহা সংস্কৃতমূলক ভাষার দ্বারা কত দূর স্থানচ্যুত হইল ? তৃতীয়, সংস্কৃতমূলক যে ভাষা, তাহা একেবারে সংস্কৃত হইতে প্রাপ্ত, না প্রাকৃত হইতে প্রাপ্ত ? বোধ হয় খুঁজিয়া ইহাই পাইবে যে, কয়দংশ সংস্কৃত হইতে প্রাপ্ত, কয়দংশ প্রাকৃত হইতে প্রাপ্ত। চতুর্থ, সেই সংস্কৃতমূলক ভাষার সঙ্গে অনার্য্য ভাষা কতদূর মিশ্রিত হইয়াছে। টেকি, কুলো ইত্যাদি শব্দ কোথা হইতে আসিল ?”^{১৮}

৭। দেশীয় লোকের ধর্মাত্তর প্রসঙ্গে অনুসন্ধান পথরেখা :

“বঙ্কিম জানিয়েছেন : ‘বাঙ্গালার অর্ধেক লোক মুসলমান’। তিনি বলেছেন এরা অধিকাংশই যে ভিন্ন দেশ থেকে আগত মুসলমানদের সন্তান নয়, তা সহজেই বুঝা যায়। কেন না, এরা অধিকাংশই নিম্নশ্রেণীর লোক - কৃষিজীবী। এক দেশীয় লোক। বঙ্কিম লিখেছেন :

“অতএব দেশীয় লোকেরা যে স্বধর্ম ত্যাগ করিয়া মুসলমান হইয়াছে, ইহাই সিদ্ধ। দেশীয় মুসলমান হইয়াছে ? বাঙ্গালার ইতিহাসে ইহার অপেক্ষা গুরুতর তত্ত্ব আর নাই।”^{১৯}

এইভাবে বঙ্কিমচন্দ্র পাঠক বা ইতিহাস-জিজ্ঞাসু গবেষককে ‘বাঙ্গালার ইতিহাস’-এর উপাত্ত (data) সংগ্রহে অনুসন্ধান-পথরেখা নির্দেশ করে ইতিহাস গবেষণাকে ত্বরান্বিত করেছেন। এবং সেই সঙ্গে তিনি প্রয়োজনীয় উপাত্ত তাদের সরবরাহ করেছেন।

বাঙ্গালার ইতিহাসের আলোচনায় বঙ্কিম আর্থ-সংক্রান্ত তত্ত্বের ভেতরে প্রবেশ করেছেন। বঙ্কিম লিখেছেন, মোগলজয়ের পরে বাংলার অধঃপতন হয়েছিল। বাংলার অর্থ বাংলায় না থেকে দিল্লীর পথে গিয়েছিল।^{২০} অর্থীৎ অর্থনৈতিক দিক থেকে বাংলা দুর্বল হয় গিয়েছিল। এইভাবে বঙ্কিম ইতিহাসের প্রতি নতুন আলো ফেলেছেন। যা পূর্বে অনালোকিতই ছিল।

বঙ্কিমচন্দ্রে ইতিহাসচিন্তা : ‘লোকের’ ইতিহাসের উপর গুরুত্ব আরোপ :

বঙ্কিমচন্দ্র ‘বাঙ্গালার ইতিহাসের ভগ্নাংশ’ শীর্ষক প্রবন্ধে হুচন্দ্র রাজা ও গবচন্দ্র পাত্রের গল্প পাঠকদের সম্মুখে উপস্থাপিত করেছেন। বঙ্কিম লিখেছেন :

“....তখন রাজা ভবচন্দ্র ক্রোধে কম্পিতকলেবর হইয়া বলিলেন, “কি, এত বড় স্পর্ধা! তোরা চোর হইয়া জন্মান্তরে চক্রবর্তী রাজা হইতে চাহিস! সসাগরা পৃথিবীর অধীশ্বর হইবার উপযুক্ত পাত্র যদি কেহ থাকে, তবে সে আমি। আমি থাকিতে তোরা!!” এই বলিয়া রাজা ভবচন্দ্র তখন দারিগণকে আজ্ঞা দিলেন যে, এই পাপাত্মাদিগকে তাড়াইয়া বাহির করিয়া দাও। এবং মন্ত্রীবরকে আহ্বানপূর্বক সঙ্গীপা সসাগরা পৃথিবীর সাম্রাজ্যের লোভে স্বয়ং উচ্চ শূলে আরোহণ করিলেন। মন্ত্রী মহাশয়ও আগামী জন্মে তাদৃশ চক্রবর্তী রাজার মন্ত্রী হইবার লোভে ছোট শূলে গিয়া চড়িলেন। এইরূপে তাঁহাদের মানবলীলা সমাপ্ত হইল।”^{২১}

উক্ত গল্পের মধ্যে দিয়ে বঙ্কিমচন্দ্র রাজার ইতিহাসের পরিবর্তে ‘লোকের ইতিহাসই গুরুত্ব দিয়েছেন। বঙ্কিম লিখেছেন, উক্ত গল্পে দেখা যাচ্ছে যে, সে রাজপুরুষদের সম্বন্ধে এতদূর নির্বুদ্ধিতার পরিচায়ক গল্প বাঙালির মধ্যে প্রচার লাভ করেছে। শুধু তাই নয়, ভবচন্দ্র রাজা ও গবচন্দ্র পাত্রের দ্বারাও বাঙ্গালায় রাজ্য চলতে পারে - এও বাঙালির বিশ্বাস। লোকের ধারণা রাজা রাজড়া গড়মুখ হলেও ক্ষতি নেই, সমাজের শক্তি বাঁধনই এর মূল চালিকা শক্তি। বঙ্কিম এখানে ভবচন্দ্র রাজা ও গবচন্দ্র পাত্রের গল্পের মধ্যে দিয়ে শীর্ষে থাকা রাজা ও মন্ত্রীদের তুলনায় সমাজকেই অত্যধিক গুরুত্ব দিয়েছেন। এ প্রসঙ্গে বঙ্কিমচন্দ্রের মন্তব্য উদ্ধৃতিযোগ্য :

“যে দেশে এই সকল প্রবাদ চলিত, সে দেশের লোকের বিবেচনা এই যে, রাজা রাজ্জ্বা সচরাচর ঘোরতর গড়মুখ হইয়া থাকে, হইলেও বিশেষ ক্ষতি নাই। বাস্তবিক এই কথাই সত্য বাঙ্গালায় চিরকাল সমাজই সমাজকে শাসিত ও রক্ষিত করিয়া আসিয়াছে। রাজারা হয় সেই বাঙ্গালা কবিকুলরত্ন শ্রীহর্ষ দেবের চিত্রিত বৎসরাজের ন্যায় মনের পুতুল, নয় এই ভবচন্দ্র হুচন্দ্রের ন্যায় বারোইয়ারির সং।..... কথাটা এই যে, আমাদের এ নিরীহ জাতির শাসনকর্ত্তা বটবৃক্ষকে করিলেও হয়।”^{২২}

বঙ্কিমচন্দ্রের ইতিহাসচিন্তা : তুলনামূলক পদ্ধতি (Comparative Method)

বঙ্কিমচন্দ্র প্রায়শই তাঁর ইতিহাস চিন্তায় তুলনামূলক পদ্ধতি ব্যবহার করেছেন। এই ভাবে তুলনার মধ্যে দিয়ে তিনি তাঁর সিদ্ধান্তে পৌঁছে যাচ্ছেন। এর ফলে তাঁর সিদ্ধান্ত হয়েছে (concrete)। ‘বাঙ্গালার ইতিহাসের আলোচনায় বঙ্কিমচন্দ্র

আকবর বাদশাহের তীব্র সমালোচনা করেছেন। তিনি প্রকৃতপক্ষে বাঙ্গালীকে পরাধীন করেন।^{১০} ‘বাঙ্গালার ঐশ্বর্য্য দিল্লীর পথে গিয়াছে; সে পথে বাঙ্গালার ধন ইরান তুরান পর্য্যন্ত গিয়াছে। বাঙ্গালার সৌভাগ্য মোগল কর্তৃক বিলুপ্ত হইয়াছে।’^{১১} এই মন্তব্য করার পর বঙ্কিম যুক্তিবাদী দৃষ্টিভঙ্গিতে তুলনামূলক পদ্ধতির সাহায্যে মোগলের সমালোচনা করেছেন :

“বাঙ্গালার হিন্দুর অনেক কীর্তির চিহ্ন আছে, পাঠানের অনেক কীর্তির চিহ্ন পাওয়া যায়, শত বৎসর মাঝে ইংরেজ অনেক কীর্তি সংস্থাপন করিয়াছে, কিন্তু বাঙ্গালায় মোগলের কোন কীর্তি কেহ দেখিয়াছে ? কীর্তির মধ্যে “আসল তুমার জমা”।^{১২}

এইভাবে বঙ্কিম তাঁর প্রবন্ধের পৃষ্ঠায় যুক্তির নিরিখে তুলনামূলক পদ্ধতির ব্যবহার করেছেন - যা বঙ্কিমের আধুনিক দৃষ্টিভঙ্গীর পরিচায়ক। এইভাবে তিনি বাঙালির তথা ভারতীকে যুক্তিনিষ্ঠ করে তুলতে প্রয়াসী হয়েছেন প্রবন্ধের পৃষ্ঠা অবলম্বন করে।

বঙ্কিমচন্দ্রের ইতিহাসচিন্তা : বাংলা ও বাঙালির অবস্থান

বঙ্কিমচন্দ্রের ইতিহাসচিন্তায় বাংলা ও বাঙালি প্রধান স্থান অধিকার করে আছে। বঙ্কিমের পূর্বে আর কোন বাঙালি চিন্তানায়ক বাংলার ইতিহাস, বাংলার ঐতিহ্য ও ভবিষ্যৎ - সম্ভাবনাকে এভাবে গুরুত্ব দেননি। তিনি ছিলেন গুপ্তকবির মতো ‘খাঁটি বাঙ্গালী’। বঙ্কিম লিখেছেন :

“এখানে সব খাঁটি বাঙ্গালা। মধুসূদন, হেমচন্দ্র, নবীনচন্দ্র, রবীন্দ্রনাথ। শিক্ষিত বাঙ্গালার কবি ঈশ্বর গুপ্ত বাঙ্গালীর কবি। দেশগুরু জোনস্, গমিসের তৃতীয় সংস্করণে পরিণত হইলে চলিবে না। বাঙ্গালী নাম রাখিতে হইবে। জননী জন্মভূমিকে ভালবাসিতে হইবে। যাহা মার প্রসাদ, তাহা যত্ন করিয়া তুলিয়া রাখিতে হইবে। এই দেশী জিনিসগুলি মার প্রসাদ। এই খাঁটি বাঙ্গালাটি, এই খাঁটি দেশী কথাগুলি মার প্রসাদ। মার প্রসাদে পেট না ভরে, বিলাতী বাজার হইতে কিনিয়া খাইতে পারি - কিন্তু মার প্রসাদ ছাড়িব না।^{১৩}

অন্যত্র বঙ্কিম বাঙালির ইতিহাস প্রীতি ও দেশাত্মবোধ জাগ্রত করার জন্য লিখেছেন :

“না যদি মরিয়া যান, তবে মার গল্প করিতে কত আনন্দ। আর এই আমাদিগের সর্বসাধারণের মা জন্মভূমি বাঙ্গালাদেশ, ইহার গল্প করিতে কি আমাদিগের আনন্দ নাই ?”^{১৪}

লক্ষ্মীয়া উপরিউক্ত দুটি উদ্ধৃতিতেই বঙ্কিমচন্দ্র ‘খাঁটি বাঙ্গালী’ হিসাবে নিজেকে জাহির করে ‘জন্মভূমি বাঙ্গালাদেশ’ কে গুরুত্ব দিয়ে একই সঙ্গে স্বদেশপ্রীতি ও ইতিহাসপ্রীতি দুইই পাঠক-সম্মুখে উপস্থাপিত করেছেন।

বঙ্কিমের যুগে ভারতের বিভিন্ন প্রদেশের মধ্যে বাংলাই সর্বাপেক্ষা শিক্ষিত ও প্রগতিশীল এবং স্বদেশহিতৈষিতায় সর্বাগ্র গণ্য ছিল। একথা আভ্যন্তরীণ রাজনৈতিক নেতারা এবং এক শ্রেণীর ইতিহাস লেখক স্বীকার করেন না, কিন্তু এটা ঐতিহাসিক সত্য। বাংলার কাছাকাছি এসেছিল বোম্বাই প্রেসিডেন্সীর এক অংশ - বোম্বাই শহর ও মহারাষ্ট্র। মাদ্রাজ প্রেসিডেন্সীতে ইংরেজি শিক্ষার প্রসার ঘটেছিল স্থানীয় মানুষের আগ্রহে নয়, ধর্মপ্রচারের জন্য ব্যস্ত খ্রিস্টীয় মিশনগুলির চেষ্টায়। কিন্তু তার ফলে রাজনৈতিক চেতনার বিকাশ ঘটেনি। এজন্য মাদ্রাজ প্রেসিডেন্সি ‘অন্ধকার প্রদেশ’ নামে পরিচিত ছিল। উত্তর ভারতের সর্বত্র ছিল ইংরেজি শিক্ষার অভাব, এবং তার অবশ্যম্ভাবী ফল - রাজনৈতিক চেতনার অভাব, এবং তার অবশ্যম্ভাবী ফল - রাজনৈতিক চেতনার অভাব। হিন্দীভাষী অঞ্চলে (উত্তর প্রদেশে, মধ্য ভারতে ও বিহারে) বিদ্রোহী সিপাহীরা কেবলমাত্র পরাধীন তার জ্বালা সহ্য করতে প্রস্তুত ছিল না বলে ইংরেজির বিরুদ্ধে অস্ত্রগ্রহণ করেছিল, এটা ঐতিহাসিক সত্য নয়। বিদ্রোহী সিপাহীরা কেবলমাত্র পরাধীনতার জ্বালা সহ্য করতে প্রস্তুত ছিল না বলে ইংরেজির বিরুদ্ধে অস্ত্রগ্রহণ করেছিল, এটা ঐতিহাসিক সত্য নয়। বিদ্রোহের অনেক কারণ ছিল, তার মধ্যে ধর্মহানির ভয় প্রধান।^{১৫} সিপাহী বিদ্রোহ প্রকৃতপক্ষে সমগ্র ভারতের সুস্থ, সংঘবদ্ধ, কালোপযোগী স্বাধীনতা সংগ্রাম ছিল না। যাই হোক, ব্যর্থ বিদ্রোহের পর প্রায় অর্ধশতাব্দীকালে উত্তর ভারতে জাতীয়তাবাদের সুস্পষ্ট বিকাশ হয়নি, বরং স্যার সৈয়দ আহম্মদের নেতৃত্বে দ্বিজাতি তত্ত্বের উদ্ভব হয়েছিল।^{১৬}

বাঙালি জাতি সম্বন্ধে বঙ্কিমচন্দ্রের ধারণা ছিল স্বচ্ছ। তিনি মনে করতেন বাঙালি দুর্বল ছিল না, বাঙালির নেতৃত্ব দেওয়া প্রয়োজন ছিল এবং ক্ষমতাও ছিল। এ বিষয়ে তিনি বাঙালিকে আত্মসচেতন করতে চেয়েছিলেন। বাঙালি দুর্বল ছিল না এর দৃষ্টান্ত আমরা, বঙ্কিমের ভাষায়, তুলে ধরতে পারি :

ক) “কাম্বেল্ সাহেব যখন বাঙ্গালীর প্রতি সদয় হইয়াছিলেন, তখন বলিয়াছিলেন, বাঙ্গালীরা আসিয়া খণ্ডের মধ্যে এমিনীয় জাতি সদৃশ। ঔপনিবেশিকতায় এমিনীয়দিগের তুল্য ছিল। সিংহল বাঙ্গালী কর্তৃক পরাজিত, এবং পুরুষানুক্রমে অধিকৃত ছিল। যবদ্বীপ ও বালিদ্বীপ বাঙালীর উপনিবেশ, ইহাও অনেক অনুমিত করেন। ভারতবর্ষীয় আর কোন জাতি এরূপ ঔপনিবেশিকতা দেখান নাই।”^{১৭}

খ) “বাঙ্গালী রাজগণ অনেক সময়ে উত্তরভারতে বৃহৎ সাম্রাজ্যের অধীশ্বর ছিলেন। পালবংশীয় দেবপালদের ভারতবর্ষের সম্রাট বলিয়া কীর্তিত। লক্ষণসেনের জয়ন্তস্ত বারাগসী, প্রয়াগ ও শ্রীক্ষেত্রে সংস্থাপিত হইয়াছিল। অতএব তিনি অন্ততঃ ভারতবর্ষের তৃতীয়াংশের অধীশ্বর ছিলেন। বাঙ্গালীরা গঙ্গাবংশ পরিচয়ে বহুকাল পর্যন্ত উড়িষ্যার অধীশ্বর ছিলেন।”^{১৮}

গ) “সপ্তদশ পাঠান কর্তৃক বঙ্গজয় হইয়াছিল, এ কলঙ্ক মিথ্যা। সপ্তদশ পাঠান কর্তৃক কেবল নবদ্বীপের রাজপুরী বিজিত হইয়াছিল। তৎসঙ্গী সেনা কর্তৃক কেবল মধ্যবঙ্গ বিজিত হইয়াছিল। ইহার পরেও বহুদিন পর্যন্ত সেনবংশীয়েরা পূর্ব ও দক্ষিণ বাঙ্গালার অধিপতি থাকিয়া স্বাধীনভাবে সপ্তগ্রাম ও সুবর্ণগ্রামে রাজত্ব করিয়াছিলেন।”^{৩২}

বিখ্যাত ঐতিহাসিক স্যার যদুনাথ সরকারও সকালে ভারতের রঙ্গমঞ্চে বাঙালির ভূমিকা সম্বন্ধে, বঙ্কিমের মতোই, সপ্রশংস মন্তব্য করেছেন :

“..... under the impact of the British civilisation it (Bengal) became a path-finder and a light-bringer to the rest of India. If Periclean Athens was the school of Hellas, “the eye of Greece, mother of arts and eloquence”, that was Bengal to the rest of India under British rule, but with a borrowed light, which it had made its own with marvellous cunning. In this new Bengal originated every good and great thing of the modern world that passed on to the other provinces of India. New literary types, reform of the language, social reconstruction, political aspirations, religious movements, and even changes in manners originated in Bengal, passed like the ripples of a central eddy across provincial barriers to the furthest corners of India”.

একথা ঠিকই যে, বাঙালি ইংরেজের কাছ থেকে আলো ধার করেছিল (‘borrowed light’)। এতে দোষের কিছু নেই। বরং বঙ্কিম-এর পক্ষেই মত প্রকাশ করেছিলেন :

“অনুকরণ মাত্রই অনিষ্টকারী নহে, কখন কখন তাহাতে গুরুতর সুফলও জন্মে; প্রথমাবস্থায় অনুকরণ, পরে স্বাতন্ত্র্য আপনাই আসে। বঙ্গীয় সমাজের অবস্থা বিবেচনা করিলে, এই অনুকরণপ্রবৃত্তি যে ভাল নহে, এমত নিশ্চয় বলা যাইতে পারে না। ইহাতে ভরসার স্থলও আছে।”^{৩৪}

বরং ধার করা আলো বঙ্কিম যে অপূর্ব কৌশলে নিজস্ব করে নিয়েছিল (‘it had made it own with marvellous cunning’) তা সবিশেষ প্রশংসার যোগ্য। এক্ষেত্রে বোম্বাই এবং মাদ্রাজ বাংলার মতো সার্থকতা লাভ করতে পারেনি।

তখন ভারতের পূর্বপ্রান্তে অবস্থিত এই প্রদেশ (বঙ্গদেশ) ছিল জ্ঞান বিস্তারের কেন্দ্র। এই বঙ্গদেশ থেকে বিচ্ছুরিত আলো শুধু বঙ্গদেশ নয়, সমগ্র ভারতবর্ষকেই আলোকিত করেছিল। বঙ্গদেশ নেতৃত্ব দিয়েছিল সমগ্র ভারতবর্ষকে। এখানেই বঙ্গদেশের বড় কৃতিত্ব। এইভাবেই বঙ্গদেশে রেনেসাঁস হয়েছিল।

অর্থাৎ বঙ্কিমচন্দ্রের ইতিহাস চিন্তার গভীরে ছিল বাংলা রেনেসাঁসের বীজ। বঙ্কিমচন্দ্র তাঁর সাহিত্যে, বিশেষ করে প্রবন্ধ সাহিত্যে, ইতিহাস নিয়ে যা ভেবেছিলেন, সবগুলিই ইতিহাস চিন্তার মূলসূত্র - যা আমরা প্রবন্ধমধ্যে বিস্তারিত আলোচনা করেছি। এই মূলসূত্র তিনি পাঠককে উপহার দিয়েছেন - যা পরবর্তী ইতিহাস গবেষণাকে ত্বরান্বিত করেছিল এবং তাঁর পথরেখা ধরে অনেকেই, যেমন - রামদাস সেন, অক্ষয়কুমার মৈত্রেয়, স্যার যদুনাথ সরকার, রাখালদাস বন্দ্যোপাধ্যায়, রমেশচন্দ্র মজুমদার প্রমুখ, স্বচ্ছন্দে বিবরণ করেছেন। এবং আজকের দিনেও, বঙ্কিমচন্দ্রের জন্মের ১৭৫ বর্ষপূর্তি উপলক্ষে, তাঁর ইতিহাস চিন্তার মূল সূত্র ও প্রভৃতি সমান গুরুত্বপূর্ণ এবং অবশ্য প্রাসঙ্গিক।

তথ্য-সূত্র :

- ১) দ্র. নাডুগোপাল দে : উনিশ শতকে বাংলা রেনেসাঁস ও বঙ্কিমচন্দ্র, বঙ্গীয় সাহিত্য সংসদ, প্রথম প্রকাশ : বঙ্কিম জন্মজয়ন্তী, ২০১০, পৃ ১৪৯।
- ২) দ্র. বঙ্কিম-প্রসঙ্গ, পৃ. ১৫৭-১৫৮।
- ৩) দ্র. সাহিত্য-সাধক-চরিতমালা - ২২, ব্রজেন্দ্রনাথ বন্দ্যোপাধ্যায় ও সজনীকান্ত দাস, বঙ্গীয় সাহিত্য পরিষদ, কলকাতা - ৭০০০০৬, ষষ্ঠ মুদ্রণ : আশ্বিন, ১৩৯৩, পৃ ৯৬।
- ৪) দ্র. নাডুগোপাল দে : উনিশ শতকে বাংলা রেনেসাঁস ও বঙ্কিমচন্দ্র, তদেব, পৃ ১৫১।
- ৫) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, বিবিধ প্রবন্ধ, বঙ্কিম রচনাবলী, দ্বিতীয় খন্ড, সাহিত্য সংসদ, পঞ্চদশ মুদ্রণ : মাঘ ১৪১১, পৃ. ২৮৫।
- ৬) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, বিবিধ প্রবন্ধ, তদেব, পৃ. ২৮৫।
- ৭) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, বিবিধ প্রবন্ধ, তদেব, পৃ. ২৯০-২৯১।
- ৮) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, বিবিধ প্রবন্ধ, তদেব পৃ. ২৮৫।
- ৯) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১।
- ১০) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১।
- ১১) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১।
- ১২) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১।
- ১৩) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১-২৯২।
- ১৪) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯২।

-
- ১৫) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯২।
- ১৬) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯২।
- ১৭) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯৩।
- ১৮) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯৩।
- ১৯) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯৩।
- ২০) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯৩।
- ২১) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাসের ভগ্নাংশ, বিবিধ প্রবন্ধ, তদেব, পৃ. ২৯৫-২৯৬।
- ২২) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাসের ভগ্নাংশ, তদেব, পৃ. ২৯৬।
- ২৩) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৭।
- ২৪) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৭।
- ২৫) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৭।
- ২৬) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : ঈশ্বরচন্দ্র গুপ্তের কবিতা সংগ্রহ - ভূমিকা, বঙ্কিম রচনাবলী, দ্বিতীয় খণ্ড, তদেব, পৃ. ৭৬৩।
- ২৭) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস সম্বন্ধে কয়েকটি কথা, তদেব, পৃ. ২৯১।
- ২৮) দ্র. অনিলচন্দ্র বন্দ্যোপাধ্যায় : বঙ্কিম সমীক্ষা, এ মুখার্জী এ্যাণ্ড কোং প্রাঃ লিঃ, প্রথম প্রকাশ : ২৯ সেপ্টেম্বর, ১৯৮৯, পৃ. ২৮০।
- ২৯) দ্র. অনিলচন্দ্র বন্দ্যোপাধ্যায় : বঙ্কিম সমীক্ষা, তদেব, পৃ. ২৮০।
- ৩০) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৬।
- ৩১) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৬।
- ৩২) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : বাঙ্গালার ইতিহাস, তদেব, পৃ. ২৮৬।
- ৩৩) দ্র. Jadunath Sarkar : History of Bengal, Vol. II, Dacca University, p. 498.
- ৩৪) দ্র. বঙ্কিমচন্দ্র চট্টোপাধ্যায় : অনুকরণ, বঙ্কিম রচনাবলী, দ্বিতীয় খণ্ড, তদেব, পৃ. ১৭৯।

Queries regarding publication, correspondence, subscription etc. may be addressed to :-

Dr. Prabir Pramanick

Editor-in-Chief

EDULIGHT

Department of Bengali

University of Kalyani, Kalyani, West Bengal

Mobile : 09433496340

E-mail : mondalajit.edn@gmail.com

Published by - Mr. Ajit Mondal, Assistant Teacher, Kanchrapara Harnett High School, Kanchrapara, PIN-743145, District : 24 Parganas (N), West Bengal, E-mail : mondalajit.edn@gmail.com